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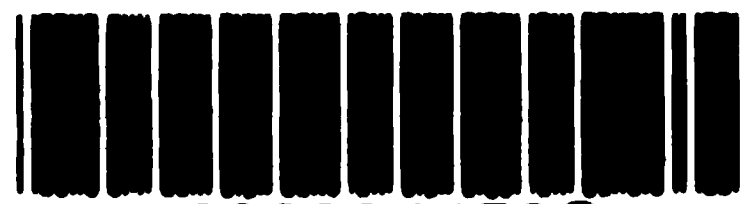




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# DICTIONARY OF THE BIBLE



A DICTIONARY  
OF  
THE BIBLE

BY  
THE REV. JOHN BROWN  
MINISTER OF THE GOSPEL, HADDINGTON

EDITED AND THOROUGHLY REVISED BY HIS SON

THE REV. WILLIAM BROWN, M.D.

AUTHOR OF 'THE HISTORY OF MISSIONS.'



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## PREFACE.

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It is now nearly a century since my father originally published his 'DICTIONARY OF THE BIBLE.' It appeared under the following title, in 2 vols. 8vo : 'A Dictionary of the Bible : containing an Historical Account of the *Persons* ; a Geographical and Historical Account of the *Places* ; a Literal, Critical, and Systematical Description of other *Objects*, whether Natural, Artificial, Civil, Religious, or Military ; and an Explication of the Appellative Terms mentioned in the *Writings* of the Old and New Testament. The whole comprising whatever important is known concerning the Antiquities of the Hebrew Nation and Church of God ; forming a Sacred Commentary ; a Body of Scripture History, Chronology, and Divinity, and serving in a great measure as a *Concordance* to the Bible. Edinburgh 1769.'

Numerous editions of the Work have since been published ; but during the last century, and particularly of late years, such vast advances have been made in the knowledge of Biblical subjects that I saw plainly that unless it was brought down to somewhat the present state of our knowledge it would in all likelihood fall down. I therefore thought it might help to prolong and promote the usefulness of my father's labours if I should revise the work, and supplement what might be found wanting in it. But on proceeding to do so I found much in it which it appeared to me might with advantage be omitted, as well as much which might usefully be added. The *Dictionary of the Bible* was one of the first works published by my father, and it appears to have been an object with him to make it a GENERAL REPOSITORY of the subjects of Theological study. Hence there is found in it the embryo or germ of several of his subsequent publications, where they were more appropriate and were treated by him on a larger scale.

It appeared to me that the original work was too much of a Dictionary. It dealt too much in the explanation of words, and thus answered too well to its name. This I think might be left to the ordinary Dictionaries of the English language, and to the well-understood signification of words, unless in those cases in which they are used in the Scriptures in peculiar senses.

The biographical accounts of *persons* appeared to me often too much lengthened. Their lives can nowhere be read to so much advantage as in the Scriptures themselves ; and most people who make use of a Dictionary of the Bible may be presumed to be already pretty well acquainted with them. Any other narrative of their life is in general singularly dull and uninteresting. I have therefore contented myself, as to the chief persons mentioned in the Scriptures, with noticing chronological or other special points in their history ; and as to the generality of persons whose lives possess no particular interest, or of whom there are no particular accounts, I have taken no notice at all, leaving readers to the knowledge which they may already have of them, or to turn to their Bibles if they wish to have more.



Articles of Systematic Divinity I have, in like manner, for the most part omitted. There is no lack of systems of divinity, or of works on the great heads of divinity ; and in these they can be and are discussed to much more advantage and more satisfactorily than in the separate and short articles of a Dictionary.

Nearly allied to these are articles on the Authenticity, Credibility, and Inspiration of the particular books of the Bible, and also as to various points in their history, which are largely dwelt on in some similar works ; but these are subjects which are much more satisfactorily discussed in connection with each other in Introductions to the Holy Scriptures and in Introductions to the New Testament, works of which there is now in like manner no lack.

Much of the History in my father's Dictionary I have also omitted. In much of ancient history there is little certainty, and most of it has no special bearing on the knowledge or the illustration of the Scriptures.

Here it may not be improper to give some further explanations as to what I have done and what I have not done in the following work.

The Scriptures, especially the books of the Old Testament, are very ancient writings, and hence there are many obscurities and many difficulties in them. In numerous cases no certainty has been, or perhaps can be, attained regarding these. Yet on topics of this kind there is often much speculation and discussion by learned men, but at the end of their speculations and discussions one feels no more certainty than at the beginning. One may be confused, yet not satisfied, by their statements and reasonings. On such subjects I rarely enter, as seeing no use in disquisitions which lead to no satisfactory conclusion.

It would have been strange if there had been no obscurities or difficulties in the Scriptures. To say nothing of the high and holy subjects of which they mainly treat—subjects so far removed from and so far above the ordinary current of human thought—the books of which they consist are not only of great antiquity (especially those of the Old Testament), but they are written in languages which have long been dead languages, and of which our knowledge is but imperfect. We even want a correct standard original text ; and all translations are to a certain extent unsatisfactory. To this may be added our imperfect acquaintance with the history, laws, manners, and customs, and state of feeling of God's ancient people and of the other nations mentioned in the Scriptures. These differ so widely from those of our own age and country that we are continually in danger of misconstruing and misapplying them. Thus our ignorance is often a source of obscurities and difficulties in reading and studying the Scriptures ; and not being duly sensible of our ignorance, and not making proper allowances for it, we startle and stumble at difficulties where, if our knowledge were more accurate and more comprehensive, we would find none. Were we fully and correctly informed of all circumstances, these would vanish like the clouds and darkness before the rising sun.

Yet all the difficulties of the Bible do not arise out of our ignorance : there are many real difficulties in the Scriptures. Some of these may and do admit of a solution ; but others have never yet been satisfactorily resolved, and perhaps never will. Many Christian writers, particularly on the evidences of the inspired writings, are, I apprehend, much too easily satisfied with explanations of difficulties. They treat difficulties as if they were no difficulties ; or at least as if they admitted an easy and satisfactory solution ; and they are ready to accept of any explanation, however little it will bear examination. I apprehend that questions of this kind call for more of honest and candid investigation than they commonly receive ; and in all such

cases the conclusion should be graduated according to the nature and measure of the evidence. In some instances difficulties may admit of a *possible* solution, in others of a *probable*, and in others of a *satisfactory*, or nearly satisfactory solution. Now, in all cases let the measure of evidence be carefully examined, and no more weight attached to it than it will bear. In what degree it is satisfactory let this be stated, and nothing more; and if the difficulty is not fully removed, let the measure in which it remains unresolved be distinctly acknowledged.

Should difficulties be utterly unresolvable by us, let us frankly acknowledge the fact, and not impose upon ourselves or others unsatisfactory solutions of them. We should not be afraid or ashamed to do this. It is in the interest of truth to do so. This may draw attention to them, and perhaps future inquirers may discover satisfactory solutions of them when they are thus held out as *desideranda*; whereas, if we content ourselves or others with unsatisfactory explanations of them, this may help to put off the solution of them indefinitely; and in the meanwhile they may continue to haunt our minds and create in us more doubts than if they had been frankly acknowledged from the first.

But should we meet with difficulties which neither we nor others are able to solve, neither in whole nor in part, we may still go back on our IGNORANCE—the narrowness and imperfection of our views and the limitedness and weakness of our faculties—as sufficient to account for many difficulties by which we should therefore not be stumbled. We have often no other means of meeting the difficulties of natural religion, and I see no reason why we should not meet in the same way the difficulties of revealed religion.

In the following work I shall probably be thought by some to have carried these principles too far; but I think it is the safer side to err upon, more especially as the error has been so commonly on the other side. In many cases, indeed, I have not noticed difficulties when I was sensible I was not able to give a satisfactory solution of them.

It has been an object with me not to load the work with doubtful or uncertain matter. I commonly satisfy myself with giving results without entering on the grounds on which they rest; but where the evidence was not satisfactory I have in general thought it better to say nothing than to put forth statements for which there was not adequate authority.

I seldom ground my statements merely on the opinions of this or the other learned man. The opinions of learned men are of little or no value, except so far as they are founded on evidence. Learning and logic often do not go together. It is wonderful on what slender grounds learned men often put forth opinions; and hence a common cause of the variety of opinion which is so often found among them.

I have not unfrequently stated the population of towns and cities; but such statements can be held at best as merely some indication of the size of the places, of the number of the inhabitants, and of the relative proportion of the different classes of the inhabitants as regards religion; and I must warn the reader that little reliance is to be placed upon them, though perhaps they are said to rest on official returns. We frequently meet with statements of the population of places by different writers, but they usually differ very widely from each other. Speaking of Egypt (and the statement may probably be extended to all parts of the Turkish empire), Miss Martineau says: 'It is clear the truth will not be learned by a census while the agents take bribes to set down a greater or smaller number, or have to make a guess at the population of a village which they find deserted' (Martineau, *Eastern Life*, ii. 172).

It is not easy to state in a few words the miscellaneous class of subjects which should enter into such a work as this. For want of a better and more definite name I would perhaps call it *The Literature of the Bible*. My father, in his Dictionary, included much more than, according to my views, properly belonged to it. I exceedingly regret the large amount of the omissions and alterations I have made in it; but when I was re-editing it, I felt it to be a duty not to retain old and imperfect matter when new, more important, and more useful materials were now to be had. In truth, the simple fact is, that comparatively little of the original work now remains, and that the present publication is, in a great measure, a new work.

WILLIAM BROWN.

DUDDINGSTON.

## LIST OF ABBREVIATIONS.

*The following are some of the contracted References to Authorities quoted in this Work :—*

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Jahn, Bib. Antiq.	. . . .	Jahn's Biblical Antiquities.
Joseph. Antiq.	} . . . .	{ Josephus' Works, translated by Whiston, 4 vols. Edinburgh 1826.
Joseph. Wars		
Jour. Sac. Lit.	. . . .	Journal of Sacred Literature.
Jowett, Res. in Mediterranean	. . . .	Jowett's Christian Researches in the Mediterranean. London 1822.
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# DICTIONARY OF THE BIBLE.

## A

A and THE are articles in the English language. The former is called the indefinite; the latter the definite article. Words have a speciality in their signification, according as they are without an article, or have one or other of these articles prefixed to them; and in the translation of the Scriptures, as well as in original works, the right use of them is of great importance. *Man* denotes mankind, or man in the abstract. 'What is *man* that thou rememberest him?' Ps. viii. 4; *a* man, one man. 'How much is *a* man better than a beast,' Matt. xii. 12; *the* man, a particular man, as in the words of Nathan to David 'Thou art *the* man,' 2 Sam. xii. 7.

Neither the Hebrew nor the Greek language has an indefinite article; but in Hebrew the letter ׀ is employed as a definite article, and in Greek ὁ, ἡ, τό, which is even declinable. Our translators have often neglected to observe the point of the article, and so have failed to convey the sense of the original. It is true that the use of articles in different languages is not always the same, and in translating from one language into another, it is not always proper or advisable to translate them; but still it is very necessary to attend to them, and not to neglect to translate them whenever this is admissible and advisable.

Of the manner in which our translators have failed in rendering the article, we shall give a few examples.

Sometimes they employ no article where the definite article ought to have been used. In Matt. xxii. 41, 42, our Lord is represented as asking the Pharisees, 'What think ye of Christ?' as if he inquired their opinion of himself, using the word *Christ* as a proper name. But in the original it is, 'What think ye—τοῦ χριστοῦ—of *the* Christ?' i.e., of the Messiah; as is evident from the further question, 'Whose son is he?' In like manner, in Matt. xxiv. 5, he is represented as saying, 'Many shall come in my name, saying, I am Christ, and shall deceive many;' but the words of the original are, 'I am—ὁ χριστός—*the* Christ,' which is plainly what our Lord meant to represent them as saying. This is a mistranslation, of which there are many examples in the E. T. (Campbell's *Gospels*, i. 217. See CHRIST.)

In John xvi. 13, we have the same species of mistranslation in the case of an abstract noun; 'When he the Spirit of truth is come, he will lead you into all truth;' which should have been rendered, 'When he the Spirit—τῆς ἀληθείας—of *the* truth is come, he will lead you into all—

## A

τὴν ἀλήθειαν—*the* truth;' meaning, not truth in general, not truth on all subjects, but all divine truth, that which regards my doctrine and your duty. We meet with the same expression Mark v. 33, where it is rightly rendered, 'all the truth,' i.e., relating to the matter there referred to. See also John iii. 21; 1 John i. 6. Middleton *On the Greek Article*, pp. 105, 191, 258, 438.

Sometimes in the E. T. the definite article is employed, where, in the original, there is no article, and where, in translating, the indefinite article should have been used. In Dan. iii. 25, Nebuchadnezzar, on looking into the fiery furnace into which Shadrach, Meshach, and Abednego had been cast by his orders, is represented as saying, 'Lo, I see four men walking in the midst of the fire; and the form of the fourth is like *the* Son of God.' Many readers probably understand this of Him of whom in the N. T. it is a common designation; but there is no ground for supposing that Nebuchadnezzar had any knowledge of him under this character. There is no article in the original prefixed to the word Son, and the clause ought to have been rendered, 'The form of the fourth is like *a* Son of God;' i.e., a godlike, a noble-looking person. In like manner, 'the centurion, and they that were with him watching Jesus, when they saw the earthquake and those things that were done,' are represented as 'fearing greatly and saying, truly this was the Son of God.' To most readers this will appear to be an acknowledgment of the divine dignity of the sufferer, or of something approaching to divine dignity. But such an acknowledgment from a Roman centurion, and also from 'them that were with him' (probably some of the common soldiers under him), is exceedingly unlikely. Now, in the original, there is no article. Matthew says—'Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος—'Truly this was *a* Son of God,' xxvii. 54. Mark's words are still more explicit—'Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς ἦν θεοῦ—'Truly this *man* was a Son of God.' And of these expressions, Luke gives us the following explanation—'Now, when the centurion saw what was done, he glorified God, saying—'Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν—Certainly this was a righteous *man*,' xxiii. 47. The words of the centurion, and of 'them that were with him,' are thus interpreted as simply an acknowledgment of the innocence of the sufferer.

In Acts xvii. 23, Paul, when at Athens, is re-

presented in our version as saying, 'As I passed by I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.' These last words would convey the idea that Paul considered it to be an altar to the true God. But in the original the words are ἀγνώστῳ Θεῷ, 'To an unknown God;' and he merely takes occasion from the inscription to declare unto them the true God. Middleton *On Greek Article*, p. 284.

On the other hand, in Acts xx. 9, we have in our version the indefinite article, where, in the original, the definite article is employed, and where it might and should therefore have been translated, 'There sat in a window a young man named Eutychus.' In the original it is ἐν τῇ θυρίδι—'in the window;' from which we may probably conclude there was only one window in 'the upper chamber' where Paul preached (*Ibid.*, p. 288), indicating, perhaps, the smallness of the apartment, and the smallness of the congregation.

In John i. 21 there is considerable obscurity in our version in consequence of the employment of the word *that*, instead of the definite article, as in the original. 'Art thou,' said the Jews to John, 'that prophet? And he answered, No.' What prophet? it may be asked. There is nothing in what goes before that refers to any prophet. The original is ὁ προφήτης, and the words ought to have been rendered, 'the prophet'—see also ver. 25. The Jews probably referred to the prediction of Moses (Deut. xviii. 15-18). In the margin it is rendered 'a prophet;' but this is worse than even the text, for if this was the question, how could John answer it in the negative? See Matt. xi. 9; Luke i. 76; Mark xi. 32. We have probably the same reference in John vii. 40 (*Ibid.*, 241).

These examples show the great importance of a correct rendering of the articles, in translating the Scriptures, particularly the N. T.

AA'RON, the son of Amram and Jochebed, and the grandson of Levi (Exod. vi. 20; Num. xxvi. 59). He was born, according to the common chronology, about 1574 B.C., and was three years older than his brother Moses (Exod. vii. 7). After Moses was commissioned by God in the bush at Horeb to deliver the children of Israel from their bondage in Egypt, Aaron, by the command of God, went into the wilderness and met him in the mount of God, and learned from him the high commission which had been given to them (iii. 1-10; iv. 27, 28). He was the better spokesman of the two, and on this account he was specially appointed to hold communication both with the people and with Pharaoh the king of Egypt (iv. 1, 10-16; vi. 28-30; vii. 1, 2). When he entered on this office he was no less than eighty-three years of age (vii. 7). Though Moses was the great leader and legislator of the Israelites in their journeyings in the wilderness, yet Aaron was throughout closely associated with him, and when they broke forth in murmurings, as they were very apt to do, they were, in common, the objects of their complaints (xvi. 1-3; Num. xiv. 1-5; xvi. 1-3, 41; xx. 1-6). In the third month from their leaving Egypt, they

came to Sinai, and while Moses was in the mount with God, Aaron, in compliance with their wishes, made a molten calf for them to worship; and when they saw it, 'they said, These be thy Gods, O Israel, which brought thee out of the land of Egypt. And when Aaron saw it, he built an altar before it, and made proclamation, saying, To-morrow is a feast to Jehovah' (xxxii. 1-5). As the lower animals were common objects of worship by the Egyptians, and above all the bull Apis, this (as well as the calves which were afterwards set up at Dan and Bethel by Jeroboam, who lived sometime in Egypt, 1 Kings xi. 40; xii. 2, 26-29) was probably in imitation of them. It is plain the Israelites, during their sojourn in Egypt, had worshipped the gods of the Egyptians (Josh. xxiv. 14; Ezek. xx. 7, 8; xxiii. 38); yet Aaron's speech would seem to show that they had not altogether fallen off from the worship of the true God. These proceedings of Aaron and the Israelites are the more extraordinary as they had not many days before received strict prohibitions against idolatry, and special injunctions to worship Jehovah only (xx. 1-6, 18-23). The mongrel worship of the Israelites reminds us of the similar worship of the nations whom Shalmanezar transplanted to Samaria (2 Kings xvii. 24-34, 41).

Aaron and his descendants were constituted, by the command of God, the priesthood of the nation of Israel. To them the office was entirely restricted; no others might enter upon or interfere with it (Exod. xxviii. 1; Num. xvi. 40). He had four sons, Nadab and Abihu, Eleazar and Ithamar; but Nadab and Abihu, who appear to have been his elder sons, having 'offered strange fire before the Lord, there went out fire from the Lord and devoured them, and they died before the Lord.' On this sad occasion 'Aaron held his peace,' a fine example of submission under afflictive dispensations of Providence (Exod. xxiv. 1, 9; xxviii. 1; Lev. x. 1-3; Num. iii. 2). In the year before the Israelites entered the promised land, Moses, by the command of God, took Aaron and Eleazar his son and went up Mount Hor, which is in the neighbourhood of Petra, in the land of Edom; and there he 'stripped Aaron of his garments and put them upon Eleazar his son; and Aaron died there on the top of the mount,' B.C. 1452, 'one hundred and twenty three years old' (Num. xx. 22-28; xxxiii. 38, 39). His tomb is still shewn on the top of Mount Hor; but even supposing that Aaron was buried there, it may be doubted whether his grave had originally any distinctive mark, and still more that any monument or memorial was raised over it. The present erection, at least the upper part of it, is nothing more than a small Mohammedan mosque of no great antiquity. At the north end there is a Mohammedan sepulchre of the ordinary length, three feet in height, and a few inches less in breadth. The whole of the upper part of the building is, in fact, a sort of patchwork, composed of various fragments, belonging to an older erection, some remains of which are probably found in the vault or grotto beneath (Wilson, i. 294, 297).

In Ps. cvi. 16 he is called 'Aaron the saint of God,' where the word probably refers not to

moral purity, but to his being set apart to the service of God as the high-priest of Israel.

AB, the fifth month of the Jewish sacred year, and the eleventh of the civil. The name is supposed to have been adopted after the Babylonish captivity; it is not found in the O. T., in which this month is only mentioned under the name of the fifth month. It commenced, according to the Rabbins, with the new moon in our July; but, according to Michaelis, and others who follow him, with that of August. On the 1st day, the Jews observe a fast for the death of Aaron; on the 9th, a fast for the exclusion of the murmuring Israelites from the promised land, and for the burning of the first and second temple; on the 18th, a fast for the extinguishing of the evening lamp in the reign of Ahaz; on the 24th, a feast for the abolition of the Sadducees' law, whereby sons and daughters were to be equal heirs of their parents' estates.

ABADDON, a Hebrew word which signifies *destruction*, and APOLYON, a Greek word signifying the *destroyer*, are names of the king or chief of the Apocalyptic Locusts under the *fifth trumpet*. He is also called 'the angel of the bottomless pit' (Rev. ix. 1-11); but who he is, or what is meant by these designations, interpreters are not agreed.

#### AB'ANA and PHARPAR. [DAMASCUS.]

AB'ARIM, the general name of a range of mountains on the east of the Lower Jordan and of the Dead Sea. The Hebrew word is plural, and we expressly read of 'the mountains of Abarim' (Num. xxxiii. 47, 48). Nebo and Pisgah appear to have been names of part of the range. In Deut. xxxii. 49 we read that God said unto Moses, 'Get thee up into this mountain Abarim unto mount Nebo, which is in the land of Moab, that is over against Jericho;' and in xxxiv. 1, we are told that 'Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho.' From these passages it appears that Mount Nebo was one of the mountains of Abarim, and that Pisgah was its summit, or one of its summits. It is plain the height of it must have been considerable, for from it Moses had a view of 'all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar' (xxxiv. 2, 3). But though he had a view of the promised land, he was, like his brother Aaron, who died on Mount Hor, not permitted to enter it, because they 'sanctified not the Lord at the waters of Meribah.' 'So Moses the servant of the Lord died there on the mount in the land of Moab; and the Lord buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day' (xxxii. 49, 50; xxxiv. 5, 6).

Probably Peor was also one of the Abarim mountains. It was, like Nebo, 'in the plains of Moab on the east of Jordan by Jericho,' and, like Pisgah, 'looked toward Jeshimon' (Num. xxi. 20; xxii. 1; xxiii. 14, 28). On one occasion

Balak took Balaam 'to the top of Pisgah,' that he might there offer sacrifices and curse Israel from thence; and on another 'to the top of Peor.' So that the two mounts must have been at no great distance from each other (Num. xxiii. 14, 28).

It is to this day matter of regret that in the long line of these eastern mountains which so constantly meet the view of travellers in the west of Palestine, the eye vainly strives to discern any point which may be fixed on as Pisgah or the top of Nebo (Stanley's *Sinai*, 294). The mountains of Moab are astonishingly even and regular in height. They stretch from north to south as far as the eye can reach, like a wall of immense height skirting the eastern side of the Jordan and of the Dead Sea. From the western side you search in vain for Nebo or Pisgah, or any other summit. There is none discernible from that distance. No peak rises prominent above the rest. A slight undulation only appears on the top of the range, 'as if,' in the words of Chateaubriand, 'the hand of the painter who drew the horizontal line along the sky had trembled in some places' (*Amer. Miss. Her.*, 1840, p. 342).

AB'BA, a Syriac word signifying Father. As used of God in meditation or prayer, it is expressive of filial love, resignation, and confidence. Thus it was employed by our Lord in his agony in the garden of Gethsemane, 'Abba, Father, all things are possible unto thee. Take away this cup from me. Nevertheless, not what I will, but what thou wilt' (Mark xiv. 36). Paul also, in speaking of believers as the adopted children of God, employs it as expressive of this hallowed state of feeling. In writing to the Romans he says, 'Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father' (viii. 15); and in his Epistle to the Galatians he says, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father' (iv. 6).

A'BEL, a city in the north of Canaan, probably in the lot of Naphtali. It has been common to consider it as the same as Beth-maachah; but Abel and Beth-maachah are mentioned as distinct places, and it is called 'Abel of Beth-maachah,' as meaning, Dr. Robinson thinks, that it lay near Beth-maachah (2 Sam. xx. 14, 15, 18). Sheba, the son of Bichri, having rebelled against David, betook himself to it. Joab therefore laid siege to the place, and the inhabitants, counselled by a 'wise woman,' cut off the head of the rebel and cast it to him over the wall. It would appear to have been a place of some importance, for she calls it 'a city and a mother in Israel' (2 Sam. xx. 16-22). Dr. Robinson supposes it is represented by the modern Abil (*Res.* 4, 372).

A'BEL-BETH-MA'ACHAH. Abel Maim, a city in the north of Canaan, probably in the lot of Naphtali. They are obviously the same place (1 Kings xv. 20; 2 Chron. xvi. 4). It appears to be called also simply Beth-maachah (2 Sam. xx. 14, 15). [ABEL.]

A'BEL-MEHO'LAH, a city on the west of the

Jordan (1 Kings iv. 12) some miles (Jerome says 10, others say 16) south of Beth-shean or Scythopolis. It was the birth-place of the prophet Elisha (xix. 16).

#### ABEL-SHITTIM. [SHITTIM.]

ABI'ATHAR, the tenth high-priest of the Israelites, and the fourth in descent from Eli. When Saul slaughtered Ahimelech, his father, and the other priests, at Nob, he escaped and fled to David, carrying with him the ephod; and by him David consulted the Lord at Keilah and Ziklag (1 Sam. xxii. 6-23; xxiii. 6-12; xxx. 7, 8). Saul now placed Zadok, a descendant of Eleazar, in the office of high-priest instead of Ahimelech, and after David came to the throne of Israel, both Zadok and Abiathar were chief-priests, an arrangement which continued during his reign (2 Sam. viii. 17; xx. 25). Just before the death of David, he joined in a conspiracy to bring in Adonijah as his successor; and on this account he was removed by Solomon from the office of priest, and was directed to return to Anathoth to his own fields (1 Kings i. 5, 7-10; ii. 26, 27). Thus was the family of Eli for ever excluded from the high-priesthood according to the divine denunciation (1 Sam. ii. 27-36).

It is well known that the *textus receptus* (the received text) of the Scriptures in the original languages is far from being in a satisfactory state, particularly that of the O. T. [BIBLE.] It is only by the admission of this fact that we are able to account for various statements found in them, particularly as to names and numbers; but even where there is plainly an inaccuracy, it is better to allow it to remain until satisfactory evidence is obtained from MSS., ancient versions, etc., of the true reading. In such cases *conjectural* emendations should not be admitted, however plain the error may be, and however assured we may feel as to the correction. Of such an error we have an example as to Abiathar. There can be no question that he was the son of Ahimelech, and that, on the murder of his father, he escaped to David, and acted with him as a priest (1 Sam. xxii. 20-23; xxiii. 6, 9; xxx. 7); that after David came to the throne of Israel, he and Zadok were chief-priests (2 Sam. xv. 24, 27, 29, 35; xx. 25; 2 Kings i. 7, 8); and that he continued to hold the office until he was removed from it by Solomon (2 Kings ii. 26, 27). But though in 2 Sam. xx. 25 it is expressly said, 'Zadok and Abiathar were the priests;' yet in the same book, ch. viii. 17, and also in 1 Chron. xviii. 16, it is said, 'Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests.' See also 1 Chron. xxiv. 3, 6, 31. Now, there can be no question that in these latter passages there is an error, and that the words have just been transposed, 'Ahimelech the son of Abiathar' having been written instead of 'Abiathar the son of Ahimelech;' yet, for the reason already mentioned, we would allow the error, manifest as it is, to remain until we have positive authority from MSS., ancient versions, etc., for correcting it.

In Mark ii. 26 reference is also made to a circumstance as occurring 'in the days of Abiathar the high-priest,' which took place in the days of his father Ahimelech (1 Sam. xxi. 1-6). Perhaps the error here may have arisen from

some early copyist having been led by the above passage in the O. T. to substitute the name of Abiathar for that of Ahimelech; or the discrepancy may be removed by supposing, with some critics, that the meaning is 'Abiathar,' afterwards 'the high-priest,' a designation by which he might be better known than by the simple name of Abiathar. This supposition, we think, is no way forced or unnatural.

A'BIB or NISAN, the first month of the Jewish sacred year, and the seventh of the civil. It commenced, according to the Rabbins, with the new moon in our March; but, according to Michaelis, and others who follow him, with that of April. The word Abib signifies *green ears*, and the name was probably given to it because 'the barley was then in the ear' (Exod. ix. 31). It was afterwards called Nisan (Esth. iii. 7), which apparently denotes *the month of flowers* (Gesenius, *Lex.* 5, 548). On the 10th day of this month the Jews were commanded to take a lamb for each family; on the 14th, they observed the passover; and on the seven days following, they kept the feast of unleavened bread, the last of which was held as a solemn convocation (Exod. xii. xiii.) On the 15th day, they gathered their sheaf of the barley first-fruits, and on the 16th, they offered it; after which they might begin their harvest (Lev. xxiii. 4-14). On the first day of it the modern Jews observe a fast for the death of Nadab and Abihu; on the 10th, a fast for the death of Miriam; on the 27th, a fast for the death of Joshua; on the 29th, they prayed for the latter rain. Their Megillath Taanith, however, takes no notice of any of these super-added solemnities, which to me is an evidence that they never universally obtained.

ABI'DE. 1. To stay; tarry (Gen. xxii. 5). 2. To dwell, or live in a place (Gen. xxix. 19). 3. To endure; suffer (Jer. x. 10). 4. To continue (Eccl. viii. 15). 5. To wait for (Acts xx. 23). 6. To stand firm (Ps. cxix. 90). Christ and his Father *make their abode* with one when they bestow frequent and familiar influences of power, kindness, and inward comfort on his soul (John xiv. 23). Men *abide in Christ* and his love when, being united to him by faith, they continue cleaving to his person, believing his love, and walking in his way (John xv. 6, 10). Christ's *word* or *doctrine abides in men*, and they *in it*, when the knowledge and faith of its truth and excellency, the experience of its power, and an open profession and careful observance of it, are continued in a fixed and constant manner.

ABI'HU, the son of Aaron, who, together with his brother Nadab, was consumed by fire from God, because they offered incense with strange fire. From the priests being prohibited the use of wine during the time of their service, immediately after the account of this catastrophe, it has been supposed that they were intoxicated (Lev. x. 1-11).

ABILENE, a district of country of which Lysanias was tetrarch (Luke iii. 1). It appears to have been so called from its chief town Abila, known also as Abila of Lysanias, to distinguish it from another Abila in Perea, still known by the name Abil. The Abila of Lysanias is



marked by the geographer Ptolemy and the itineraries as lying between Damascus and Heliopolis (Baalbec), on the eastern slope of Anti-Lebanon, about 18 Roman miles from the former city, on the great road to Baalbec, and 32 from the latter place. It lay upon the river Barada. The village Suk, where its tombs and remains of former edifices are still to be seen, occupies its site. This of course decides the general locality of the district Abilene (*Biblioth. Sac.* v. 80, 83).

ABISHAI, the son of Zeruah, the sister of David. He was a great warrior and a steady supporter of his uncle. His near relationship, and that of his brother Joab, to David, is probably not adverted to by many readers of the Scriptures.

AB'NER, the son of Ner, the uncle of king Saul. He was consequently Saul's cousin, and was also the general of his army (1 Sam. xiv. 50). The chief commanders of both Saul's and David's armies were thus nearly related to them.

ABOLISH. 1. To do away; make void; annul the obligation of (2 Cor. iii. 13; Eph. ii. 15). 2. To destroy; make to cease (Is. ii. 18; 2 Tim. i. 10).

ABOMINABLE, ABOMINATION, what is in a high degree hateful, detestable, disgusting, loathsome. In Gen. xliii. 32, in the account of Joseph's brethren dining with him, it is said, 'And they set on for him by himself, and for them by themselves, and for the Egyptians who did eat with him by themselves: because the Egyptians might not eat with the Hebrews; for that is an abomination to the Egyptians.' Here we have even in early times a remarkable example of national exclusiveness, we might almost say isolation. Perhaps it arose from the people of other countries so commonly eating as food the flesh of animals which the Egyptians worshipped as gods. This must have formed a wall of separation between the Egyptians and the people of most other countries. The Jews in after times were an example of the same national exclusiveness (Acts x. 28; xi. 3). In modern times we have a still more striking example of it in the Hindoos.

In reference to the occupation of Jacob's family being about flocks and herds, and to their settling in the land of Goshen, it is said, 'Every shepherd is an abomination to the Egyptians' (xlv. 34). It is commonly believed that strangers called Shepherd Kings, in early times, invaded and seized on Egypt, and maintained their rule over it for a lengthened period; but that they were at length driven out of the country. If this commonly-received tradition was a fact, as it probably was, it may account naturally enough for the aversion which the Egyptians had to shepherds, especially if they had been oppressed by them, as is very likely to have been the case. The Egyptians, however, were not themselves without herds, for Pharaoh afterwards authorised Joseph to make any of his brethren, who were 'men of activity,' rulers over his cattle (xlvii. 6); and when the money of the Egyptians failed, Joseph gave them corn in exchange for their flocks and herds of cattle (xlvii. 6, 16-18). They must, in

fact, have had at least a breed of cattle, in order to their obtaining one of their most favourite objects of worship. Perhaps, therefore, shepherds, in themselves, were not an abomination to them, but only stranger shepherds, which Jacob's family were.

In the account of the plagues of Egypt we have also repeated references to the cattle of the Egyptians (Exod. ix. 4, 20; xii. 29); and when Pharaoh gave the Israelites permission to go and sacrifice to the Lord in the land, i.e., of Egypt, Moses said, 'It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: so shall we sacrifice the abomination of the Egyptians before their eyes; and will they not stone us?' (viii. 26). By this Moses could not mean that the animals themselves were an abomination to the Egyptians, seeing they worshipped them as gods. What he must therefore have meant was, that the sacrificing of these animals—in other words, their gods—was an abomination to them.

Nothing is so often spoken of in Scripture as abominable and an abomination as idols and their worship; they were so in themselves, and also on account of the licentious practices and cruel rites which often constituted part of their worship (Deut. xii. 31; Ezek. viii. 5-17; xvi. 20-22, 44-58). It was with special reference to idolatry that Jehovah said, 'O do not that abominable thing which I hate' (Jer. xlv. 3-5). Then we also read of 'Milcom the abomination of the Ammonites,' and of 'Chemosh the abomination of Moab;' and of 'Molech the abomination of the children of Ammon' (1 Kings xi. 5, 7). The very silver and gold of the idols of the Canaanites is called an abomination; and the Israelites were commanded not to take it unto them, or to bring it into their houses; 'but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing' (Deut. viii. 25, 26).

In Is. i. 13 we meet with the following remarkable declaration:—'Bring no more vain oblations: Incense is an *abomination* to me; the calling of assemblies I cannot away with; it is iniquity even the solemn meeting.' The ordinances of the Jewish worship, though originally instituted by God himself, instead of being acceptable were hateful to him when observed by men who led ungodly and wicked lives (see also vv. 2-4, 10-17, 21-24). Such passages as the following are to be explained in a similar way:—'The sacrifice of the wicked is an abomination to the Lord' (Prov. xv. 8). 'The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind' (xxi. 27). 'He that turneth away his ear from hearing the law, even his prayer shall be abomination' (xxviii. 9). From none of these passages are we to conclude that prayer is not the duty of unconverted men, or that their prayers will not be heard and answered (see Is. lv. 6-9; Acts viii. 21-23).

The prophet Daniel speaks of 'the abomination that maketh desolate.' 'He shall even return and have intelligence with them that forsake the holy covenant, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the



abomination that maketh desolate' (xi. 30, 31). This prediction is generally interpreted of Antiochus Epiphanes, king of Syria, who, on returning from Egypt, 'entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver, and the gold, and the precious vessels; also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.' 'Yea many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land (*marg.*, or the laws and rites of the strangers of the land) and forbid burnt-offerings, and sacrifice, and drink offerings in the temple; and that they should profane the sabbaths and festival days, and pollute the sanctuary and holy people; set up altars and groves, and chapels of idols, and sacrifice swine's flesh and unclean beasts; that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation, to the end they might forget the law and change all the ordinances.' 'Now on the 15th day of the month Casleu, in the 145th year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side; and burned incense at the doors of their houses and in the streets. And when they had rent in pieces the books of the law which they found they burned them with fire.' 'Now the five and twentieth day of the month, they did sacrifice upon the idol altar, which was upon the altar of God' (1 Maccab. i. 20-24, 43-49, 54-56, 59). In the Second Book of the Maccabees (the authority of which, however, is much less than that of the first) we further read that 'the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers and not to live after the laws of God; and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius, and that in Gerazim, of Jupiter the defender of strangers, as they did desire that dwelt in the place. The coming in of this mischief was sore and grievous to the people; for the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. The altar also was filled with profane things which the law forbiddeth.' 'And in the day of the king's birth, every month, they (the Jews) were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy' (2 Maccab. vi. 1-5, 7). All this furnishes a striking illustration of the words, 'the abomination that maketh desolate.'

Our Lord also makes use of these words; but

his reference is different: 'When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place' (comp. Dan. xii. 11 and Matt. xxiv. 15), he plainly refers to the Roman armies which had the images of their gods and their emperors delineated upon their banners, which were greatly detested by the Jews, and who entered and burned their temple, reducing the whole to entire ruin.

AB'RAHAM was of the tenth generation from Noah in the line of Shem. He was the son of Terah, who dwelt in Ur of the Chaldees, in Mesopotamia, and who, as well as his relations and also his descendants, appear to have been idolaters, though the knowledge of the true God was not altogether lost among them (Gen. xi. 27, 28; xxiv. 50, 51; xxxi. 30, 32, 34, 35; xxxv. 2, 4; Josh. xxiv. 2). He was born about 1996 B.C. [AGES, *note*], or nearly the middle of the period between the creation and the Christian era. His father Terah took him and Sarah his wife, and Lot his nephew, and went forth with them from Ur of the Chaldees to go into the land of Canaan; but he did not proceed any further than Haran, in Padanaram, in the N.W. of Mesopotamia. Here they dwelt for sometime, and here Terah died at the age of 205 years (xi. 31, 32; xxviii. 2, xxix. 1-6; xxxi. 20, 21). After the death of Terah, Abraham, at the call of God, left Haran, with Sarah his wife and Lot his nephew, and came into the land of Canaan. He was 75 years old when he came into Canaan; and as he lived to the age of 175, he must have sojourned about 100 years chiefly in the land of Canaan, a long period, especially considering the pilgrim life he led. He was 86 years of age when Ishmael his son, by Hagar a concubine, was born (xvi. 16); and when he was 100 Isaac was born, by his wife Sarah, then 90 years old (xvii. 17; xxi. 5). In Canaan he appears, at least at first, to have been removing almost continually from place to place. On entering it he 'passed through the land unto the place of Sichem, unto the plain of Moreh.' 'He removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west and Ai on the east.' He then 'journeyed, going on still toward the south. And there was a famine in the land, and he went down to Egypt to sojourn there' (Gen. xii. 6, 8-10). From Egypt he came up unto the south; 'and he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai.' But now the riches of both Abraham and Lot in flocks, and herds, and other substance was so great that they could not dwell together. Having agreed to separate, Lot made choice of the plain of the Jordan, and 'pitched his tent toward Sidon.' After dwelling in the land of Canaan, 'Abraham removed his tent, and came and dwelt in the plain of Mamre, which is Hebron' (xiii. 1-12, 18). Here he probably remained for some years. It was from this place that he went forth in pursuit of the kings of the east, who had invaded Canaan (xiv. 13-16); it was here he received the three angels, who had come to destroy Sodom (xviii.

1, 2). It was here, probably, that God renewed his covenant with him (xv.); that he took Hagar to wife; that Ishmael was born (xvi. 1-3, 15); and that circumcision was instituted (xvii. 10). Abraham at length journeyed from the plain of Mamre 'toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar,' which belonged to the Philistines. He is said to have 'sojourned in the land of the Philistines many days' (xx. 1; xxi. 34). It was, probably, in this quarter that Isaac was born; it was, probably, also from hence that he set out with him for Mount Moriah, there to offer him up for a burnt-offering. On their return they came together to Beersheba, and they 'dwelt at Beersheba;' so that it was, perhaps, from that place they had set out (xxi. 1, 2, 23; xxii. 1, 2, 19). The next notice we have is of Sarah's death and burial at Hebron, in the plains of Mamre, to which Abraham had, probably, once more removed, perhaps as being from the productiveness of the country a desirable place of residence, and where he now purchased the cave of Machpelah as a family burying-place. He was 137 years old at the time of Sarah's death, while she was ten years younger; and three years after, he sent his servant to Padanaram for a wife to his son Isaac, who was now forty years of age, and obtained from thence Rebekah as a wife, and he lived to see his grandsons, Jacob and Esau, attain the fifteenth year of their age (xxiii. xxiv.). He himself married another wife named Keturah, by whom, notwithstanding his advanced age, he had six children, who appear to have had a numerous posterity. 'Unto Isaac he gave all that he had; but unto the sons of the concubines he gave gifts, and sent them away from Isaac his son, while he yet lived, eastward unto the east country.' Though in the first years of his being in Canaan he had moved much about from place to place, yet, as appears from the preceding statement, he had long lived in the southern parts of the country, as also did Isaac. He at length died, in the 175th year of his age, and was buried in the cave of Machpelah, at Hebron, beside Sarah his wife (xlv. 1-10). Over their sepulchre there is now a Mohammedan mosque, which is supposed to have been originally a Christian church; but Jews and Christians are carefully excluded from entering it or seeing their tombs (Wilson, i. 355, 362). [HEBRON.]

In the Holy Scriptures Abraham is represented as the friend of God (Is. xli. 8; James ii. 23); as the father of the faithful, i.e., of all believers (Rom. iv. 11, Gal. iii. 7, 29), as with joy foreseeing the coming of the Messiah (John viii. 56); as a partaker of the heavenly glory, and as contributing to the bliss of others, a share in it being represented under the figure of lying in his bosom (Matt. viii. 11; Luke xvi. 22, 23). In the two passages last referred to, the allusion is, no doubt, to the ancient custom of guests reclining at their meals, a posture which brought the head of each guest near to the breast of the one immediately above him, and which would appear to be favourable for a calm and friendly intercourse between them.

Abraham had a very numerous and varied posterity:—(1.) The Israelites, through Jacob

(2.) The Edomites, through Esau (Gen. xxv. 1-16, 40-43). (3.) The Ishmaelites, consisting of several Arab tribes (xxv. 12-18). (4.) The descendants of Keturah, who probably also consisted of several Arab tribes (xxv. 1-6). Few men have had so numerous and varied a posterity as Abraham.

ABSENT, out of one's sight or presence (Gen. xxxi. 49; Col. ii. 5). The saints on earth are absent from the Lord; they enjoy not the immediate vision and fellowship of Jesus Christ, and of God in him, as those in heaven do (2 Cor. v. 6).

ABSTAIN, to forbear using or practising certain things (1 Thess. v. 22). During their sacred ministrations the Jewish priests were to abstain from wine and strong drink (Lev. x. 9). Nazirites, during the term of their vow, were to abstain not only from wine and strong drink, but from vinegar of wine and vinegar of strong drink, from any liquor of grapes, and from grapes, moist or dried, etc. (Num. vi. 3-4). The whole Hebrew nation were to abstain from the flesh of animals declared unclean by the law; and from the fat of such as were sacrificed to the Lord; and from the blood of all (Lev. xi. 3, 16-17; vii. 23-26). To commemorate the shrinking of the sinew of Jacob's thigh, when touched by the wrestling angel, they voluntarily forbore eating of the corresponding sinew in animals (Gen. xxxii. 25). To avoid giving offence to Jewish Christians, the apostles enjoined the Gentile converts to abstain from eating blood, and meats offered to idols, and things strangled (Acts xv. 28). Paul condemns the practice of abstaining from any wholesome food, under pretence of intrinsic holiness and devotion (1 Tim. iv. 3, 4); but, on the other hand, he lays it down as a great principle that it is a duty to abstain from articles of meat and drink (e.g., wine and flesh) by our use of which others may be led to fall into sin (Rom. xiv. 13-21; 1 Cor. viii. 8-13).

ABUSE, to use persons or things from wrong ends or motives; or in a sinful or dishonourable manner (Judg. xix. 25). Men abuse themselves with mankind when they commit the horrid sin of Sodom, that brought ruin on that and the cities around (1 Cor. vi. 9). Men abuse the world when they use the good things of it to dishonour God and gratify their own lusts (1 Cor. vii. 31).

ABYSS does not occur in the E. T. of the Scriptures; but the word *ἀβυσσος*, from which it is derived, is found in both the Septuagint and the N. T. It signifies, etymologically, without a bottom; but actually, deep, profound. In Gen. i. 2, vii. 11; Ps. cvii. 26, it signifies the ocean, and is rendered the deep. In the N. T. it occurs in two different senses. (1.) The place of departed souls, Hades. Who shall ascend into heaven? that is, to bring Christ down from above. Or, Who shall descend into the deep? *τῆς ἀβύσσου*; that is, to bring up Christ again from the dead (Rom. x. 6, 7). (2.) The place of punishment of the wicked. Probably this was what the demoniac, whose name was Legion, meant when he besought our

Lord 'not to command them to go out *εἰς τὴν ἀβύσσον*, into the deep' (Luke viii. 31). In the Book of Revelation the word occurs repeatedly in the phrase *τὸ φρέαρ τῆς ἀβύσσου*, 'the pit of the abyss,' rendered in our translation 'the bottomless pit' (Rev. ix. 1, 2; and also simply *ἡ ἀβύσσος* (ix. 11; xi. 7; xvii. 8; xx. 1, 3), rendered also 'the bottomless pit.'

ACCAD, one of the cities in the land of Shinar, which were 'the beginning of Nimrod's kingdom' (Gen. x. 10). Its situation is much disputed, and may be held to be unknown. (Rosen. ii. 28.)

ACCEPT. 1. To receive favourably (Gen. xxxii. 20; Mal. i. 10-13). 2. To take pleasure in (Jer. xiv. 10). 3. To esteem highly (Luke iv. 24). To be *accepted of God* is to be received into his grace and favour (Acts x. 35). The saints are *accepted in the beloved*; through union to the person, and imputation of the righteousness of Jesus Christ, they are received into the divine favour, and entitled to all the blessings of eternal life (Eph. i. 6). The sinful *accepting of persons* is the showing them partial respect or favour, in judgment or otherwise, on account of some outward circumstances and motives (Prov. xviii. 5; Job xxxii. 21; Gal. ii. 6).

ACCHO, a city in the lot of Asher, on the shore of the Mediterranean Sea, to the north of Mount Carmel. It belonged originally to the Canaanites (Judg. i. 31), and lies near the mouth of the river Belus, the sand of which, according to Pliny, furnished, by mere accident, the first hint for the making of glass, a statement which, however, is more than doubtful. It afterwards received the name of Ptolemais, probably from one of the earlier Ptolemys of Egypt. Under this name it is several times mentioned in the books of the Maccabees. Christianity was early introduced into it, as appears from Luke's account of Paul's last journey to Jerusalem: 'from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day' (Acts xxi. 7). In the twelfth and thirteenth centuries it was a place of great strength, and a chief scene of contests between the Crusaders and the Mohanumedans. It began about this time to be called St. John d'Acre, and the knights of St. John of Jerusalem here fortified themselves a long time. At last, in 1291, after having repeatedly changed its masters, it was, after a long siege, taken by storm by the Saracens; the inhabitants in great numbers were treacherously massacred, and the place, after being given up to plunder, was set on fire in every part; the walls, the churches, and the palaces were demolished—the whole city, in short, was levelled to the ground. In this state of desolation it long continued. Maundrell, who visited it in 1697, describes it as then in a very ruinous state. 'Besides a large khan, and a mosque, and a few poor cottages, you see nothing here but a vast and spacious ruin. It is such a ruin, however, as sufficiently demonstrates the strength of the place in former times. It seems to have been encompassed on the land side by a double wall, defended with towers at small distances; and without the walls are ditches, ramparts, and a

kind of bastions, faced with hewn stone. In the fields, without these works, we saw scattered up and down upon the ground several large balls of stone, of at least thirteen or fourteen inches diameter, which were part of the ammunition used in battering the city, guns being then unknown. Within the walls there still appear several ruins which seem to distinguish themselves from the general heaps, by some marks of greater strength and magnificence' (Maundrell, 53).

In 1749, the noted Sheikh, Dhaher el Omar, began once more to restore it. The walls and fortifications were built up; the population greatly increased; commerce revived; and it became one of the chief cities along the coast. In 1799, Buonaparte laid siege to it; but it was so vigorously defended with the assistance of English marines, under the command of Sir Sidney Smith, that he was compelled to raise the siege—almost the only instance in which he was defeated, until his great and final overthrow.

In May 1832, this city, after a siege of six months by Ibrahim Pasha, the son of Mohammed Ali, the Viceroy of Egypt, was once more taken by storm, given over to pillage, and reduced to a shapeless mass of ruins. But yet it speedily, though only partially, recovered from its overthrow. The walls and fortifications were renewed; the houses and streets reappeared; and commerce once more revived.

In the autumn of 1840 it was again subjected to bombardment by the combined fleets of England, Austria, and Turkey; and an explosion of the powder magazine having killed more than 2000 of the Egyptian soldiers, the remnant which survived evacuated the town the following night, which put an end to the contest. The houses and other buildings of the city had sustained great damage, but after some time they were in a considerable degree repaired.

Acre, as it is now commonly called, is the most regularly and strongly fortified town in Syria, to which it has long been considered the key. It may be called a fortress in the sea. Massive fortifications guard it towards the sea on both sides. On the land side there is a double rampart, which is protected by strong outworks of mounds with facings of stone. On the north and east it is surrounded by an extensive and fertile plain, which, wherever it is tilled, yields the finest grain and most delicious fruits; but it lies in a great part neglected. The streets of the city are much wider than those of most eastern cities. Many fine relics, probably of Greek and Roman antiquity, are seen built into the walls of public edifices and other works, consisting of the shafts and capitals of granite and other columns, fragments of antique marbles, masses of the green antique breccia, and of syenite. Few monuments of the Crusaders remain. It is a large and flourishing place, and contains about 8000 or 10,000 inhabitants (Robinson, *Res.* iv. 91, 92, 95, 100; Wilson, ii. 233, 236).

In the country it is known by the name of Acca, having, like many other towns and villages in Palestine, cast off its Greek and recovered nearly its old Hebrew name. It has been remarked that the Greek and Roman names never took amongst the natives of the country,

which is the reason that so many places retain their old Oriental names at this day (Maundrell, 53).

**ACCORDING.** 1. Agreeably to (2 Tim. i. 9). 2. Even as; in proportion to (Acts iv. 35). God rewards all men according to their works, that is, agreeably to the nature of their works (2 Cor. v. 10; Rev. xxii. 12); but deals not with his elect according to the merit of their works, whether good or bad, the rewards granted to them being the rewards of grace (3 Tim. i. 9; Tit. iii. 5).

**ACCOUNT,** to reckon (Deut. ii. 11). The Hebrews made account for the paschal lamb; every eater paid his share of the price (Exod. xii. 14). To put a thing to one's account is to charge it against him as his debt; to reckon it to him as his good deed (Philem. 18; Phil. iv. 17). To take account is to examine and judge a matter (Matt. xviii. 23). To give account is to have our conduct tried whether it be reasonable, lawful, right (Rom. xiv. 12; Heb. xiii. 17; 1 Pet. iv. 5). God giveth not account of his matters; he doth not ordinarily inform his creatures of the reasons and circumstances of his conduct; nor is he under obligation to do it (Job xxxiii. 15).

**ACCURSED.** The Hebrew word *Arum*, and the Greek word *anathema*, *anathema*, by which it is commonly rendered in the Septuagint, properly signify devoted to God. Of this sense we have examples (Lev. xvii. 28, 29; Micah iv. 13). See also Luke xxi. 5. But this, though a primary, is not a frequent sense of the words in the Scriptures. The most common signification in which they are used is devoted to destruction; hence, as a verb, to destroy (Num. xxi. 2, 3; Deut. ii. 3, 4; iii. 6; Josh. viii. 26). We have in this one of those singular relations of words which occur perhaps in most languages. The generic idea is the same—devoted; but the specific application of the words is very different, we might even say, opposed to each other—devoted to God, devoted to destruction.

We question very much the propriety of ever rendering the word *Arum*, *accursed* (and Gesenius appears to have done so too, for he does not give that as one of its senses). It will, perhaps, be alleged that *accursed* is just another word for devoted to destruction; but they are by no means synonymous, and are not so understood by the English reader. It is not an appropriate rendering of the original word. It does not convey the distinctive idea of devoted, and it conveys something more, or rather something else. Accursed is a word which has a peculiar and repulsive aspect. Of its use we have examples in Deut. vii. 26; Josh. vi. 17, 18, vii. 1, 11, 12, 13, 15; xxii. 20; 1 Chron. ii. 7; in all which passages, and in various others, the term devoted might be used not inappropriately, the reader, as is very common in the use of language, making the particular application of the word as to what it was devoted to.

In the N. T. we have the same word, *anathema*, as is employed by the LXX in rendering the Hebrew word in the Old, and it is in like manner usually rendered *accursed* by our

translators. It occurs in Rom. ix. 3; 1 Cor. xii. 3; and in Gal. i. 8, 9; and conjunctly with other words in Acts xxiii. 14, and 1 Cor. xvi. 22. Several of these are passages of great difficulty, and critics are much divided in their interpretation of them. On the grounds already stated, we feel unwilling to employ the word *accursed* as in our translation; and yet we feel that the generic term *devoted* does not bring out fully and distinctly the sense of the original, nor are we able to suggest any word that does so. In this dilemma, we feel disposed not to translate the word at all, but simply to transfer it, as is done by our translators in 1 Cor. xvi. 22, leaving it to the reader and expositor to put their own sense on the passages.\*

**ACELDAMA,** a field said to have lain on the south of Jerusalem, opposite to the Pool of Siloam. It is supposed to have been the same with the *fullers' field*, where they whitened their cloth (Is. vii. 3). It is certain it was the *pottery field*, whence they digged their materials: its soil being quite exhausted by them, it was of very small value. When Judas brought back the thirty pieces of silver which he had gotten for betraying his Master, the chief-priests and elders alleged that it was not lawful to cast it into the treasury, as it was the price of blood, and purchased with it this field to bury strangers in; and so it came to be called *Aceldama*, or the *field of blood* (Matt. xxvii. 3-8; Acts i. 18).

There is a place on the face of the Hill of Evil Counsel, which rises from the Valley of the Son of Hinnom, on the south side of Jerusalem, which is still pointed out as *Aceldama*, or, the field of blood. The tradition which fixes it to this spot reaches back to the age of Jerome; and it is mentioned by almost every visitor of the Holy City from that time to the present day. The field, or plot, is not now marked by any boundary to distinguish it from the rest of the hill-side, but there is an old charnel-house or covered pit, now a ruin, in the bottom of which is seen a considerable quantity of skulls and bones. It was customary to throw into it corpses of the pilgrims who died at Jerusalem. The soil of this place, it was long alleged, was literally a sarcophagus, or consumer of flesh, reducing bodies to dust in twenty-four or forty-eight hours (Robinson, *Ira*. i. 524; Wilson, i. 496).

**ACHAIA** proper was a district of Greece, in the north of the Peloponnesus. Its chief city was Corinth. The word, however, was frequently used in a more extended sense, as including Greece generally to the south of Macedonia. It is in this more extensive sense that it appears to be commonly employed in the N. T., as in Acts xviii. 12; xix. 21. Rom. xv. 26; 2 Cor. ix. 2, xi. 9, 10; 1 Thess. i. 7, 8. Here the gospel was extensively preached by Paul. On his first visit he remained a year and a half at Corinth, and while there he was brought by the Jews before Gallio, 'the *ἀρχαῖος*, proconsul of Achaia,' as he is

\* After we had made this suggestion, we found that Doddridge had transferred the word in three other of the referred-to passages (Acts xxiii. 14; Rom. ix. 3; and Gal. i. 8, 9).

styled by Luke, a circumstance which, by its minuteness, strikingly indicates the accuracy of the historian. Tiberius had some years before changed the government of the province, and placed it under a procurator; but Claudius had once more changed it, and placed it under a proconsul. Hence the correctness with which Luke expresses himself in calling Gallio, who had been appointed in the reign of Claudius, 'proconsul of Achaia.' [GAGNEX.]

ACHMETHA, mentioned in Ezra vi. 2, is supposed to be the same as Ecbatana, the capital or chief city of ancient Media, and the summer residence of the kings of Persia, the site of which is supposed to be occupied by Hamadan, the Parthian capital, which, however, has lost all its ancient greatness, and is now a most miserable town (Ker Porter's *Travels*, ii. 101). Josephus, in relating what is mentioned in Ezra vi. 2, employs the word Ecbatana instead of Achmetha (*Antiq.* xi. 4. 6).

A'CHU, an Egyptian word, signifying marsh-grass, reeds, bulrushes; in short, any verdure growing in marshy places. Job asks, 'Can Achu grow without water?' (viii. 11). The seven fat cows which, in Pharaoh's dream, foreboded so many fertile years, came out of the Nile and fed on the Achu. Jerome informs us that when he asked of learned men what this word signified, he was told by Egyptians that, in their language, every green thing growing in marshy places was so called. The word is found retaining this signification in the Coptic language, in which remnants of the ancient Egyptian tongue are still preserved (Rosen., *Bet* i. 104).

ACH'ZIB. 1. A city in the lot of Asher. 'In the plain of Acra,' says Maundrell, 'we passed by an old town called Zib, situate on an ascent close by the sea-side. This may probably be the old Achsib mentioned Josh. xix. 29 and Judg. i. 31; for St. Jerome places Achsib 9 miles distant from Ptolemais toward Tyre, to which account we found the situation of Zib exactly agreeing' (Maundrell, 53). Zib is now a village of no great size (Wilson, ii. 232). 2. A city in the tribe of Judah (Josh. xv. 44). The houses, forts, or families of Achsib, shall be a lie to the kings of Israel; will disappoint them, or prove unfaithful to their allegiance in the Assyrian invasion of the country (Micah i. 14).

A'CRE, an English measure of land improperly introduced into our translation. The measures, weights, and coins of other nations, and especially of modern nations, should never be employed in translations of the Scriptures. They commonly convey false ideas of the quantity, weight, or value intended in the original, and also of such measures, weights, or coins having been in use in the countries referred to in ancient times. The Hebrew word יֶזֶק, as a measure of land, signifies a yoke, i.e., as much as one yoke or pair of oxen could plough in a day (Gesenius, *Lex.* 712). Ten yokes of vineyard, yielding one bath, and the seed of an homer an ephah, imports excessive barrenness; that the best ground should

produce scarcely the tenth part of the seed (Is. v. 10).

ACTS OF THE APOSTLES (THE) was written by Luke, and, like his Gospel, was addressed to 'the excellent Theophilus.' The two treatises may be considered as constituting distinct parts of one book—the one containing a life of Jesus Christ, the other a narrative of some of the more remarkable incidents in the history of his followers in Judaea, after his ascension, and more detailed accounts of the conversion, labours, and sufferings of the most extraordinary man among them, the Apostle Paul. There are, however, many things omitted, even in his history, as we find from the incidental notices which he occasionally drops in his epistles, as in Gal. i. 17, 18; ii. 11-14; 2 Cor. xi. 23-28, 32; xii. 1-9; Rom. xvi. 3, 4.

From these statements it is evident that the title, the 'Acts of the Apostles,' is not well chosen. It is ancient, however, though there is no reason to suppose it proceeded from Luke himself. Peter and James and John are brought out prominently in the first part of the book; but the latter, and much the greater, part of it is devoted to Paul. The title is therefore too comprehensive. It is also too circumscribed; for it contains accounts of some who were not apostles, as of Stephen (vi. 8-15; vii.), of Philip (viii. 5-40), and of other preachers (xi. 19-30); yet it would be difficult to find a more appropriate title to it.

From the introduction (i. 1) it is evident the Acts of the Apostles were written after the Gospel. The narrative closes with Paul's having been 'two whole years' a prisoner at Rome; so that we may conclude it was written about that time, as, if it had not been written till a later period, it would doubtless have contained some further accounts of a life so interesting to the church both then and in after-times. As Luke had accompanied the apostle to Rome, and remained with him for at least some time (Col. iv. 14), it is likely it was written in that city, though of this there is no certainty. Luke was also with him when he wrote his Second Epistle to Timothy (iv. 11), which appears to have been toward the close of his life (ver. 7, 8); and it would have given a singular interest to the narrative if it had been brought down to the time of his death.

Though there is no room to question the genuineness and credibility of the book, yet it is a remarkable circumstance that it does not appear to have attracted that attention from the early Christians which might have been expected. The extant works of the fathers do not contain many quotations from or references to it. It did not attract so much attention or interest as other books of the N. T. It is mentioned, however, by Eusebius among 'the ἀπολογούμενα,' or generally received 'divine writings' (*Eccles. Hist.*, book iii. ch. 25).

The materials of the book are manifestly disposed in chronological order; yet it is difficult to fix the dates of particular events. The death of Herod, in A.D. 44, is the only fact in the book the date of which can be determined with certainty. From that point we may reckon backwards to the beginning of the book, and forward to the



but 'passed upon all men:' in other words, that 'in Adam all die.'

But the death of the body is not the only evil which has come on mankind through or on account of Adam's transgression. The apostle, after saying that 'death passed upon all men,' assigns as the ground or reason of this, 'for that all have sinned,' i.e., were held to be guilty: in other words, his sin was imputed to them, for he adds, 'For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.' The apostle not only goes on to say that, 'through the offence of one many were dead; that by one man's offence death reigned by one;' but that 'the judgment was by one to condemnation;' that 'by the offence of one, judgment came upon all men to condemnation;' and he adds, 'For as by one man's disobedience many were made sinners'—i.e., constituted, held to be sinners or guilty creatures—'so by the obedience of one shall many be made righteous'—i.e., constituted, held to be righteous or justified persons. The whole of the apostle's parallel between Adam and Christ (Rom. v. 13-21) gives peculiar force to his statements, and leaves no room to question his meaning. See also Eph. ii. 3.

Closely connected with these points is the question as to the depravity of human nature. Man was originally created a pure and holy being; but there is not reason for believing that he is now born into the world a pure and holy being. Few will deny that children manifest sinful tempers, feelings, and dispositions; that they do this from a very early period of their existence; that they do it generally—we might even say universally—so far as any one has had opportunities of observing or learning; and that they have done so in all ages and in all countries; and that the evil cannot originally be traced to or accounted for by the example or instruction of others, however much it may be increased or aggravated by these in after life. To what, then, is it to be ascribed? We see no account that can be given of it but this, that they are born into the world with a sinful, corrupt, depraved nature; and considering the other results of Adam's fall, it seems natural to trace it up to his disobedience, which brought to man, in other respects, so much woe. In the Scriptures we are taught that it comes to us through our immediate parents; and hence we are led to conclude that it has descended from one generation to another until it has reached to us. 'Who,' says Job, 'can bring a clean thing out of an unclean? Not one' (xiv. 4). 'Behold,' says David, 'I was shapen in iniquity, and in sin did my mother conceive me' (Ps. li. 5). The answer of our Lord to Nicodemus is specially pointed: 'Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again' (John iii. 3, 6, 7).

Such is the evidence afforded by the Scriptures as to the results of Adam's transgression as regards his posterity. We may, however, further

remark, that we have daily before our eyes, in the ordinary and established course of Providence, numerous facts analogous to the divine procedure as now stated. We daily see children subjected to loss and to suffering through the follies and the sins of their parents—sometimes even of distant ancestors. Children often inherit diseased constitutions from their parents and forefathers; the children of persons guilty of crimes are brought into disgrace on their account; the children of spendthrifts are reduced to poverty through their extravagance; the children of drunkards—who can estimate the accumulation of evils which many of them suffer, in time and in eternity, through the fault of those from whom they are descended? These are striking facts; and though the results of the follies and sins of parents as affecting their descendants may be very far from equalling the evils resulting from Adam's transgression to his whole posterity, yet the principle involved in the one class of results and in the other appears to be the same; and if objectors would or could show the wisdom and the justice of the latter class of results, it would probably furnish a principle which would go to explain and to vindicate the wisdom and justice of the dispensation under which Adam and his posterity have been placed.

We frankly acknowledge we have never been able to see the wisdom and the justice of involving the whole of the human race in the consequences of Adam's transgression. To our mind it has the appearance of being opposed to all the principles of wisdom and justice, and we may also add, of goodness. But we are not on this account prepared to reject the doctrine of original sin, seeing it is so plainly taught in the Scriptures, corresponds with and is confirmed by the universal corruption of mankind, and we have such analogous facts as matters of daily experience. We feel, and are ready to acknowledge, all the difficulties of the case; but we attribute these difficulties to our ignorance and to the weakness of our capacities and the narrowness of our views. We have but a very imperfect knowledge of God—of his nature, of his relations to his creatures and their relations to him, of the scheme of his government of the universe, and of its ultimate design and results. We feel that it becomes such a creature as man humbly to adore where he is not able to comprehend. This is not the only case in which we are obliged to have recourse to such considerations as these. The very existence of sin and misery in the universe of God is to us an inexplicable mystery, a problem which no human mind has yet been able to solve.

But if any shall still stand out against the doctrine of original sin on account of the difficulties which attend it, and perhaps sneer at the ignorance and stupidity of those who are so weak as to receive it, we would ask them to propound to us a theory as to the moral character and condition of the human race in all ages and in all countries, so far as this is known, and as to the consistency of that character and condition of mankind with the wisdom, justice, and goodness of God. The theory, in order to be satisfactory, must account, not merely partially or imperfectly, but fully and completely, for the established facts of the case; and must reconcile those facts

with the perfections of God, and must be free from material difficulties and objections. Until they shall produce such a theory, we hold that they are not entitled even to smile, far less to sneer, at our weakness in receiving what we consider to be the scriptural doctrine of original sin. Perhaps they will find that their theory fails to account fully and satisfactorily for the phenomena of the moral character and condition of man, and that even after all it is no more free from difficulties and objections than the views we have expressed on the subject.

Of the subsequent life of Adam we have little account. We read only of his having three sons, Cain, Abel, and Seth. He no doubt had other children, including daughters; but it is rather singular how seldom females, though mentioned in general, are specified by name in the early histories and genealogies of the Bible. He lived to the age of 930, and consequently must have seen the whole of the antediluvian race mentioned in Gen. v. with the exception of Noah. He must have lived 800 years with Seth, 695 with Enos, 605 with Cainan, 535 with Mahaleel, 470 with Jared, 308 with Enoch, 243 with Methuselah, and 56 with Lamech, the father of Noah.

It has been made a question whether the death of the inferior animals is to be held as among the results of Adam's transgression. Now, though the Scriptures plainly teach that, as regards mankind, it was through his sin that death entered into the world, yet it nowhere teaches that death, as regards the inferior animals, was the result of it; indeed, it makes no manner of statement as to the cause of their death. But on this subject the modern science of geology makes remarkable revelations. It shows that death reigned among the animal creation long before man was made. In the oldest of the sedimentary rocks the remains of animals occur in vast numbers. Through the whole series of rocks—six miles in thickness—we find these remains ever increasing in number as we ascend; but it is not until we reach the highest stratum, the mere superficial coat of alluvium, that we find the remains of man. The vast multitudes, then, of organized beings that lie entombed below the alluvial strata must have yielded to death before man was in existence. If he had been in existence when these animals existed, why are his remains not found as well as theirs? His bony skeleton was just as likely to be preserved and petrified as theirs. Yet, of the ten thousand species of animals dug out of the rock beneath the alluvial strata, no relic of man has been found; a fact which can only be explained by the admission, that man was not their contemporary—that, in fact, they existed ages before him. Indeed, with the exception of a few hundred species, mostly sea-shell, occurring in the uppermost rocks, none of them correspond to the animals now living on the globe. In Europe they are found to the depth of 6½ miles, and in America still deeper; but no living species is found more than 1-12th of this depth. All the rest are specifically, and often generically, unlike living species; and the conclusion is irresistible that they must have lived and died before the creation of the present species. Many of them, no doubt, died naturally through decay;

others actually devoured one another, as is plain from the fact, that the remains of some animals are found in the bodies of other animals which had devoured them for food, and both are now converted into rock, thus testifying to the most sceptical that death prevailed among animals before man's transgression; and hence it follows that there is no reason for supposing that the death of the existing races of animals is the result of Adam's fall (*Hitchcock*, 50, 67, 253).

ADAMANT, or DIAMOND, one of the precious stones. There are two Hebrew words which are rendered in the E. T. *adamant* and *diamond*. The one occurs in the account of the stones in the Jewish high-priest's breastplate, *Exod.* xxviii. 18; xxxix. 11 (where the diamond can scarcely be intended, for it is not fit for being engraved on), and in *Ezek.* xxviii. 13. The other, *יָדֹם* (*Shamir*), occurs in *Jer.* xvii. 1, where it is rendered diamond; and in *Ezek.* iii. 9, and *Zech.* vii. 12, where it is rendered adamant. By this word is commonly understood the diamond.

The diamond, on account of the splendour of its lustre, its peculiar play of colour, its hardness, and its rarity, is considered the most precious substance in the mineral kingdom. Its colours are various. The most frequent tints are white and grey; the less frequent, blue, red, brown, yellow, and green; and the rarest of all is the dark-brownish black. It is seldom completely transparent; more generally it rather inclines to semi-transparent; but the black variety is nearly opaque. It is the hardest mineral that is known; hence it scratches all other fossils. It is a combustible substance, and consists principally of carbon.

The diamond was first found in Asia, where it is still collected, though not in such quantity as formerly. It occurs principally in India, in the provinces of Golconda, Vesapour, and Bengal, and in the island of Borneo. In the New World it occurs only in Brazil, in the district of Serra do Frio, where it was first discovered in the beginning of the last century. Brazil is now the chief source of supply of diamonds. In India they are found in general in alluvial soil. In Brazil, according to Mawe, they are found in a loose gravel immediately incumbent on the solid rock, and covered by vegetable mould and recent alluvial matter. In Borneo they are collected from the gravel and sand of the river Succadau.

The ancients were unacquainted with the art of cutting and polishing the diamond; and hence it was used by them in its natural granular or crystallised state. Even in the middle ages it was still unknown in Europe. It was probably known, however, to the artists of India and China from a very early period. Until the 15th century, European artists were of opinion that it was impossible to cut the diamond. Robert de Berghen, in 1456, endeavoured to polish two diamonds by rubbing them against each other; and he afterwards constructed a polishing wheel, on which, by means of diamond powder, he was enabled to cut and polish this substance in the same way as other gems are wrought by emery.

Accounts are often given of the weight and

value of particular diamonds; but the value attached to them can be held to be only nominal, and often imaginary. The only test of their value is what they will bring in the market. We therefore do not think it worth while to give particular examples.

The references in the Scriptures to the diamond are not frequent. 'The sin of Judah is written with a pen of iron, and with the point of a diamond:' is indelibly graven in such characters that it may be seen and read by any one, and it will not be readily forgotten or forgiven (Jer. xvii. 1). 'As an adamant (or diamond), harder than flint, have I made thy forehead:' Ezekiel was endued with undaunted boldness in declaring God's messages to his countrymen (Ezek. iii. 9). The Jews 'made their hearts as an adamant stone' (or diamond); they were insensible to, and hardened against, all God's declarations, whether of judgment or of mercy (Zech. vii. 12).

A'DAR, the twelfth month of the Jews' sacred year, and the sixth of their civil. It consists of 29 days, and commenced, according to the Rabbins, with the new moon of our February; but according to Michaelis, and others who follow him, with that of March (Gesenius, *Lex.* 15). On the 3d day of this month the second temple was finished (Ezra vi. 15); on the 7th, the Jews fast for the death of Moses; on the 13th, they commemorate the fast of Esther and Mordecai (Esther iv. 15-17); on the 14th, they observe the feast of Purim (ix. 17-32); on the 25th, they commemorate the release of Jehoiachin (Jer. lii. 31). As the Jewish year was a lunar year, in order to bring it into correspondence with the solar year, there was every third year an intercalary month, called Ve-Adar, or the second Adar, consisting of 30 days.

ADD. 1. To join or put to (Deut. iv. 2). 2. To increase (Prov. xvi. 23). 3. To bestow (Gen. xxx. 24). 4. To proceed to utter (Deut. v. 22). *They added nothing to me:* they gave me no new information or authority which I had not before (Gal. ii. 6). To *add sin to sin* is to commit new and more aggravated transgressions, to become more open and active in the practice of iniquity (Is. xxx. 1). To *add to faith, virtue; and to virtue, knowledge, etc.*, is more and more to exercise and abound in all the graces of the divine Spirit, and of a holy conversation, in their proper connection (2 Pet. i. 5-7). To be *added to the Lord* and *to the church* is to be converted and united to the Lord Jesus and his church, as new members of his mystical body (Acts v. 14; xi. 24; ii. 41-47).

AD'DER, a small species of serpent, usually not more than two feet long, and widely dispersed throughout the different countries of the Old World. We meet with the word five times in the common translation, but always without warrant from the original. There are no fewer than four different words which are thus translated, and the probability is that they were the names of four different species: *shepiphon* (Gen. xlix. 17); *pethen* (Ps. lviii. 4; xci. 13); *achshub* (cxl. 3); and *tziphoni* (Prov. xxiii. 32). From the nature of the passages themselves, all

of these words probably refer to species of serpents whose bite or poison was more powerful and virulent than the adder's, but what the particular species were, it is not easy to determine.

ADJURE. 1. To bind one, as under the penalty of a fearful curse (Josh. vi. 26). 2. To charge solemnly, as by the authority and under pain of the displeasure of God (Acts xix. 13; 1 Thess. v. 27). In the Jewish courts of justice the person did not, as in our courts, take the oath himself, but the judge adjured him by the Most High God to speak the truth, and the party answered as on oath. This was probably the reason why our Lord, when adjured by the high-priest to declare whether he were the Son of God, though silent till then, immediately replied, 'Thou hast said: and I say unto you,' etc. (Matt. xxvi. 62-64).

AD'MAH, one of the four cities destroyed by fire and brimstone from heaven (Gen. x. 19; xiv. 2; xix. 24; Deut. xxix. 23). To be *made as Admah*, and *set as Zeboim*, is to be made a distinguished monument of the vengeance of God (Hos. xi. 8).

AD'ONAI, one of the names of God. It is plural, and signifies *my Lords*, as Adoni in the singular signifies *my Lord*. The Jews, who out of superstition do not pronounce the name Jehovah, read Adonai instead of it, wherever Jehovah occurs in the Hebrew text. The ancient Jews were not so scrupulous. There is no law which prohibits the pronunciation of this name.

ADOPTION is either—1. *Natural*, whereby one takes the child of another into his family, and treats him as his own child. Thus the daughter of Pharaoh adopted Moses (Exod. ii. 9); and Mordecai, Esther (Esth. ii. 7). In this sense the word is never used in Scripture. 2. *National*, whereby God takes a whole people to be his peculiar and visible church, exercises a special care and government over them, and bestows a multitude of ordinances and other privileges on them. This *adoption* pertained to the Jews for 1500 years, they being then the only visible church of God on earth (Rom. ix. 4). 3. *Spiritual*, in which sinful men, who were by nature children of wrath, are, upon their believing in Christ, graciously taken by God into his family, the invisible church (John i. 12), and are admitted to communion and intimacy with Father, Son, and Holy Ghost, and with angels and fellow-saints; are loved, taught, governed, corrected, protected, and provided for by Him; and become heirs of his everlasting kingdom and glory. This *adoption* the saints have received; and of it, the Holy Ghost dwelling in them as a Spirit of grace and supplication, and their holy conversation, are the undoubted evidence (Rom. viii. 15-18; Gal. iv. 6, 7; 1 John iii. 1-2). 4. *Heavenly*, in which the saints, being raised from the dead, are at the last day solemnly owned to be the children of God, and have the blissful inheritance publicly adjudged to them; and enter, soul and body, into the full possession of it (Matt. xxv. 34-46). This the saints now *wait for* (Rom. viii. 23).



adjuration and curse were written, into the mixture of dust and water. Meanwhile, another priest tore the upper part of her clothes, uncovered her head, dishevelled her hair, girt her half-torn garments below her breast, and presented her with about a pound and a half of barley-meal in a frying-pan, without either oil or incense, to mark how disagreeable to God the occasion of this offering was. The priest who prepared the bitter water then caused her to drink it; put the pan with the meal into her hand; stirred it a little; and burnt part of it on the altar of burnt-offering.

If the woman was innocent, this draught, it is said, confirmed her health, and rendered her fruitful; but if guilty, she immediately grew pale; her eyes started out of her head; her belly swelled; her thighs rotted: she was hurried out of the court, that it might not be polluted with her ignominious death. It is said, that her paramour, however distant, was at the same time affected in like manner; but in case the husband was guilty of whoredom, it is pretended that the bitter water had no effect.

Adultery, whoredom, and fornication in the prophetic writings are often used metaphorically, and denote idolatry and apostacy from God and the true religion. The relation of the Jewish church to Jehovah is often spoken of under the idea of marriage; and backsliding, apostacy, and idolatry, are held out as a breach of the marriage-covenant, and are spoken of as adultery, whoredom, fornication (Jer. iii. 12-14; Ezek. xvi. xxiii.; Hos. ii. 13).

The apostacy and corruption of the Christian Church are represented under the same figure (Rev. xvii. 1-6). In reading the prophetic writings, it is of essential importance to keep this figurative use of these terms in view. This application of them shews the great criminality of the sins which are set forth under such figures.

AG'ABUS, a prophet in the first age of Christianity. He was probably one of the teachers in the church at Jerusalem; but he was also on more than one occasion endowed with the gift of prophecy. He is first mentioned about the time of the persecution which arose about Stephen, and he was still living when Paul was going up to Jerusalem for the last time. On the former occasion Luke says, 'In these days came prophets from Jerusalem unto Antioch; and there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cæsar.' This phrase, *ἐφ' ὅλην τὴν οἰκουμένην*, has occasioned interpreters some difficulty; but it may be understood either in a restricted or in a more extended sense; and that it is here to be restricted to the land of Judah is evident, for it is added, 'Then the disciples, every man, according to his ability, determined to send relief unto the brethren which dwelt in Judæa;' thus shewing that it was Judæa which was to be the field of the predicted famine. Had it been literally the whole world, or even the whole Roman empire, the disciples at Antioch would have been sufferers themselves, as well as the brethren in Judæa,

and so would have been likely to stand in need of help instead of being able to send it to others. We have no account of any universal or general famine in the reign of Claudius; but Josephus refers to a great famine which occurred in Judæa about that time, which, it is said, lasted three years (Joseph. *Antiq.* xx. 2. 5). This, in all likelihood, is the famine to which Luke refers. As to the prediction of Agabus concerning Paul, we know how literally it was fulfilled (Acts xi. 27-30; xxi. 10, 11).

A'GAG. Balaam in predicting the future prosperity of Israel says, 'His king shall be higher than Agag, and his kingdom shall be exalted' (Num. xxiv. 7). In the days of Samuel the king of the Amalekites was called Agag (1 Sam. xv. 8, 9, 20, 32, 33). Perhaps Agag was a common name or title of the kings of the Amalekites, as Pharaoh long was of the kings of Egypt. In Balaam's prophecy it not improbably refers to the king of the Amalekites either as a proper or a common name. He subsequently said, 'Amalek was the first of the nations' (Num. xxiv. 20), so that it appears to have been then a nation of some account.

Haman is called an AGAGITE, probably because he was an Amalekite, and perhaps of the royal seed (Esther iii. 1). Josephus says he was 'by birth an Amalekite' (*Antiq.* xi. 6. 5).

AG'ATE, one of the precious stones. It was the second stone in the third row of the high-priest's breast-plate (Exod. xxviii. 19). In the E. T. the word also occurs in Is. liv. 12, 'I will make thy windows of agates;' and in Ezek. xxvii. 16 as one of the articles with which Syria traded in the markets of Tyre; but in the Hebrew it is a different word that is employed in these passages. Gesenius thinks it may probably signify the ruby (384); but there is much uncertainty as to the precious stones mentioned in the Scriptures.

A'GES (THE) of mankind have varied remarkably at different periods and in different stages of society. Man, as originally created, and in a state of innocence, was probably destined to live for a very lengthened period. Death was threatened only in the event of his eating the forbidden fruit. Had he never done so, what course would have been taken in regard to him it is impossible to say; but it is obvious that the race would have so multiplied that a time would at length come when the earth would no longer admit of any further increase of its inhabitants, unless a portion of those already upon it were removed from it. The time might have been distant, for the earth, if duly cultivated, might probably be capable of maintaining an inconceivably greater number of inhabitants than have ever been on it at any one time; but still there was a limit to its capabilities in this respect, and that limit must have at length been reached, if none of those already in being were removed from it. We may therefore conclude that Divine wisdom would have found some means of effecting this without the infliction of death, which was only threatened in the event of sin.

As man, by the original constitution of his

ature, was probably capable of a very lengthened period of existence, we accordingly find that in the first ages of the world he lived to a far greater age than he now does; but 'sin having entered into the world, and death by sin,' its duration was contracted by degrees, until it fell to what, in favourable circumstances, is now a common length of human life. There are material differences between the genealogies of the patriarchs, both before and after the flood, as given in the Hebrew text, the Samaritan text, the Septuagint translation, and by Josephus the Jewish historian [CHRONOLOGY]; but they all agree in attributing to them a great age. The following tables exhibit the ages of Adam and his descendants, in the line of Seth:—

TABLE I.—Before the Flood.

	Heb.	Samar.	Sept.	Joseph.
1. Adam . .	930	930	930	930
2. Seth . .	912	912	912	912
3. Enos . .	905	905	905	905
4. Cainan . .	910	910	910	910
5. Mahaleel .	895	895	895	895
6. Jared . .	962	847	962	962
7. Enoch . .	365	365	365	365
8. Methuselah	969	720	969	969
9. Lamech . .	777	653	753	777
10. Noah . .	950	950	950	950

TABLE II.—After the Flood.

	Whole Lives.		
	Heb.	Samar.	Sept.
1. Shem after the flood	600	600	600
2. Arphaxad . . (Cainan II)	438	438	535
3. Salah . .	433	433	460
4. Eber . .	464	404	404
5. Peleg . .	239	239	339
6. Red . .	239	239	339
7. Serug . .	230	230	330
8. Nahor . .	148	148	208
9. Terah . .	205	145	205

Though, as may be seen by referring to Genesis v. and xi, or to the more extended tables in CHRONOLOGY, the dates of the births and deaths of the patriarchs as given in the Samaritan Pentateuch, the Septuagint version, and by Josephus, differ from the Hebrew text commonly by a hundred years, yet as the addition to the one is generally subtracted from the other, the total length of their lives is thus usually made to correspond.

Of the descendants of Adam, in the line of Cain, we have the names to the seventh generation; but nothing is said of their ages. Two of them, it may be remarked, had the same names as two of Seth's, Enoch and Lamech; and Methusael and Methuselah are very near each

other, and indicate a common language (Gen. iv. 17-22).

Besides the long lives of the antediluvians, there is another circumstance regarding them which appears very singular, their great age before their sons were successively born. Perhaps, however, it was merely the design of the sacred historian to give the line of that branch of Adam's descendants which terminated in Noah, who proved, so to speak, the beginning of a new race, and they may have had other children before those who are thus mentioned. Adam and Eve we know had both Cain and Abel; and perhaps they had also daughters—e.g. Cain's wife (iv. 17). It is also to be recollected that, according to the ordinary law of births, the first-born were as likely to be daughters as sons; yet of the births here given, all, without exception, were sons. This would perhaps indicate that we have not an account of the whole of the births previous to their being born. After the flood, not only were the ages of mankind shortened, but the period at which they had children was also abridged. It was, probably, not later than it is in the present day.

From Shem, who was the connecting link between the antediluvian and the postdiluvian periods, and who lived to the age of 600 years, the life of man materially contracted, until Terah, who died at the age of 205. Nor did it stop here, but went on diminishing until it fell to the point where it has stood for the last 3000 years or more.

The following table will show the declension of the age of mankind:—

	Age.
Abraham, Gen. xiv. 7 . .	175
Sarah, „ xxiii. 1 . .	127
Ishmael, „ xxv. 17 . .	137
Isaac, „ xxxv. 28 . .	180
Jacob, „ xlvii. 28 . .	147
Joseph, „ i. 26 . .	110
Levi, Exod. vi. 16 . .	137
Kohath, „ 18 . .	133
Amram, „ 20 . .	137
Aaron, Num. xxxiii. 39 . .	123
Moses, Deut. xxxiv. 7 . .	120
Joshua, Josh. xxiv. 29 . .	110
Eli, 1 Sam. iv. 15 . .	98
David, 2 Sam. v. 4; 1 Kings ii. 11 . .	70
Solomon, 2 Sam. xii. 24; 1 Kings xi. 42 . .	60?
Jehoiada, 2 Chron. xxiv. 15 . .	130

The failure of sight appears to have been in ancient times, as it is still, one of the symptoms of old age; and, so far as we know, the loss was then no way alleviated by spectacles or any similar invention. There must, consequently, have been something peculiarly dreary in old age. Isaac, when about 137 years old (how long before does not appear, but he lived 43 years after) 'was old, and his eyes were dim that he could not see;' so dim, indeed, that he was not able to distinguish Jacob from Esau, though they were marked, one would have thought, by unmistakable characteristics (Gen. xxvii.) Jacob before his death had likewise lost his sight: 'The eyes of Israel were dim for

age that he could not see' (xlviii. 10). Moses was 120 years old when he died, and it is said, 'his eye was not dim, nor his natural force abated' (Deut. xxxiv. 7); a remark which implies that in old age the sight was commonly dim, as well as the natural strength abated. Of Eli, at the age of ninety-eight, it is in like manner said, 'his eyes were dim that he could not see' (1 Sam. iv. 15).

The 90th Psalm is entitled 'A prayer of Moses, the man of God,' and though the titles of the Psalms are not much to be relied on, yet if this one be correct, it would show that even in the days of the great Jewish legislator human life had already sunk to its present standard: 'The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away' (ver. 10). If the Psalm was not written by Moses, there is no ground for supposing that it was a later period before it was written.

### AGRIPPA. [HEROD.]

AGUR, the son of Jakeh, is imagined by some to be Solomon; but Solomon had no reason thus to disguise his name; nor could he pray against riches; nor is his style and manner of writing similar to Agur's, who, under inspiration, uttered the 30th chapter of the Proverbs to his two friends Ithiel and Ucal. In it he professeth his great ignorance of the unsearchable greatness and marvellous works of God; his esteem of God's word, and desire of a moderate share of worldly things; he mentions four classes of persons very wicked; four things insatiable; four things wonderful; four things unbearable; four small, but wise; and four comely in going.

AHASUERUS. 1. The father of Darius the Mede (Dan. ix. 1). He is commonly considered to be Astyages, king of Media; and Darius to be his son Cyrus II. [PERSIA.]

2. A successor of Cyrus, as king of Persia (Ezra iv. 6). He is generally admitted to be his son Cambyses, a licentious, furious, frantic tyrant, whose reign was short, being only about seven years and five months. [PERSIA.]

3. The king of Persia, who advanced Esther to be his queen (Esther i. 1; ii. 16, 17). We are disposed to think he was Darius, the son of Hystaspes; but many learned men take him to be his son Xerxes, a haughty, capricious, tyrannical prince; while others think he was Artaxerxes Longimanus. [PERSIA.]

AHIMELECH, the son of Ahitub, and great-grandson of Eli, the high-priest. In the time of Saul he and others of the priests resided at Nob, where the tabernacle then was. Having, in consequence of a deception practised on him by David when he was flying from Saul, given him some loaves of the shew-bread, and also Goliath's sword, the king, when he heard of this, was so incensed that he slew him and all his father's house, to the number of eighty-four persons: 'And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and

sheep, with the edge of the sword' (1 Sam. xxi. 1-9; xxii. 6-23). One of his sons, Abiathar, escaped and fled to David, in whose reign he officiated as priest; but Solomon, on coming to the throne, thrust him out from the office of chief-priest, nor did it ever return again to Eli's house. [ABIATHAR.] Thus was fulfilled the terrible doom which was pronounced on Eli and his house (1 Sam. ii. 27-36; iii. 11-14).

In 1 Sam. xiv. 3, 18, Ahiah, the son of Ahitub, is named as priest. Some suppose he was the brother of Ahimelech, and was chief-priest before him; others think he was the same as Ahimelech.

AHITUB. 1. Ichabod's brother, the son of Phinehas, and grandson of Eli; and the father of Ahiah and Ahimelech (if they were distinct persons) [AHIMELECH], priests in the days of Saul, and grandfather of Abiathar, one of the chief-priests in the reign of David (1 Sam. xiv. 3, 18; xxii. 11, 12, 20; 1 Kings iv. 4).

2. The father of Zadok, who was priest along with Abiathar in the reign of David, and became chief-priest when Abiathar was removed from the priesthood by Solomon (1 Chron. vi. 8; 2 Sam. viii. 17; 1 Kings ii. 27, 35).

In 2 Chron. vi. 11, 12, we also read: 'Amariah begat Abitub, and Abitub begat Zadok;' but these are the same names which we find in the previous verses (7, 8), and are probably a mere repetition of them through the mistake of a copyist.

AHOLAH and AHOLIBAH, two symbolical names under which the prophet Ezekiel represents the kingdoms of Israel and Judah. the first, signifying *her own tent*, denotes Samaria and the ten tribes; the second, signifying *my tent is in her*, denotes Jerusalem and her subjects. Both are represented as of Egyptian extraction, because of the Hebrews sojourning in Egypt, and as prostituting themselves to the Egyptians and Assyrians, imitating their idolatries, and relying on their help; for which reason the Lord threatens to make these very people their oppressors, and the instruments of their captivity and cruel servitude (Ezek. xxiii.).

AI, or HAL. 1. A city of the Canaanites, situated 'beside Bethaven, on the east of Bethel.' It existed so early as the days of Abraham, who, soon after he entered Canaan, pitched his tent near it, 'and there builded an altar to the Lord' (Gen. xii. 8; xiii. 3, 4; Josh. vii. 2). After the taking of Jericho by Joshua, the Israelites met with a repulse before Ai as a punishment for the transgression of Achan in secreting some of the spoils of Jericho for his own use; but on renewing the attack they took it and set it on fire, 'and utterly destroyed it' (Josh. vii. 2-5; viii. 3-28; x. 1). Ai appears to have been afterwards rebuilt. In Isa. x. 28, the Assyrian is said to 'come to Aiath,' by which Ai is probably to be understood. Among the Jews who returned from the Babylonish captivity with Zerubbabel were a number of 'the men of Bethel and Ai' (Ezra ii. 1, 2, 28; Neh. vii. 32); and it is also said, 'the children of Benjamin dwelt at Michmash and Ai' (doubtless Ai), 'and Bethel, and in their villages' (Neh. xi. 31). Ai has now utterly perished. No traces are found of its

also, nor even of its name (Robinson's *Res.* ii. 119; Wilson, ii. 238).

2. **AI**, a city belonging to the Ammonites (*Jer.* xlix. 2).

**A'IN**, a city within the inheritance of the tribe of Judah (*Josh.* xv. 22), which, with other cities so situated, was given to the tribe of Simeon (*xix.* 7). It was one of the cities granted to the Levites (*xxi.* 9-16; *1 Chron.* iv. 22). There appears to have been also a place of this name in northern Palestine (*Nam.* xxxiv. 11).

The word **AIN** signifies a fountain, and often enters in composition into the names of towns, probably in consequence of their being situated near fountains, and is pronounced *ay*, as in *En-gedi*, 'the fountain of the kids'; *En-gannim*, 'the fountain of gardens'; *En-dor*, 'the fountain of habitation'; *En-ebeneh*, 'the fountain of the sun.' In other places fountains themselves are designated by proper names, as *En-rojel*, 'fountain of the spy,' or, according to the Targum, 'fallers' fountain'; *En-tanin*, 'fountain of the jackals,' commonly 'dragon-fountain' (*Neh.* ii. 12; Gesenius, *Lex.*, 623).

**AIR**, that invisible, transparent, elastic, compressible fluid, which surrounds the earth and encloses it on all sides. It was long considered as a simple elementary body. The ancients reckoned it one of the four elements of which all things were composed; but it is now known to consist of at least four different substances, namely, oxygen, nitrogen, carbonic acid, and aqueous vapour. The first two substances must be considered as its essential constituents, and constitute, in fact, almost the whole of it. The other two are variable in their proportions, and exist only in minute quantities which it is difficult to appreciate. Not taking the last two substances into account, their quantity being so inconsiderable, it is now generally admitted that atmospheric air never varies in its composition, that it is the same in all places and in all seasons, and that 100 parts of it consist in bulk of 21 oxygen, 79 nitrogen.

Of these constituents of the atmosphere oxygen gas is undoubtedly the most important: indeed, it is one of the most remarkable substances in nature, and is a most efficient cause of changes in other bodies. It possesses the mechanical properties of common air; combustibles burn in it with great brilliancy, and animals can breathe in it much longer than in the same quantity of common air. Nitrogen also possesses the mechanical properties of common air; but it does not support combustion, nor can animals breathing it live.

The atmosphere, however, is far from consisting of pure air. It receives all kinds of exhalations that arise from the earth and the various bodies upon it. The effects of miasmas upon the health of the inhabitants of the neighbourhood, and the fatal rapidity with which certain diseases spread, cannot well be accounted for, without supposing that some substances which have a deleterious effect on the animal economy, are, especially at times, present in the atmosphere.

Most people have little idea of the weight of

the atmosphere. We move about, through, and under it, without being sensible of its having any weight. And yet the weight of a column of air reaching to the top of the atmosphere is equal to the weight of a column of water at the temperature of 60 deg., the base of which is a square inch, amounts to about 14·6 lbs. avoirdupois, or exerts a pressure equal to 14·6 lbs. upon the earth, or any substance on which it rests. From this it will be seen under what a great weight and pressure we walk, and work, and perform all the daily acts of life.

From the changes which take place in the atmosphere, its pressure is liable to considerable variations, as is shown by the column of mercury, which is the measure of that pressure, in the barometer varying from 28 to 31 inches.

The weight of the atmosphere has great influence on a number of physical and chemical phenomena. It compresses all bodies, and opposes their dilatation. It is an obstacle to the evaporation of fluids. The water of the sea is by this cause preserved in its liquid state, without which it would take the vaporous form as we see in the vacuum of an air-pump. The pressure of the air on our bodies preserves the state of both the solids and fluids; and from the want of this due pressure it is, that on the summits of lofty mountains the blood often issues from the pores of the skin, or from the lungs, and occasions hemorrhages.

The height of the atmosphere we are not able to ascertain. If the air were everywhere of the same density, its height above the surface of the earth would be 5·17 miles. But as air is an elastic fluid, it is obvious that its volume, and consequently its density, will depend upon the pressure. The greater the pressure, the smaller will be the volume. Hence it will follow that the height of the atmosphere above the surface of the earth must greatly exceed five miles; but how much, we have no data to enable us to determine. But it cannot far exceed forty-five miles above the earth's surface.

Air performs a capital part in the economy of nature. It is the vehicle of smell, of sound, of light, and of heat. It exhales moisture from the land and the ocean, and, mingling its contrasted currents in the higher regions, it again precipitates its watery stores in the form of dew or rain, hail or snow. By its motions, it tempers the unequal energy of the solar beams, and diffuses a more uniform warmth over the surface of the earth. It supports combustion, supplies animals with the breath of life, and contributes essentially to the germination and growth of plants, etc. etc.

As every part of creation has its living beings, and as these are always admirably adapted, by their structure and instincts, to their respective spheres, we find the air peopled with birds and insects furnished with wings, many of them of singular beauty, and all of them wonderfully suited to the element in which they move.

To *breathe* the air, or *speak into* the air, imports acting or speaking in the most vain and unprofitable manner; to act or speak to no purpose (*1 Cor.* ix. 26, xiv. 9).

**ALABASTER**, a species of stone employed

both in ancient and modern times for columns, statues, vases, boxes, and other similar articles. In ancient times boxes or vessels for containing ointments and perfumes were often made of it. In the history of our Lord we have two different examples of a woman bringing an alabaster box of ointment; in the one case pouring it on his head, and in the other anointing his feet with it (Mark xiv. 3; Luke vii. 37-38). It might have been better if the simple word alabaster had been used in both these passages, as that would not have determined the particular nature of the vessel in which it was contained, whether it was a pot, vase, or box. Nor is it certain that the vessel was made of alabaster. Though alabaster was first used as a name for vessels containing ointments and perfumes, because they were commonly made of that stone, yet afterwards it was sometimes applied to such vessels though made of other materials, just as among ourselves the word candlestick is in common use, whatever be the material of which it is made, whether brass, silver, crystal, etc. In fact, candlesticks have long ceased to be commonly made of wood.

ALAH (אלה), the name of a tree; but it has been variously rendered by translators, both ancient and modern. Even in the E. T. it is rendered variously. In Gen. xxv. 4; Josh. xxiv. 26; Judges vi. 11, 19; 2 Sam. xviii. 9, 10, 14; 1 Kings xiii. 14; 1 Chron. x. 12, 13; 1 Sam. vi. 13, it is translated oak, as if it had the same signification as *Alnus*. In Isa. vi. 13 it is rendered *test tree*, and in Hos. iv. 13 the *elm*, in both of which texts *allow* also occurs, and is rightly rendered oak, which compelled our translators to give a different signification to Alah from what they had assigned to it in all other passages. It has also been rendered, though not in our translation, the plane tree, and the terebinth or turpentine tree.

It appears to be now generally admitted that the אלה is the terebinth tree, the Butm tree of the Arabs. 'The Butm tree,' says Dr. Robinson, 'is not an evergreen, as is often represented; but its small feathered, lance-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, hanging in clusters, from two to five inches long, resembling much the clusters of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum. In Palestine nothing seems to be now known of this product of the Butm. The tree is found also in Asia Minor (many of them near Smyrna), Greece, Italy, the south of France, Spain, and in the north of Africa, and is described as not usually rising to the height of more than twenty feet. It often exceeded that size, as we saw it on the mountains of Palestine, but here in the plains it was very much larger' (Robinson, *Res.* iii. 15).

Jacob hid the idols which his household had brought with them from Padanaram under a terebinth tree, which was by Shechem (Gen.

xxxi. 30-35; xxv. 4). It was under a terebinth tree that an angel appeared to Gideon (Judg. vi. 11, 19). It was under the terebinth in Jabesh that the men of Jabesh-Gilead buried the bones of Saul and of his sons, who had been slain in battle by the Philistines (1 Chron. x. 12). It was by the thick boughs of a great terebinth that Absalom's head was caught hold of, and he was taken up between the earth, when the mule that was under him went away (2 Sam. xviii. 9). It was under a terebinth that the man of God was sitting when the old prophet entrapped him to go back with him to Bethel (1 Kings xiii. 14). This was probably a tree to which this shady tree was often turned. The Jews when they fell into idolatry often performed their heathenish rites under terebinth and other trees (Ezek. vi. 13; Hos. iv. 13).

ALEXANDRIA, a chief city of Egypt and long its metropolis, situated on the peninsula between Lake Mareotis and the Mediterranean Sea. It was founded by Alexander the Great about A.M. 3672 and A.C. 332, and a few years after he was there interred in a coffin of gold. It is now the only remaining monument of that great and renowned warrior. Under the Ptolemies, who succeeded Alexander, it became the capital of Egypt. Its vicinity to the Mediterranean and the Red seas gave it peculiar advantages in the way of trade, by connecting it with both the East and the West. It soon became the greatest trading city in the ancient world, and notwithstanding many successive revolutions of empire, it continued, until the discovery of the passage by the Cape of Good Hope, in 1498, the chief channel of commerce with India (Robertson's *Disquisition on India*, p. 12). It was particularly celebrated for its harbour. This was a deep and secure bay in the Mediterranean, formed by the shore on the one side, and the isle of Pharos on the other, where numerous fleets could lie in perfect safety. From the isle of Pharos a moat, a mile in length, stretched to the continent, dividing the great harbour into two. The lighthouse erected upon it was a work of great magnificence, and was reckoned one of the seven wonders of the world (*Ibid.*, p. 36). It were needless to enumerate the many palaces, temples, theatres, and other public buildings with which Alexandria and its suburbs were adorned.

Alexandria was scarcely less distinguished as a school of learning than as a mart of commerce. Ptolemy Soter, with a view to the cultivation of the sciences, founded an academy called the Museum, in which a society of learned men devoted themselves to philosophic studies. He also founded for their use a library, which, it is said, increased in the course of time to 700,000 volumes, but was burned by the Saracens when they made themselves masters of the city, A.D. 642.

Under the Roman and Greek emperors, as well as under the Ptolemies, Alexandria continued for nearly a thousand years to maintain its reputation for power and wealth, and likewise for literature and science; but after it came under the dominion of the Saracens all its glories declined, and it gradually sunk into a state of deep degradation. The population was inconsider-



able, and the city itself presented a scene of magnificent ruin and desolation. For the space of two leagues nothing was to be seen but the remains of pilasters, of capitals, and of obelisks, and whole mountains of shattered monuments of ancient art heaped upon one another to a greater height than the houses.

But of late years the city which had been so long in a declining state, and had sunk so low, has again revived, and promises to recover somewhat of its ancient prosperity. The overland route between England and India, and the whole of the East, is a chief cause of this. Its population is increasing considerably, not only of Orientals, but of Europeans, particularly French and English. Already the neighbourhood of Alexandria presents strange contrasts between the works of ancient Greece and those of modern European architects. In many parts the houses recently erected resemble those in the suburbs of London; and were it not for the accompanying palm trees, and other signs of an eastern climate, they might be mistaken for the neighbourhood of that city. In the streets English carriages and horses, and European dresses of all kinds, are seen as commonly as camels and Arabs in their peculiar costumes; whilst in the houses European chairs and tables are supplanting ottomans.

It is commonly understood that it was in Alexandria that the Septuagint version of the O. T. was made. From an early period, Jews were settled in that city in great numbers. Among the strangers who were in Jerusalem on the day of pentecost were dwellers in Egypt, some of whom were probably from Alexandria (Acts ii. 10); among Stephen's persecutors were Alexandrians (vi. 9); Apollos was a native of Alexandria (xviii. 24), in a ship belonging to Alexandria Paul sailed for Rome (xxvii. 6). Christianity, it is probable, was introduced into this city at an early period. Mark the evangelist is said to have founded the church of Alexandria, and the patriarch of the Copts to this day takes his name. Clement Alexandrinus, Origen, Athanasius, and other great men, flourished here. In Alexandria sprung up many of the corruptions which early infected the Christian Church, particularly by combining the truths of Christianity with the doctrines of the Platonic schools which flourished greatly in this city. Here, too, arose the Arian heresy; Arius, its author, being a presbyter of Alexandria.

**ALIVE**, possessed of life. One is alive—1. Naturally (Gen. xliii. 27). 2. Supernaturally, when raised from the dead (Luke xxiv. 23). 3. Spiritually, when justified, regenerated, and sanctified (Luke xv. 24-32). To be alive unto God is to be devoted to his honour and service (Rom. vi. 11; 2 Cor. v. 15). 4. In opinion only, when men vainly imagine themselves capable of good works, holy, righteous, and entitled to eternal life: thus men are alive without the law, i.e., without the convictions of it (Rom. vii. 9).

**ALL**. 1. Every creature (Prov. xvi. 4; Ps. cxix. 91); or every part (Song iv. 7). 2. Every man (2 Cor. v. 10). 3. Abundant, perfect (Rom. xv. 13; 1 Cor. xiii. 2). 4. Some of all

nations, ranks, and degrees (1 Tim. ii. 4; Tit. ii. 11). 5. Many; a great or the greatest part (Phil. ii. 21). Thus it is said, *ALL the cattle of the land of Egypt died*; the hail smote *EVERY herb of the field*, and broke *EVERY tree of the field* (Exod. ix. 6, 25). *ALL the people brake off the golden ear-rings which were in their ears* (Exod. xxxii. 3). *The fame of David went out into ALL lands* (1 Chron. xiv. 17). *ALL the beasts of the nations shall lodge in the tents of Nineveh* (Zeph. ii. 14). *ALL Judaea, and ALL the region round about Jordan, went out to John, and were baptized of him* (Matt. iii. 5, 6). There were at Jerusalem Jews of *EVERY nation under heaven* (Acts ii. 5). *ALL they which are on Asia are turned away from me* (2 Tim. i. 15). *They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for ALL shall know me, from the least to the greatest* (Heb. viii. 11). *I will keep thee from the hour of temptation which shall come on ALL THE WORLD, to try them that dwell on the earth* (Rev. iii. 10). How evident, then, is the unfairness of such as would found the doctrine of universal redemption on this word, which must so often be restricted; which is frequently limited by the context, by the nature of the thing spoken of, or by the objects of it. The elect part of mankind may be called *ALL, EVERY MAN, ALL THE WORLD*, because they are of all nations, Jews and Gentiles; dwell in all places; are of every rank and condition; and are the substance of the earth, for whose behoof it is chiefly preserved and favoured (Rom. xi. 32; Heb. ii. 9; 1 John ii. 2).

**ALLEGORY**, a continued metaphor, or a continued series of metaphors, representing and illustrating one thing, emblematically, under the idea of another thing. Its nature will be best understood by a few examples. Jotham's allegory of the trees choosing a king is the earliest example of this kind of writing which has come down to us (Judg. ix. 7-20). Nathan's allegory of the poor man and his ewe lamb, which he addressed to David, is still more simple and natural, and which, kindling the indignant feelings of the king, the prophet turned them on himself, and brought him to a sense of his guilty conduct. In the 80th Psalm, in which the nation of Israel is represented under the figure of a vine brought out of Egypt and planted in Canaan, we have at once a beautiful piece of poetry and a singularly fine example of allegory (ver. 8-16). There is another allegory (Isa. v. 1-7) regarding the nation of Israel, drawn from a vineyard planted with the choicest vine, and in a very fruitful hill, and with every advantage for bearing fruit, yet bringing forth nothing but wild grapes. The parables of our Lord are of the nature of allegories. The application of them he generally leaves to his hearers; but in the parable of the sower we have both the allegory and the interpretation of it (Luke viii. 4-15). Allegories should, in general, be short; for it is difficult long to sustain them, or to keep up the interest in them; but in our own language we have a singular exception to this in the *Pilgrim's Progress*.

**ALLELUIA**, or HALLELUJAH. This Hebrew

word, signifying *praise ye Jehovah*, is met with at the beginning and end of diverse Psalms, chiefly towards the close of the book, as Ps. cxi. cxli. cxlii. cxlii. cxlii. cxlii. cxlii. cxlii. It is the burden of the saints' song on the fall of Babylon (Rev. xix. 1-6), and forms a sublime ascription of all the praise to God.

**AL'LOH (אלל), the oak, a well-known tree.**

The word *אלל*, *Alah*, is also often rendered oak in our translation. Both words come from the same root, and denote a strong, hardy tree; but the ancient versions generally make a distinction between them, understanding by *Alloh* the oak, and though *Alah* is variously rendered, it is now generally believed by learned men that it signified the terebinth or turpentine tree. In Is. vi. 13, they are expressly distinguished 'As the *Alah*,' E. T. tell-tree, and 'as the *Alloh*,' E. T. oak; and likewise in Hos. iv. 13, 'under the *Alloh*,' E. T. oaks, 'and poplars and *Alah*,' E. T. elms. But we also find the words interchanged, as in Is. li. 29, 30.

There appears to be several species of oak in Palestine. The oaks of Bashan were particularly noted in ancient times, and forests of oaks are still to be met with in that part of the country. Of the oaks of Bashan, the Tyrians made their cars (Ezek. xxvii. 6). Rulers and great men are spoken of under the similitude of oaks of Bashan, to represent their power and strength (Is. li. 13; Zech. xi. 2). The Amorite is described as 'strong as the oaks' (Amos ii. 9). The idolatrous Jews often performed their heathenish rites under oaks and other trees (Hos. iv. 13)—a practice common to Jewish and other idolaters—groves of trees being favourite spots for worship, as appears from the frequent mention of them in the historical and prophetic books of the O. T. Among the Druids, the oak and its parasite, the mistletoe, appear to have been held in special veneration.

**ALMIGHTY, OMNIPOTENT**, able to do all things; an attribute of God. In the early ages of the world God appears to have been specially known and spoken of under this character (Gen. xlii. 1; Exod. vi. 3; Num. xxiv. 4; Ruth i. 20; Job v. 17, etc.) Even in the present day it is often used, not only of an attribute, but as a name of God.

**AL'MOND TREE (TUN)** nearly resembles the peach. It originally came from Syria and Barbary, but is now much cultivated in the south of Europe. The leaves are oblong, and indented like a saw. The blossoms are double; the fruit is fleshy, like a peach; within this pulpy portion is a smooth, flat, perforated shell, containing the kernel or almond, the only part that is eatable. There are two varieties of almonds, the sweet and the bitter; but there is little difference betwixt the trees which produce the fruit, and very little betwixt the kernels themselves. The rind of the bitter almond, however, contains prussic acid, and has been found poisonous to dogs and some other animals, and in some cases to man. Indeed, the essential oil of bitter almonds proves a very violent poison to man.

Among the rods which Jacob placed in the

watering-troughs of the sheep were rods of *תד* (*had*), rendered in the E. T. hazel; but the corresponding term in Arabic signifies the almond tree, and the most learned Rabbins say this is also the meaning of the Hebrew word.

The word *תד*, *stated*, is employed in other passages to denote the almond tree. The difference of the two words seems to be that the former designates the wild; the latter the cultivated tree. Abulfeda makes an express distinction between them (Duncan's *Dispensary*, 168; Beck's *Med. Jurisprudence*, 302; Rosen., *Bot.* 270). In the present sent by Jacob to his son Joseph, in Egypt, there were, among other articles, almonds (Gen. xlii. 11). Aaron's rod, when laid up in the tabernacle along with the rods of the princes of the congregation, was found on the morrow, in token of the divine approbation, to have 'brought forth buds, and bloomed blossoms, and yielded almonds' (Num. xvii. 8).

Solomon, in drawing a picture of old age, says, 'The almond tree shall flourish' (Eccles. xli. 5). It is commonly supposed that the snow-white blossoms of the almond tree are here employed to denote the hoary locks on the head of the old man (Rosen., *Bot.* 271); but according to Gesenius, the flower of the almond tree is not hoary, but rose-coloured. He translates the words 'the almond is rejected,' i.e., by the old man who has no teeth, although it is a delicate and delicious fruit (847).

**ALMOST**, in a great measure; next to wholly (Exod. xvii. 14). One is but *almost* persuaded to be a Christian whatever knowledge or experience of the truth of the gospel, or conversation becoming it, he may have, if his state and nature are not changed by union to, and receiving of Jesus Christ, as the Lord his righteousness and strength, into his heart (Acts xvi. 28).

**AL'MUG, or ALGUM TREES**, were brought from Ophir by Hiram's navy for Solomon, who 'made of them pillars for the house of the Lord, and for the king's house; harps also and psalteries for singers: there came no such *almug* trees, nor were seen unto this day' (1 Kings x. 11, 12). Many conjectures have been formed as to the *almug* tree; but as it is quite uncertain what it was, it is needless to repeat mere conjectures.

**ALOE**, a genus of plants, including a considerable variety of species. It consists of succulent plants with firm leaves, which exhale little, but absorb powerfully by the surface—a function of great importance to them, as the whole family consists of plants which, growing on dry, arid soils, and in tropical climates, can imbibe little nutriment by their roots, which serve rather as props to support them in an erect posture than as nutritive organs (Thomson, *Med. Med.* ii. 297).

The resin which is obtained from the aloe, and also the wood, have an odoriferous smell; and hence they were used, along with other aromatic substances, in perfuming clothes, beds, and also dead bodies; as in Ps. xlv. 8, 'All thy garments smell of myrrh, and aloe, and cassia;' Prov. vii. 17, 'I have perfumed my bed

with myrrh, aloes, and cinnamon.\* It does not appear to have been with the view of embalming the body of our Lord that Nicodemus 'brought a mixture of myrrh and aloes, about an hundred pound weight;' it was probably as a corrective of any unpleasant smell which in warm climates so soon arises from dead bodies, for the mixture thus brought does not appear to have been applied to the body itself, but simply to the clothes in which it was wrapped. 'Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury' (John xix. 39, 40). This view is confirmed by our Lord's apology for the woman who, a short time before, had brought an alabaster-box of ointment, and poured it on his head, while he was at meat in Simon the leper's house: 'Let her alone; she hath done what she could; she is come aforehand to anoint my body to the burying' (Mark xiv. 6-8). Our Lord assuredly could have no reference here to the embalming of his body.

Aloes were much used in ancient as well as in modern times as a medicine. They are a very valuable cathartic; but we do not find any reference to them in the Scriptures as a medicine.

**ALPHA** and **OMEGA**, the first and last letters of the Greek alphabet. Christ is so called, to denote that he is the beginning and the end, the first and the last; in other words, that divinity is one of the attributes of his nature; and, consequently, the designation is a proof of his divinity (Rev. i. 8; xxi. 6; xxii. 13).

**ALPHEUS**. 1. The father of James the less, one of our Lord's twelve disciples (Matt. x. 3), and probably also of another of his disciples, Judas or Jude, who was at least the brother of James (Luke vi. 15, 16; Acts i. 13, Jude 1). His wife's name was Mary (Mark xv. 40). He appears to have been also called Clopas, Κλωπας, whose wife, Mary, is called the sister of the blessed virgin (John xix. 25), and the mother of James the less, and Jesus, and Judas, and Salome. These were therefore the cousins of our Lord, and according to the Jewish mode of counting kin, they might be called his brethren. Hence the speech of his towns-people, 'Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Jesus, and Judas? And his sisters, are they not all with us?' (Matt. xiii. 55, 56; Mark xv. 40). 2. The father of the evangelist Matthew, or Levi (Mark ii. 14).

**ALTAR**, a place on which sacrifices and other offerings were burnt or presented to God. Though we read of Cain bringing of the fruit of the ground, and Abel of the firstlings of his flock, as offerings unto the Lord (Gen. iv. 3, 4), called in Heb. xi. 4, sacrifices, yet we have no mention of altars before the flood. Possibly the sacrifices of these early times were burnt on the ground. The first mention we have of an altar is on the occasion of Noah and his family, and the various animals, coming forth of the ark: 'And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar' (viii. 20). Nor do we again find any mention

of altars until the days of Abraham, near 400 years after; but it is to be recollected that the history of that, as well as of the antediluvian period, is very brief. Abraham, on coming into Canaan, 'unto the place of Sichem,' builded an altar unto the Lord; and on removing from thence to near Bethel, 'he there also builded an altar to the Lord, and called on the name of the Lord' (xii. 7, 8). When he sometime afterward came to Hebron, he built there another altar to the Lord (xiii. 18); and when called to sacrifice his son on Mount Moriah, he also 'built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the altar upon the wood' (xxii. 9). This is the first account we have of the formalities of a sacrifice, and a touching account it is. We afterwards have mention of altars erected by Isaac at Beersheba (xxvi. 25); by Jacob near Shechem (xxviii. 20), and at Bethel (xxxv. 1, 3, 6, 7); and by Moses before he and the Israelites came to Sinai (Exod. xviii. 15). These were probably very rude and temporary erections, perhaps of earth or stone. At Sinai, Moses received from the Lord the following order, which, it will be observed, referred to altars of this description: 'An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. And if thou wilt make me an altar of stone thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it' (xx. 24, 25).

But now Moses received commandment from the Lord to set up the tabernacle of the congregation (xxv. 1-9; xl. 2). With it were connected two altars; the altar of burnt-offering, and the altar of incense. The altar of burnt-offering stood in the court before the tabernacle, and on it were offered the morning and evening sacrifices, and a multitude of other oblations (xxxviii. 1-7). The altar of incense stood in the holy place, 'before the veil that was by the ark of the testimony,' and on it sweet incense was burned morning and evening, nor were any sacrifices, or other offerings of any kind, to be presented on it (xxx. 1-10, xxxvii. 25-28). When the temple was afterwards built by Solomon, there was also connected with it the altar of burnt-offering and the altar of incense (1 Kings ix. 25).

Altars were frequently built on high places, and even on the top of hills. Of this we have an example in the first heathen altars we read of in the Scriptures, those erected by Balak at the desire of Balaam (Num. xxii. 41; xxiii. 1, 2, 9, 14, 28-30). By the law of Moses, sacrifices were to be offered only in the place where the tabernacle was (Deut. xii. 13); but yet we find some exceptions made to it. Gideon was authorised to build an altar unto the Lord on the top of a rock, and to offer a sacrifice thereon (Judg. vi. 26). David was appointed by God to build an altar on the threshing-floor of Araunah the Jebusite on Mount Moriah, and he offered thereon burnt-offerings and peace-offerings (2 Sam. xxiv. 18-25). Indeed, the practice of offering sacrifices on high places appears now to have been not uncommon;\* yet the practice is

\* Whether the case mentioned in 1 Sam. ix.



not approved of. Of the beginning of Solomon's reign it is said, 'Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. And Solomon loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar (1 Kings iii. 2-4). It is to be remarked that Gibeon was at this time, and had been for a considerable time, the seat or resting-place of the tabernacle (1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3); yet an exception appears to be taken to it as a high place.

Solomon, in his degenerate old age, 'builded an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon; and likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods' (1 Kings xi. 7, 8). High places for sacrifice appear to have taken a strong hold of the Israelitish minds. It is a charge which is constantly brought against the kings of both Judah and Israel; and even when commendation is given to any of them, it is commonly with this exception: 'Nevertheless, the high places were not taken away; for the people offered and burned incense yet on the high places' (1 Kings xxii. 43).

When Paul was at Athens, he found an altar with the inscription '*To an Unknown*' [A]; or, '*To the unknown God*. There has been much speculation as to this inscription, and various opinions have been entertained in regard to it; but they are in general mere conjectures unsupported by anything like satisfactory evidence; and we think it is better to confess our ignorance, than to palm on ourselves, or others, opinions which it is impossible to prove.

AM'ALEKITES, a tribe or nation in Arabia Petrea, probably a nomadic tribe, as they were found in various parts of that country. The first notice we have of them is in Gen. xiv. 7, where it is said, Chedorlaomer and the kings that were with him 'returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites.' By Kadesh we here understand that part of Arabia where the Israelites so long sojourned before they finally proceeded on their journey to enter Canaan. It appears to have been to the west of Mount Hor in Idumea (Deut. i. 2, 19, 46; Num. xx. 14-22). Previous to this the Israelites were attacked by Amalekites in another part of the country, Rephidim, before they came to Sinai (Exod. xvii. 8-16; xix. 1, 2). The southern part of Canaan loses itself almost imperceptibly in Arabia Petrea. It was commonly known as 'the south' and 'the south country' (Gen. xii. 9; xiii. 1, 3; xx. 1; xxiv. 62). When the spies returned from spying out Canaan, they reported among other things that the Amalekites dwelt in

the land of the south' (Num. xiii. 29). In the next chapter it is also said, 'Now the Amalekites and the Canaanites dwelt in the valley,' referring no doubt to Kadesh or its neighbourhood; so that they were now found in the part of the country spoken of in the days of Chedorlaomer; and when they 'presumed to go up unto the hill top, the Amalekites came down and the Canaanites which dwelt in that hill, and smote them and discomfited them even unto Hormah' (xiv. 25, 44, 45). In Judges iii. 12, 13; v. 14; vi. 3, 4, 7, 12; x. 12, the Amalekites are repeatedly spoken of as coming against Israel, sometimes along with the Moabites, the Ammonites, or the Midianites; and though their locality is not particularly mentioned, yet various circumstances appear to indicate that they came from the north-east parts of Arabia Petrea.\* In 1 Sam. xv. 7 it is said, 'And Saul smote the Amalekites from Havilah until thou comest to Shur that is over against Egypt,' a description which plainly refers to the northern parts of Arabia Petrea both east and west. Shortly before the overthrow of Saul 'David and his men invaded the Geshurites, and the Gazerites, and the Amalekites, for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt' (xxvii. 8); and shortly afterwards the Amalekites in return 'invaded the south and Ziklag, and smote Ziklag, and burned it with fire' (xxx. 1). Both these passages point to the north-west parts of Arabia Petrea (see also ver. 14). At a later period, perhaps in the days of Hezekiah, a number 'of the sons of Simeon went to Mount Seir and smote the rest of the Amalekites that were escaped, and dwelt there' (1 Chron. iv. 42, 43). From all these passages taken together, the geographical position of the Amalekites appears to be pretty well ascertained. It appears that they were not confined to one part of Arabia Petrea, but yet that they were found chiefly in the northern parts, to the south of Canaan.

With respect to the origin of the Amalekites, many suppose that they were descended from Amalek, a grandson of Esau (Gen. xxxvi. 12); but this opinion rests chiefly on the circumstance of finding one of that name, which, in a matter of evidence, is but of small account. Others maintain that they were not the descendants of Esau, but were a far more ancient tribe, that they were descended more directly from Noah, probably in the line of Ham, as is alleged by Arabic writers; an opinion to which we very much incline. The mention of them in the days of Chedorlaomer is strongly confirmatory of this; for though it is said the expression, they 'smote all the country of the Amalekites,' may merely signify the country afterwards occupied by the Amalekites, not the Amalekites themselves; yet the latter is the more natural interpretation of the words, and that which will arise in the mind of any ordinary reader. The antiquity of the Amalekites is confirmed by the

12, 13, was a sacrifice or a feast, as the word is rendered in the margin, we scarcely know. It has more the aspect of a feast than of a sacrifice. But see also xvi. 2, 3, 5; xx. 6-29.

\* Perhaps in one of these incursions the Amalekites had penetrated into Canaan as far as the lot of Ephraim, and established themselves there for a time, as we find a mount there called 'the mount of the Amalekites' (Judg. xii. 15; see also v. 14).

prophecy of Balaam: 'When he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever' (Num. xxiv. 20). Here there appears to be an antithesis between the words 'first' and 'latter end,' which requires the former to be understood in the sense of earliest, but this would by no means be true if they were the descendants of Esau.

AMANA, the range of mountains named Amanus in Cilicia, or rather part of Anti-Lebanon, like Hermon and Shanir, which are mentioned along with it in the same passage (Song iv. 8). The Abana or Amana (syr.), one of the rivers of Damascus, might probably take its rise in it; and hence both the mountain and the river might have the same name.

#### AMASA. [JOAB.]

AMBER, a substance of the nature of a resin. It is found in various parts of the world; but it occurs in greatest quantity in coal strata on the shores of the Baltic, about the Gulf of Dantzic and the mouths of the Vistula and Niemen; and as the strata containing it run under the sea, it is thrown up by storms, and is found floating on the surface (Thomson's *Mat. Med.* i. 13).

The word *אֶמֶת*, which is thus rendered in our version, occurs in Ezek. i. 4, 27; viii. 2; but critics are very much agreed that it does not signify amber. They are not, however, equally agreed as to what it does signify. The Septuagint used *ἤλεκτρον*, and the old Latin *electrum*, for the Hebrew word; and this term signifies not only amber, but also a shining metal composed of gold and silver, which was held in high esteem by the ancients. Bochart, Le Clerc, and others suppose that it means an artificial metal made of gold and fine brass, possessing the brightness of gold and the hardness of copper (Rosen. *Min.* 55). Gesenius understands by it 'brass made smooth, i.e., polished' (313). The prophet Ezekiel, in the passages now referred to, compares with the substance (*hassamal* the splendour of certain objects which he beheld in vision. In describing a similar vision (Rev. i. 15) John uses the word *χαλκοβρασις*, which signifies bright shining brass (E. T., fine brass); and, so far as a parallel passage goes, this is confirmatory of the sense given by Gesenius.

AMEN' (*Heb.* אָמֵן; *Gr.* ἀμήν), used chiefly as an adverb, and usually carrying with it the general idea of truth, certainty, faithfulness. It is employed to express—

(1.) Affirmation in truth, verily, it is so (Matt. v. 18, 26; vi. 2; and numerous other passages). By comparing Matt. xvi. 28 with Luke ix. 27, and Mark xii. 43 with Luke xxi. 3, it is evident that ἀμήν is equivalent to *truly*; and so the LXX render the Hebrew אָמֵן by ἀμήν (Jer. xxviii. 6).

It is remarkable that in the N. T. no one but our Lord uses ἀμήν at the beginning of a sentence as a word of affirmation. Throughout the Gospel of John, and in that alone, he uses the word doubled, as being more emphatical, after the Hebrew manner.

(2.) Consent or desire: so be it (Deut. xvii.

14-26; 1 Kings i. 36; Neh. v. 13; Jer. xi. 5; xxviii. 6). In this sense it is used in expressing good wishes (Rom. xv. 33; xvi. 20, 24; 1 Cor. xvi. 24; Gal. vi. 18; Col. iv. 18; 1 Pet. v. 14); in prayer (Matt. vi. 13); in ascription, praise, and thanksgiving (1 Chron. xvi. 36; Ps. cvi. 48; Rom. i. 25; ix. 5; xi. 36; 1 Cor. xiv. 16; Rev. i. 6; v. 14). As an expression of earnestness it is sometimes doubled: so be it, so be it (Num. v. 22; Neh. viii. 6; Ps. xlii. 14; lxxii. 19; lxxxix. 53).

(3.) It appears to be used as expressive of or indicating conclusion (Matt. xxviii. 20; Mark xvi. 20; Luke xxiv. 58; John xxi. 25).

(4.) It is used as a designation of our Lord. 'These things saith the Amen,' and the explanation is immediately added, 'the faithful and true witness' (Rev. iii. 14). 'All the promises of God in him, i.e., Christ, are yea, and in him amen, unto the glory of God' (2 Cor. i. 20); they are infallibly established by his word, irrevocably ratified by his death, and will certainly be fulfilled in their season.

AMETHYST, a precious stone, the ninth in the high priest's breast-plate (Exod. xxviii. 19), and the twelfth in the foundations of the New Jerusalem (Rev. xxi. 20). In the former passage the Hebrew word is rendered *אֶמֶתֶשֶׁת*; and this is also the word employed in the latter passage. The most highly-valued amethysts are those brought from the continent of India and the island of Ceylon. The next are the Brazilian. When the colour is good, the amethyst is cut and polished, and is a gem of considerable beauty (*Edin. Encyc.* xiv. 545).

AMMONITES (THE) were descended from Lot, through his younger daughter's incestuous connection with him (Gen. xix. 36). They possessed the country north of the Moabites, who were also descended from Lot, and east of the Amorites, who dwelt on the eastern side of the Jordan. It previously belonged to a race of giants called Zannanim, whom 'the Lord destroyed before them, and they dwelt in their stead' (Deut. ii. 20, 21). They were gross idolaters. Milcom is called the abomination of the Ammonites, and so also is Molech (1 Kings xi. 5, 7), but whether these were different idols we do not know. Milcom alone is mentioned (ver. 33, and in 2 Kings xxiii. 13), and the Hebrew names are nearly allied. Chemosh is also called a god of the Ammonites (Judg. xi. 24), but if it was different from Milcom and Molech, it was perhaps more properly a god of the Moabites, though, as they were related and neighbouring nations, it might be common to both (Num. xxi. 29, 1 Kings xi. 7; Jer. xliiii. 7, 13, 46). God forbade the Israelites, on entering Canaan, to distress or meddle with the Ammonites, for he did not mean to give them of their land (Deut. ii. 19). They and the Moabites, however, were not to 'enter into the congregation of the Lord, even to the tenth generation' (Deut. xxiii. 3, 4), which some understand as signifying that they were never to be allowed to enter it, and so it appears to have been understood by Nehemiah (xiii. 1, 2). Eglon, the king of Moab, assisted by the Ammonites and Amalekites, 'mote Israel, and possessed the

city of palm trees' (Jericho), and they served him eighteen years (Judg. iii. 13, 14). Many years after, the Ammonites vexed and oppressed the Israelites in Gilead, on the east of the Jordan; they also passed over the Jordan, to fight against Judah, and Benjamin, and Ephraim, 'so that Israel was sore distressed' (Judg. x. 8, 9). Jephthah, having been chosen by the Gileadites as their leader, after attempting in vain to pacify the king of the children of Ammon by a friendly message, attacked them and defeated them 'with a very great slaughter' (xi. 1-33). Scarcely had Saul been chosen as king when Nahash the Ammonite encamped against Jabesh-Gilead, on the east of the Jordan, and the inhabitants having proposed that he should enter into terms with them, and they would serve him, the only terms he would grant them were, that he should 'thrust out all their right eyes, and lay it for a reproach on all Israel;' and, hard as were the terms, they agreed to them if they were not delivered within seven days. Accounts of this having been carried to the west of the Jordan, Saul collected an immense army, crossed that river, marched to Jabesh-Gilead, and completely defeated the Ammonites (1 Sam. xi. 1-11). Many years after this, when David had come to the throne, he, to manifest his sense of kindness shewn to him by Nahash, the king of the Ammonites (probably another Nahash), sent, on his death, a friendly message of condolence to his son Hanun, who reigned in his stead; but he, influenced by evil counsellors, took the messengers for spies, and treated them with the grossest insults. The Ammonites, hearing how much David was displeased at the treatment of his messengers, now prepared for war, and hired the Syrians to assist them; but David's armies completely defeated them both; 'so the Syrians feared to help the children of Ammon any more' (2 Sam. x.) The following year, David renewed the war with the Ammonites: Rabbah their capital was taken; the whole country appears to have been conquered, and the inhabitants were treated with extreme cruelty, a circumstance which has left a foul stain on David's character (xii. 26-31). Perhaps it may be viewed as an example of the hardening nature of sin. It was during the siege of Rabbah that David fell into the foul sins of adultery and murder in the matter of Uriah; and as in the Scriptures events are not always related in chronological order, these cruel deeds may have been perpetrated before he was brought to repentance, and while he was in that unhappy state of mind in which he could scarcely fail to be in consequence of his previous criminal conduct.

The Ammonites formed part of a great confederacy against Jehoshaphat; but, in the providence of God, they fell out among themselves, and destroyed one another, and Jehoshaphat and his people 'were three days in gathering of the spoil, it was so much' (2 Chron. xx. 1-25). The Ammonites gave gifts to Uziah, king of Judah, who appears to have been a very powerful prince (2 Chron. xxvi. 8). His son Jotham made war upon them, 'and they gave him, the same year, 100 talents of silver, and 10,000 measures of wheat, and 10,000 of barley.' Thus

much they paid for three years (xxvii. 5). It was probably about this period that they exercised great cruelties on those of the nation of Israel who lived east of the Jordan: 'They ripped up the women with child,' says Amos, 'that they might enlarge their border' (i. 1, 13). When the Gadites were carried captive, they took possession of their cities (Jer. xlix. 1). They exulted over the ruin of the Hebrew nation, 'against the land of Israel when it was desolate, and against the house of Judah when they went into captivity' (Ezek. xxv. 3). Baalis, the king of the Ammonites, was said to have sent Ishmael to murder Gedaliah, whom the king of Babylon had made governor over the cities of Judah, and under whose charge he had placed such of the Jews as remained in the country (Jer. xl. 5, 14). Several of the prophets pronounced terrible judgments on the Ammonites (Amos i. 13-15; Zeph. ii. 9; Jer. ix. 25, 26; xxv. 21, 27; xxvii. 2-11; xlix. 1-6; Ezek. xxi. 28-32; xxv. 1-7, 10); but we have few other notices of them in history. In the time of Ezra and Nehemiah numbers of the Jews, including some of their chief men, and even of the priests, had married wives from among the Ammonites and others of the neighbouring nations, and they were now required to put them away, such marriages being contrary to the command of God; but the reformation appears to have been carried out but imperfectly (Ezra. ix. 10; Neh. xiii. 23-30; Deut. vii. 3, 4). When the Jews proceeded under Nehemiah to rebuild the walls of Jerusalem, Sanballat the Horonite, and Tobiah the Ammonite, and other Ammonites, and also Arabians and Ashdodites, manifested great hostility to them, and sought to stop them in the work (Neh. ii. 10, 19, 20; iv. 1-3, 7, 8; vi. 1-9). Both Sanballat and Tobiah had connections with the Jews by intermarriages; and among the Jews themselves there were not wanting men who basely aided them in their purposes (vi. 10-19; xiii. 4-9, 28). In the wars with Antiochus Epiphanes, Judas Maccabeus attacked the Ammonites, took their cities, and slew great numbers of them (1 Maccab. v. 6-8, 24-52). Justin Martyr says that in his time (the second century) the Ammonites were numerous; but Origen assures us that in his days they were known only under the general name of Arabians (Rosen. *Geog.* iii. 16).

AM'ORITES, a tribe of the Canaanites, sprung from Canaan, one of the sons of Ham (Gen. x. 6, 15, 16). They must have been early settled in that country, for we find them there in the days of Abraham (Gen. xiv. 7, 13; xv. 16, 21). They were, however, found in different localities. In travelling through 'the great and terrible wilderness,' the Israelites came to 'the mountain of the Amorites,' which appears to have been near to Kadesh-barnea; 'and the Amorites which dwelt in that mountain came out against them, and chased them as bees do, and destroyed them in Seir, even unto Hormah' (Deut. i. 19, 44).

The Amorites appear to have been the most powerful of the Canaanitish tribes, and occupied territory both on the east and the west of the Dead Sea, and of the Jordan. The country on the east of the Dead Sea had been inhabited by

the Moabites; but at the time the Israelites entered Canaan it was possessed by 'Sihon, king of the Amorites,' who had conquered the Moabites, and taken possession of their land from the river of Arnon unto the River Jabbok, and accordingly it is afterwards called the land of the Amorites (Num. xxi. 21-32). To the north of the River Jabbok lay another kingdom of Amorites, which was probably still more extensive and more powerful than that of Sihon. When the Israelites entered the country it was governed by 'Og, king of Bashan,' who 'remained of the remnant of the giants; behold his bedstead was a bedstead of iron; nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.' The country 'of the two kings of the Amorites, on that side Jordan, was from the river of Arnon unto Mount Hermon, the southern part of Anti-Lebanon;' so that they were by far the most powerful of the tribes of Canaan (Deut. i. 1-12; iv. 46-49).

The Amorites were also found in the country on the west of the Dead Sea and the Jordan. The spies who were sent to spy out the land said, on their return, 'The Amorites dwell in the mountains' (Num. xiii. 29), meaning, doubtless, the hill country in the south of Canaan; and accordingly, when Joshua was proceeding with the conquest of the country, the inhabitants of Gibeon having obtained terms from him, 'five kings of the Amorites, that dwell in the mountains'—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the King of Eglat—entered into a confederacy to make war on that city (Josh. x. 1-6). As several of these places (perhaps all of them) were at no great distance from each other, the territory of these kings must have been very inconsiderable, much less than that of either Sihon or Og on the east of the Jordan. A still more extensive confederacy was afterwards formed against the Israelites by Jabin, king of Hazor, in the north of Canaan, which, among other tribes, included Amorites (xi. 1-5).

As the Amorites were probably the most numerous and powerful tribe of the Canaanites, the tribes generally were sometimes included under this general name (Gen. xv. 16; Josh. xxiv. 15; 2 Kings xxi. 11). The Gibeonites were Hivites (Josh. ix. 7; xi. 19); yet in 2 Sam. xxi. 2 they are called Amorites (comp. also Gen. xxiv. 2 with xlviii. 22).

Though the Amorites generally were conquered and even exterminated by Moses (Num. xxi. 23-25, 33-35) and by Joshua (Josh. x. 6, 9-14, 28-42; xi. 6-20), yet there were some, particularly to the west of Canaan, who maintained their position in opposition to the Israelites. 'The Amorites,' we are told, 'forced the children of Dan into the mountain, for they would not suffer them to come down to the valley. But the Amorites would dwell in Mount Heres, in Aijalon, and in Shaalbim; yet the hand of the house of Joseph prevailed, so that they became tributaries' (Judg. i. 34, 35). It even appears that the children of Israel who dwelt among the Amorites and other Canaanitish tribes 'took their daughters to be wives, and gave their daughters to their sons, and served their gods'

(iii. 5, 6). In the account of Samuel as a judge it is mentioned that in his days 'there was peace between Israel and the Amorites' (1 Sam. vii. 14). At length Solomon 'levied a tribute of bondservice' upon the remains of the Amorites, and other Canaanitish tribes: 'All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day' (1 Kings iv. 20, 21).

To shadow forth the wickedness of Jerusalem, her parentage is ascribed to the Amorites and the Hittites: 'Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite' (Ezek. xvi. 3).

AMOS, one of the minor prophets. He prophesied in the days of Uzziah, king of Judah, and of Jeroboam II., king of Israel, and was consequently partly, or nearly, contemporary with Hosea, who also prophesied in the reign of Uzziah. Before being called to the prophetic office he was a herdsman of Tekoa, a place about six miles south of Bethlehem, and a gatherer of sycamore fruit (i. 1; vii. 14). His original commission was to prophesy unto the people of Israel, and we accordingly find him giving forth his denunciations at Bethel, one of the places where Jeroboam I. set up one of his golden calves for the Israelites to worship (1 Kings xii. 26, 29), and which was still a chief seat of their idolatry; but Amaziah, the priest of Bethel, sent intimation to the king of the dangerous nature of his utterances, and he himself said to Amos, 'O thou seer, go, flee thee away into the land of Judah, but prophesy not again any more at Bethel, for it is the king's chapel, and it is the king's court.' In reply, Amos pronounced a fearful doom on Amaziah; but whether he retired to the land of Judah does not appear. Though his denunciations have a reference chiefly to Israel, yet Judah and the neighbouring nations come in for a share of them (i.; ii. 1-5). As a writer, he is distinguished by clearness, force, and freshness. His imagery, which is commonly taken from nature and pastoral life, is beautiful and full of life. Some of his descriptions of the majesty of Jehovah are in the highest degree sublime (as iv. 13).

AMOS, the father of the prophet Isaiah (i. 1). According to rabbinical tradition, he was the son of Joash and the brother of Amaziah, kings of Judah (2 Kings xiv. 1; Horne, *Introd.* ii. 835); but on such traditions no reliance is to be placed. Some have taken him for the prophet Amos; but the names in Hebrew are entirely different, the one being אִיזַח, the other אָמוֹס, a distinction which is kept up, though less distinctly, in the E. T., Amos, Amos.

AMPHIPOLIS, a city of Macedonia, situated on the River Strymon, by which it was nearly surrounded, and hence the name given to it. Paul and Silas passed through it on their way from Philippi to Thessalonica (Acts xvii. 1); but we do not read of any Christian church



there. Amphipolis has long been in ruins; the village which stands on its site is a place of very little consequence.

A'NAB, a city in the south of Canaan, in the mountains of Judah. There were Anakims in it, men of great stature, who were destroyed by Joshua (xi. 21; xv. 50). There is a place to the south of Hebron which has the name of Anab at the present day, and there can be little doubt of their identity. Except in the two passages now referred to, it is not mentioned in the Scriptures, and it was unknown until Dr. Robinson brought it to our knowledge a few years ago; thus furnishing, at the distance of upwards of 3000 years, a minute incidental proof of the authenticity and credibility of the Book of Joshua. There are several other towns in this part of the country which Dr. R. identifies with names in the Book of Joshua, as Attir with Jattir (xv. 48), Yutta with Juttah (xv. 55). Such close resemblances are interesting.

A'NAH, the son of Zibeon the Hivite, and father to Aholibamah, the wife of Esau (Gen. xxxvi. 2). While feeding the asses of his father Zibeon he, according to the E. T., found out the way to generate mules by coupling asses and horses (Gen. xxxvi. 24). So the word אֲנָח is understood by some Jewish writers, and also by Luther. It is one of those words which occur only once in the O. T., and hence the uncertainty which attaches to its signification. The Vulgate translates it *aquæ calidæ* (*warm springs*), a rendering in which Gesenius and most modern critics are disposed to acquiesce, the more especially as such springs are actually found in the country spoken of in the passage, to the east of the Dead Sea. In the Samaritan Pentateuch the word is אֲנָחִי, *Emims*, who were a race of giants, and so it is understood by the Chaldee paraphrasts, Onkelos and the Pseudo-Jonathan (Gesenius, *Lex.* 351. See also Michaelis, *Comment.* ii. 441).

A'NAK, AN'AKIM. Anak was the son of Arba, from whom Hebron derived its previous designation, Kirjatharba, or city of Arba (Josh. xv. 13). It would appear from this that the race had originated there. Anak had three sons—Aheman, Sheshai, and Talmi; and it appears that they were at Hebron when the spies passed through it to search out the land (Num. xiii. 22), and that upwards of forty years later they were still living, but were then driven from Hebron by Caleb, and slain (Josh. xv. 14; Judg. i. 10). It is not uninteresting thus to be able to determine the place where, and the time when, the Anakim originated. They are called giants in the O. T. (Num. xiii. 33); but it would have been better if the Hebrew word had been rendered simply *men of great stature* (Gesenius, *Lex.* 644). The spies were terrified at their appearance. They are described as 'a people great and tall, of whom,' it was said, 'Who can stand before the children of Anak?' (Deut. ix. 2.) 'We were in our own sight as grasshoppers, and so we were in their sight' (Num. xiii. 33). The accounts of the spies were very possibly exaggerated, as falling in with and justifying their own fears. But though they were so much afraid of them,

Joshua, after the conquest of other parts of Canaan, attacked and completely conquered them. 'At that time came Joshua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah; and from all the mountains of Israel, Joshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel, only in Gaza, in Gath, and in Ashdod there remained' (Josh. xi. 21, 22). In the conquest of the sons of Anak in Hebron, their original seat, and in Debir, Caleb took a distinguished part (xiv. 12-15; xv. 13-19; Judg. i. 9-15). Either the family of Anak must have multiplied and spread greatly by this time, or other men of great stature must have been called by their name, perhaps from their resemblance to them.

As there were still Anakims in Gaza, in Gath, and in Ashdod, we are led to suppose that Goliath of Gath, and the other giants we read of among the Philistines, may have been of the race of Anak. At the same time, it is to be recollected that the children of Anak were not the only gigantic race of the Canaanites. The Emims are also described as a people 'great and many, and tall as the Anakims, which also were accounted giants as the Anakims' (Deut. ii. 10, 11).

ANANIAS, the son of Nebedeus, was raised by Herod, king of Chalcis, to the office of high-priest in the room of Joseph the son of Camydu, whom he removed from it (Joseph. *Antiq.* xx. 5, 2). In consequence of a deadly quarrel between the Samaritans and the Jews, Quadratus, the governor of Syria, sent him and Ananus, his son in bonds, to Rome, to give an account of their conduct to the Emperor Claudius. He also ordered the principal men both of the Samaritans and of the Jews to go to Italy, that the emperor might hear their cause and determine their differences. According to Josephus, the emperor found that the Samaritans had been the ringleaders in the disturbances, and he gave orders that three of the principal men among them should be put to death (*Antiq.* xx. 6; *Wars* ii. 12. 7). Whether anything was done to Ananias the historian does not say. As Agrippa used his influence on behalf of the Jews, it is probable he was no way punished: at all events, he afterwards returns to Jerusalem.

Some years after this, the apostle Paul having been apprehended at Jerusalem, was brought before the Jewish Council, and having alleged in his own defence that he had 'lived in all good conscience before God to that day, Ananias the high-priest commanded them that stood by him to smite him on the mouth.' The apostle, not knowing him to be the high-priest, or not acknowledging him as such, indignantly replied, 'God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law.' Certain of the Jews having banded together and bound themselves under a curse neither to eat nor drink till they had killed Paul, Lysias the chief captain, to prevent the execution of their wicked design, sent him away under a guard to Cæsarea; and a few days after, Ananias and the Jewish elders went down to that city to

accuse him to Felix, the Roman governor; but for the present no judgment was passed upon him; and the apostle ultimately appealed his cause to Cæsar (Acts xxiii. 1-5, 12-35; xxiv. 1, 22-27; xxv. 1-12).

In the disturbances which led on to the war between the Jews and the Romans, the house of Ananias was burnt, and also other buildings. Some sought refuge in the vaults under ground. Ananias concealed himself in an aqueduct, where he was caught and slain by the robbers, as was also his brother Hanzkiah (Wars, ii. 17, 8, 4, 8).

#### ANATHEMA [ACCUSED.]

AN'ATHOTH, a city of the tribe of Benjamin, about three miles N.E. of Jerusalem. It was one of the cities granted to the priests (Josh. xxi. 17, 18). To this city Solomon confined Abiathar when he removed him from the priesthood (1 Kings ii. 26). Here Jeremiah, who was also of the race of the priests, was born, and here he purchased a field from his uncle's son, the right of redemption being his (Jer. i. 1; xxiii. 8-12). The men of Anathoth were so provoked by his predictions that they entered into a conspiracy to take his life; and on this account he was appointed to pronounce heavy judgments upon them (xi. 18-23). Among the Jews who returned from the Babylonian captivity were 128 from Anathoth, who again settled in that place (Neh. vii. 27; xi. 32).

The village of Anata, situated about an hour and a quarter N.N.E. from Jerusalem, is supposed by Dr. Robinson to occupy the site of Anathoth. This appears to have been once a walled town and a place of some strength. Portions of the wall remain, built of large hewn stones, and apparently ancient, as are also the foundations of some of the houses. The houses are few, the inhabitants amounted to only a few scores, and appeared poor and miserable.

Ecclesiastical tradition has selected for Anathoth another site, at the village of Kuryet-el-'Enab, on the road to Ramleh, a distance of three hours from Jerusalem (Robinson, ii. 109). Jerome places it three Roman miles north of Jerusalem, which correspond with the twenty stadia assigned by Josephus (*Antiq.* x. 7. 3).

ANCHOR, an instrument for fastening and retaining a ship in a particular station. The most ancient anchors were made of large stones; they were afterwards made of wood, with great weights of lead or basketfuls of stones attached to the end of them. The anchor with two teeth or barbs is said to have been devised by Eupalamus, or by Anacharsis, the Scythian philosopher. In large vessels the ancients had three or four anchors; one of which, never used but in cases of extreme necessity, was called the *sacred anchor*, and is now called the *sheet-anchor*. The anchors were anciently cast from the stern or hinder part of the ship (Acts xxvii. 29). The modern anchor is a large piece of iron, in the form of a hook, that, on which side soever it falls, it may fix itself in the sand or ground: this is attached to a large beam of wood, which, by a strong cable rope, is fastened to the prow or forepart of the ship. Hope is the anchor of the soul, both sure and steadfast,

entering into that within the veil: by going out of ourselves and fixing on Christ Jesus and things unseen; by placing our confidence on the promises and perfections of God, it effectually secures our soul from being tossed to and fro amid storms of trouble, and keeps it settled in the dark nights of temptation, desertion, and affliction (Heb. vi. 19).

ANDREW, one of the disciples of Christ. [APOSTLES.]

ANGEL, a messenger; a name not of nature, but of office. There are various applications of the word in the Scriptures.

1. Angels, commonly so called, an order of beings superior to man. When they were created we have no account. It has been common to understand Job xxviii. 7 of them; but if it does refer to them, it determines nothing as to the time of their creation. It would even seem to imply that they were in being, and in the full possession and exercise of their faculties, when the 'foundations of the earth were laid, and the corner-stone thereof;' which would not correspond so well with the idea, which has commonly prevailed, that they themselves were but newly created. Geology has of late years shown us that even our earth was peopled with numerous animals ages before the creation of man; and if so, why may not heaven also have had its inhabitants before that time, and these inhabitants have consisted of the angelic race of which we read so much in the Scriptures. It is not natural nor reasonable to suppose that from the ages of eternity God had created no rational or moral agents until the period to which the Mosaic account refers; that until then he had no servants to obey his commands, not even messengers to carry his decrees.

Angels are spiritual beings. We might naturally infer this from the offices which they are represented in the Scriptures as fulfilling, which often imply invisibility. It is also expressly intimated to us in the Scriptures: 'He maketh his angels spirits,' says the writer of the Epistle to the Hebrews (i. 7), quoting Ps. civ. 4; and though it is questionable whether the meaning of the Psalmist is not 'He maketh the winds his messengers,' yet, as quoted in the Hebrews, it must be understood of angelic beings, for on that the apostle's argument turns. In ver. 14 he again calls them spirits.

They are very numerous. 'The chariots of God,' says the Psalmist, 'are twenty thousand, even thousands of angels' (Ps. lxxviii. 17). Our Lord intimates that, were he to pray to the Father, he would give him more than twelve legions of angels' (Matt. xxvi. 53). The writer of the Epistle to the Hebrews speaks of an innumerable company of angels' (Heb. xii. 22). John, in the Book of Revelation, says, 'I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands' (Rev. v. 11).

They are distinguished by high attributes: by their intelligence (Matt. xxiv. 36), by their power and might (Ps. civ. 20; 2 Thess. i. 7; 2 Pet. ii. 11); by their holiness (Matt. xxv. 31); by their immortality (Luke xx. 36).

It is probable, from the nature of the case, that there are different orders and ranks among the angels; for anything we know, there may even be a difference of natures. Variety is a marked characteristic of all the works of God on earth; a singular diversity, yet a common analogy. The Scriptures appear to indicate different orders of angels. In Dan. x. 13 Michael is termed 'one of the chief princes,' and in xii. 1 'the great prince.' In Jude 9 we read of 'Michael the archangel,' a word which signifies a 'chief angel,' like ἀρχιερεύς, a chief-priest, and our own word archbishop. In Rev. xii. 7 it is said, 'There was war in heaven, Michael and his angels fought against the dragon; and the dragon fought, and his angels'—a passage which appears to exhibit Michael in the character of a general, and as having other angels under him. The name archangel also occurs in 1 Thess. iv. 16. The apostle Paul makes repeated reference to principalities and powers, and thrones and dominions (Rom. viii. 38; Eph. i. 21; iii. 16; Col. i. 16); and though these passages may not refer exclusively to the angels in heaven, yet they appear at least to be generally included, and the words seem plainly to show that there are different orders and ranks among them, and that some are superior to, and probably rule over, others.

Most people associate the idea of wings with angels, and perhaps it is not easy for them to break up this association in their minds. It is no doubt true that wings are ascribed to them in the Scriptures (Exod. xxv. 19, 20; 1 Kings viii. 6, 7; Is. vi. 2), and they are also spoken of as flying (Dan. ix. 21; Rev. viii. 13; xiv. 6); but such representations are to be understood as merely figurative, to express the readiness and rapidity with which they fulfil the commissions given them.

With respect to the employment of angels, we have not much information in the Scriptures. There is something sublime in the addresses to them by the Psalmist: 'Bless the Lord, ye his angels, that do his commandments, hearkening to the voice of his word' (Ps. ciii. 20). And again, 'Praise ye him, all his angels; praise ye him, all his hosts' (cxlviii. 2). This is an exercise in which they are even represented as joining with the redeemed in heaven (Rev. v. 11-13). It is gratifying to find the interest they take in the mysteries of human redemption (Eph. iii. 10; 1 Pet. i. 12), and even in the repentance of one sinner (Luke xv. 10). Nor does their interest in the redeemed even stop here: 'Are they not all,' says Paul, 'ministering spirits, sent forth to minister for them who shall be heirs of salvation?' (Heb. i. 14. See also Ps. xxxiv. 7; xci. 11, 12.) They were also, on many occasions, sent down to earth on special commissions: as the destruction of Sodom (Gen. xviii. 1); the giving of the law (Acts vii. 53; Gal. iii. 19); the punishment of David for numbering the people (2 Sam. xxiv. 15-17); the destruction of Sennacherib's army (2 Kings xix. 35); the birth of Christ (Matt. i. 20; ii. 13, 19; Luke i. 11, 26; ii. 8-10, 13); his temptation in the wilderness (Matt. iv. 11); his agony in the garden (Luke xxii. 43); his resurrection from the dead (Matt. xxviii. 1-7; John xx. 11, 12); his ascension to heaven (Acts i. 10); and his coming to judgment (Matt. xxv. 31; xiii. 39-42,

47-50; 1 Thess. iv. 16); and in many other cases mentioned in the Scriptures.

Such are the accounts given in the Scriptures of the angels in heaven. But there were numbers once there 'who kept not their first estate.' When they fell, and from what cause, and under what circumstances, the Scriptures give us no account, and it is vain to conjecture. Peter says, 'God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment' (2 Pet. ii. 4). Jude in like manner says, 'The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day' (Jude 6). These passages appear to indicate that they are now in a state of confinement, like prisoners awaiting their future doom; but though all of them may be under restraint, the Scriptures also represent them as at liberty. 'Be sober, be vigilant,' says Peter, 'because your adversary, the devil, walketh about as a roaring lion, seeking whom he may devour.' With this agree many other passages.

Among these fallen spirits there are probably also different orders and ranks. The Scriptures speak of the devil (Luke iv. 2), of Satan (Luke x. 18), of Beelzebub (Luke xi. 15), of 'the prince of this world' (John xiv. 30), and the 'god of this world' (2 Cor. iv. 4), perhaps referring to a great chief or leader—some archangel fallen. The demons who, in the time of our Lord, had possession of men's bodies were perhaps an inferior yet numerous order of these fallen spirits (Luke viii. 30). Beelzebub is called 'the prince of the demons' (Matt. xii. 24), a title which would indicate that he was their chief or ruler, and consequently that they were under or inferior to him; though, as it is the Pharisees that employ the expression, we are perhaps scarcely entitled to argue from it. It is, however, worthy of remark, that our Lord, in the account which he gives of the last judgment, speaks of the place of punishment as having been 'prepared for the devil and his angels' (Matt. xxv. 41), as if the former were a great chief, and the latter were subordinate to him—his messengers.

2. The Messiah, and also his forerunner, John the Baptist, are called angels (Mal. iii. 1). The word, as applied to both, and also in the passage as quoted in the N. T. (Matt. xi. 10; Mark i. 2; Luke vii. 27), is rendered *messenger*, but it would be better to translate it *angel*, as conveying the idea of dignity in the messenger.

3. A prophet (Hag. i. 13); a priest (Mal. ii. 7).

4. Ministers or pastors of churches are called angels (Rev. i. 20; ii. 3).

5. An ordinary messenger (Luke vii. 24; ix. 52; James ii. 25).

#### AN'ISE. [DILL.]

AN'NAS, a high-priest of the Jews in the time of our Lord. By the original constitution of the priesthood, there was only one chief-priest (Exod. xxviii. 6-38; xxix. 29, 30; Lev. xvi. 2, 32-34; xxi. 10-12); but in the later times of the Jewish economy there were great irregularities as to the high-priesthood. In the time of our Lord, Annas and Caiaphas are spoken of as the high-priests, which has occa-

for' (Ruth iii. 3). On the other hand, thus advised the woman of Tekoah she made her appeal to the king: 'Feign to be a mourner, and put on mourning apparel, and anoint not thyself with oil' (2 Sam. xiv. 2). David, who had been distressed at the illness of his child by Absalom, when it was dead, 'arose from the bed to the great surprise of his servants, washed and anointed himself, and changed apparel, and came into the house of the king and worshipped' (2 Sam. xii. 20). We have an illustration of this custom in Dan. x. 'In those days I, Daniel, was mourning full weeks: I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three weeks were fulfilled.' From these passages we may see the force of such expressions following: 'To give unto thee beauty for the oil of joy for mourning' (Is. lxi. 3); 1 Pa. xiv. 7: 'Therefore God, thy God, anointed thee with the oil of gladness above thy fellows.' It appears to have been specially the head that was anointed. Hence the words of the Lord: 'Thou anointest my head with oil; my head runneth over' (Pa. xxiii. 5). 'Let thy head be white,' says Solomon, 'be always white, and thy head lack no oil' (Eccl. ix. 8). 'When thou anointest,' says our Lord, 'anoint thy head with oil, that thou appear not unto men as a hypocrite, but unto thy father which is in heaven' (Matt. vi. 17, 18). It appears to have been also a practice to anoint the face. Of this we have two touching examples in the history of our Lord (Luke vii. 36-38; xii. 1-3). We suppose, indeed, it was a practice to anoint parts of the body, and even perhaps the whole body. The Psalmist speaks of 'wine that

(Lev. viii. 10, 11; see also Gen. xxviii. 18).

Hence anointing came to signify emblematically the endowing of persons with the gifts and graces of the Holy Spirit (2 Cor. i. 21, 22; 1 John ii. 20, 27).

The names 'the Messiah' and the 'Christ,' which are official designations of our Lord (John i. 41), signify *the Anointed*, by way of eminence, and express at once his appointment to his high office, and his being endued with the qualifications necessary for it (Is. lxi. 1-3; Luke iv. 17-21; Acts iv. 27; x. 38).

8. Anointing with oil was a means employed for the cure of disease, and also, perhaps, as a sign of cure. Among the Jews oil, not ointment, was the great medical emollient (Wilson, i. 804). Such appears to be the meaning of the word in Eccl. x. 1; Is. i. 6. The good Samaritan 'bound up the wounds' of the man who had fallen among thieves, and 'poured in oil and wine,' probably giving him wine to drink to support his strength, and applying oil to mollify his wounds. The disciples of our Lord, in executing the first commission which he gave them, 'anointed with oil many that were sick, and healed them' (Mark vi. 13); and James gives the following directions on the subject: 'Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him' (James v. 14, 15). The word is also employed as to spiritual disease, 'Anoint thine eyes with eye-salve that thou mayest see' (Rev. iii. 18).

Among the Jews it was also customary to anoint dead bodies previous to burial. Our Lord makes reference to this custom (Mark xiv. 8. See also Luke xxiii. 56; Mark xvi. 1; John xix. 39, 40).



practice of the gospel, whereby the engagements in baptism are fulfilled (1 Pet. iii. 21). A fool is to be *answered*, and yet *not answered*, according to his folly; his folly is to be exposed, but not in his own foolish or furious manner (Prov. xxvi. 4, 5).

ANT, an insect noted in both ancient and modern times for its industry and providence. It was supposed that in summer and harvest it collected and hoarded up grains of corn, chiefly wheat, as a provision for the winter. But this has been found to be a popular error, at least as regards the species of ants indigenous in Europe. Their chrysales or pupæ greatly resemble grains of corn, and it is the care which they exercise over them which has given rise to the common mistake. Ants do not even live on corn; they are chiefly carnivorous, feeding on aphides and other insects, etc. Even Solomon has commonly been supposed to sanction the popular opinion; but though he notes the industry of the ant, he says nothing of its providence. 'Go to the ant, thou sluggard, consider her ways, and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest' (Prov. vi. 6-8; read also verses 9-11). And again: 'The ants are a people not strong, yet they prepare their meat in the summer' (xxx. 25). His object is not to teach providence for the future, but to guard against sluggishness for the present. There is nothing in his words which implies that she stores up grain or other provision for the winter; he merely represents her as improving present opportunities—making use of the favourable seasons of summer and harvest for gathering food when it was most plentiful. This is the very thing which sluggards neglect to do; and it is this negligence that Solomon is exposing. 'The words thus interpreted, which they may be without any violence, will apply to our European species of ants as well as to those that are not indigenous. Till, however, the manners of exotic species are more accurately explored, it would be rash to affirm that no ants have magazines of provisions; for although during the cold of our winters in this country they remain in a state of torpidity, and have no need of food, yet in warmer regions during the rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them' (Kirby and Spence's *Entomology*, ii. 39).

'By the way,' says Dr. Thomson, 'I read lately, in a work of some pretension, that ants do not carry away wheat or barley. This was by way of comment on the word of the wise man, that 'the ant gathereth her food in the harvest' (Prov. vi. 8). What have you to say of the criticism? That it is nonsense. Tell it to these farmers and they will laugh in your face. Ants not pilfer from the floor and the granary! they are the greatest robbers in the land. Leave a bushel of wheat in the vicinity of one of their subterranean cities, and in a surprisingly short time the whole commonwealth will be summoned to plunder it. A broad, black column stretches from the wheat to their hole, and you are startled by the result. As if by magic every grain seems to be accommodated with legs, and walks off in a hurry along the

moving column. The farmers remorselessly set fire to every ant city they find in the neighbourhood of their thrashing-floors' (*Land and the Book*, ii. 262).

ANTELOPE, formerly the name of a particular species of animal, but naturalists now employ it to designate a genus in which are classed many species. The word does not occur in the E. T. of the Scriptures; but we have introduced it as not improbably including more than one species mentioned in the O. T. In Deut. xiv. 5 we have several animals mentioned which probably belong to the family of the antelopes, but which, as being enumerated together, must obviously be different from each other. The hart (Heb. *Ajal*, Gesenius, a stag, a hart), and the roebuck (*Tsebi*, Ges., a gazelle, so called from the beauty of its form), and the fallow-deer (*Jachmur*, Ges., a kind of deer of a reddish colour, with serrated horns, probably *Cervus dama*), and the wild-goat (*Ako*, Ges., a roe, a roebuck), and the pygarg (*Dishon*, Ges., a species of gazelle, so called from its leaping and bounding), and the wild-ox (*Theo*, Ges., a species of gazelle, so called from the swiftness of its running), and the chamois (*Zemer*, Ges., a species of deer or antelope, so named from its leaping). Our translators deserve credit for the uniformity which they have preserved in rendering these words in the different passages of Scripture where they occur; but considering the uncertainty which there is as to the animals intended, we apprehend it would have been better if they had simply transferred them, and not rendered them at all, leaving it to the reader to make out, if able, the animals referred to. Ignorance is at all times less to be deprecated than error. It is better not to know a thing, and to be sensible that we do not know it, than to have false ideas concerning it and to be satisfied with them. Though all or most of the animals mentioned probably belonged to the family of the antelopes, yet of the jachmur, the dishon, and the theo no characteristics are given—nothing more than their names. They therefore require no illustration, and we are able to give none. We read of the ajal: 'as the hart panteth after the water brooks' (Ps. xlii. 1), of 'the lame man leaping as an hart' (Is. xxxv. 6), of 'harts that find no pasture' (Lam. i. 6), and of the hinds, i.e., the female harts, calving (Job xxxix. 1; Ps. xxix. 9). We find both the ajal and the tsebi used of 'a roe or a young hart leaping upon the hills' (Song ii. 7-9, 17; viii. 14). Of the tsebi alone we read that 'Asahel was as light of foot as a wild roe' (2 Sam. ii. 18); that some of David's followers were 'as swift as the roes upon the mountains' (1 Chron. xii. 8); of Solomon's advice, 'deliver thyself as a roe from the hand of the hunter' (Prov. vi. 5), and of 'a chased roe' (Is. xlii. 14).

The family of the antelopes are distinguished by their light and graceful forms; by their large, soft, beautiful eyes; by their slender yet firm legs, indicative at once of nimbleness and vigour; and by their great swiftness, bounding along with singular agility, and seemingly without any effort. They are timid and vigilant, and their safety consists in their speed of flight. In the countries which they inhabit their fleetness is

It was built by Seleucus Nicator about 300 B.C., and it soon became the capital of the country. It was anciently one of the most beautiful and flourishing cities of the world, was rich in its riches and luxury, its pleasures and vices. In its vicinity was a temple, or rather infamous, temple of Asclepias, which, with the grove in which it was situated, ministered at once to the sensuality and superstition of the inhabitants. Great numbers of Jews settled in Antioch, where they enjoyed equal privileges with the other citizens (Antiq. xii. 3, 1).

Christianity was early introduced into Antioch. We have a more detailed account of the circumstances than we perhaps have of its rise and progress in any other city, and hence the city is deserving of special notice. 'Now they were scattered abroad upon the persecution that arose about Stephen travelled as far as Cilicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Asia, which, when they were come to Antioch, spake unto the Grecians' (Ἑλληνιστάς, according to the received text, i.e., Jews by birth, speaking the Greek language; but some and other critics give the preference to reading Ἕλληνας, Greeks in the broad sense of the word, and insert it in the text), saying the Lord Jesus. And the hand of the Lord was with them; and a great number of the Gentiles turned unto the Lord. On tidings of these things coming to the church at Jerusalem, they sent forth Barnabas, that he should go and teach in Antioch, who, when he came and saw the grace of God, was glad, and exhorted them all that with purpose of heart they cleave unto the Lord; and much people added to the Lord. Then departed Barnabas to Tarsus for to seek Saul: and when he

continued there a space, they were let go in peace from the brethren unto the apostles; notwithstanding it pleased Silas to abide there still. Paul, also, and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also' (xv. 1, 2, 22-35). During their stay at Antioch at this time Peter came thither; and now there occurred an incident for which one is little prepared. 'For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.' But Paul, ever faithful to the cause of his divine Master, withstood Peter to the face, and administered to him a severe, yet well-merited rebuke (Gal. ii. 11-14). Antioch was now the scene of another painful contention between Paul and Barnabas, which led to their separation, and to their taking for the rest of their lives different spheres of labour, Barnabas for the present sailing unto Cyprus, while Paul and Silas, after 'being recommended by the brethren unto the grace of God, went through Syria and Cilicia, confirming the churches' (Acts xv. 36-41). Such is an interesting picture of the way in which Christianity was spread in apostolic times. We do not read of Paul, or Barnabas, or Silas, being again at Antioch, nor have we any further account in the N. T. of the state of the church in that city. The Church of Antioch, however, was one of the mother churches of early times; but, like other mother churches, it became much corrupted. Ignatius was bishop of Antioch, and suffered martyrdom at Rome in the reign of the Emperor Adrian, A.D. 107 (Wake's *Apostolical Fathers*, p. 91). Chrysostom was born at Antioch about the year 354.

finest buildings were overthrown, and multitudes of the inhabitants perished. In 1517 Syria fell into the hands of the Turks, and Antioch has ever since been under their dominion.

This city is now called Antakia. It contains only about 9000 inhabitants, of whom one-third are Ansairea, a singular race of men of whose religion little is known; a few are Jews, and the rest are Mohammedans. It occupies but a small part of the ground covered by the ancient city. The houses are small, are built of mud and straw, and are mostly but one storey; the streets are narrow and miry. Altogether, it has a very miserable appearance. As it is a distinguishing trait in the character of the Turks to destroy—never to build—there are now neither ancient nor modern edifices in Antioch that merit the slightest attention. A large part of the area enclosed by the old walls is planted with fig and olive trees, which flourish luxuriantly on the ruins of palaces and temples. In 1822 it shared in the great earthquake which laid Aleppo in ruins (*Amer. Miss. Her.*, 1841, 104, 208, 237).

2. Antioch, the capital of Pisidia. Here Paul and Barnabas, invited by the rulers of the Jewish synagogue, preached the gospel with considerable success, till the Jews raised a persecution against them, and expelled them from the place (Acts xiii. 14-16, 42-51).

The situation of this city was not discovered until of late years. It was formerly supposed to have been situated where the town of Ak-shehr now stands; but later researches have led to the conclusion that it stood near to where the neighbouring town of Talobatz is situated. Here is a spot covered with huge blocks of marble; there is an oblong building consisting of an inner and outer wall. The length is about 180 feet, the breadth 60. It was probably a temple or church, perhaps each in succession. One of the most striking objects is a ruined aqueduct. Twenty-one arches are perfect; the stones are without cement, and of massy dimensions. In an excavation there are masses of highly-finished marble cornices, with several broken fluted columns (Arundel's *Discoveries in Asia Minor*, i. 267; *Biblioth. Sac.* viii. 867).

ANTIPATRIS was built by Herod the Great, and was so named in honour of his father, Antipater, on the site, Josephus informs us, of a place previously called Capharsaba (*Antiq.* xvi. 5. 2). It appears to have stood in the plain on the way from Jerusalem to Cæsarea. To this place the soldiers brought Paul by night when going from the one city to the other (Acts xxiii. 31, 32). Of its locality there can be little doubt; for while, as in many other cases, the Greek name Antipatris has disappeared, the ancient name Capharsaba has been retained among the common people to this day, under the Arabic form of Kafr Saba. It is a village of some size; the houses are built of mud, as in most of the villages of the plain. There are no ancient relics to be seen in it (Robinson's *Res.* iii. 45; iv. 158; Wilson, ii. 253).

APE, a family of animals of the order Quadrumana, or four-handed animals. Of this family there is a great number and variety of species, some of them having a considerable resemblance

to man, especially the orang-outang. They are found chiefly in the countries lying between the tropics, both in the Old and the New World, as in the woods of Africa, in the East Indies and the islands of the Indian Ocean, and in South America. They are a lively, agile, frolicsome race, much addicted to gesticulation and mimicry; while, owing to their physical organisation, they have many actions common to mankind.

Anciently, the ape was worshipped in Egypt; and animals of this class are still worshipped in the East Indies. Among other rarities, Solomon's fleet brought from Tarshish apes and peacocks (1 Kings x. 22).

APOCRYPHA, a number of books often placed between the Old and New Testaments, or otherwise bound up with them, but which form no part of the canonical Scriptures. In consequence, however, of the place which they have long occupied, we shall here give some account of them.

1. I. ESDRAS. The greater part of the first book of Esdras is a translation made into Greek from the O. T., chiefly from the last two chapters of 2 Chronicles and the Book of Ezra; but it also contains some matter which is not to be found in the Hebrew Scriptures. It has no historical, but merely a philological and critical value. Some of its statements are contrary to fact.

2. II. ESDRAS. The Second Book of Esdras is partly historical, partly prophetic. It is of no value, historically considered: its only interest is as a specimen of the later Jewish apocalyptic literature. From some passages, the author would appear to have read the N. T., or at least particular books of it. (Compare ch. i. 30-33, with Matt. xxiii. 37, 38; ch. ii. 42-47 with Rev. vii. 9, 13, 14; ch. v. 4 with Rev. viii. 2, 10.) Neither of the books of Esdras was acknowledged by the Council of Trent to be canonical.

3. TOBIT. Of the Book of Tobit there are different texts. The Greek text of the Septuagint is the one usually followed, and, if not the original, is probably that which approaches most nearly to the original text. It is from this that our English translation is made. Some suppose that this book was originally written in Hebrew; but though there are two printed Hebrew texts,—one first printed at Constantinople in 1517, for which Fagius afterwards made a Latin translation; the other at Basil, by Munster, in 1542, both of which are in Walton's *Polyglott*,—neither of them, however, is an original text, both being obviously translations. The Latin text of the Vulgate, Jerome, according to his own account, took from a Chaldee copy; but it is pretty plain that the Chaldee text was not the sole basis of it. He appears to have also used the old Latin version very freely. The Greek he had not used, and there are considerable differences between it and the Greek text (Horne's *Introd.* ii. 997).

Many, particularly in the Church of Rome, consider the Book of Tobit a real history. Others suppose that the basis only is historical, the rest being fictitious ornament. Others, again, think the whole a fable, an opinion which is held by the more intelligent critics. The angel

Raphael could never represent himself as 'Azarias, the son of Ananias the Great,' and of an Israelitish tribe and family (v. 10-13); yet afterwards acknowledge that he was 'one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One' (xii. 15). The stories of Sarah's seven husbands being successively killed on their marriage night by Asmodeus, an evil spirit (iii. 7, 8); of the devil, on the marriage of Tobias to her, being driven away by the smoke and smell of the heart and liver of a fish which he had drawn out of the River Tigris, fleeing away into the utmost parts of Egypt, and being there bound by the angel (vi. 15-17; viii. 1-3); of Tobit's blindness occasioned by 'sparrows muting warm dung into his eyes,' being cured by Tobias, instructed by the angel, 'straking of the gall' of the fish on his eyes (ii. 9, 10; xi. 7-13), carry falsehood on the face of them. To this we may add, that it is very improbable that at that period of the world Tobit should live 158 years, and his son Tobias 127; and it is contrary to all history that Nineveh was taken and destroyed by Nebuchadnezzar conjointly with Ahasuerus (xiv. 11, 14, 15). Though the theology of the book may not affect its credibility as a narrative, it does materially affect its claim to be held as a part of the Word of God. Now, throughout the book, good works, particularly alms-giving, are spoken of as the ground of a man's acceptance with God. In xii. 7-9 we read, 'Do that which is good, and no evil shall touch you. Prayer is good, with fasting, and alms, and righteousness. It is better to give alms than to lay up gold; for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life.'

The date of the book is very uncertain. Neither Josephus nor Philo refer to it: the earliest allusion we find to it is after the middle of the 2d century of the Christian era. Hence there is some reason to doubt whether it was written before the Christian era; but the likelihood is that it was written before that time, though at what date it is impossible to say. The Jews never recognised it as belonging to the canon (Horne, ii. 1002).

In the Church of Rome the Book of Tobit has long been held as part of the Word of God. The Council of Trent acknowledged it to be canonical, and pronounced an anathema on all who differed from this opinion (Horne, ii. 1003).

In the Church of England lessons are read from it for edification, though what portions of it are edifying we are much at a loss to know. To us it appears a stupid, silly, senseless book.

4. JUDITH. The Book of Judith has been preserved in several texts. The Greek text of the Septuagint is the oldest of all which we now possess; but it is supposed there was a Hebrew, or rather a Chaldee, original. The Greek text of the Septuagint, however, is considered as faithfully representing the book as originally written. There are also Syriac and Latin versions which appear to have been made from the Greek, but they are much less satisfactory (Horne, ii. 1006).

This book has obviously no claim to be con-

sidered as history. It is plainly a pure fiction, and is marked by singular inaccuracies, both historical and geographical. It represents Nebuchadnezzar as sending Holofernes with a great army, in the eighteenth year of his reign, to conquer, or rather to punish, the nations of the West, and among others the Jews. Holofernes is represented as besieging a city named Bethulia, the inhabitants of which he reduces to the greatest extremities; but when they were nearly ready to surrender, they are wonderfully delivered, a widow named Judith having cut off his head, and his army having betaken themselves to flight, were pursued and slain. Now, though it was by Nebuchadnezzar that Holofernes is said to have been sent, yet all this is represented as happening after the return of the Jews from captivity, when they had again taken possession of Jerusalem, when they were cured of idolatry, and the worship of the true God was restored among them—circumstances utterly inconsistent with each other (ch. ii. iv. 1-4; v. 19; vii. viii. 1, 4; xiii. 6-10; xv. 1-6). Even the statement of a woman cutting off the head of Holofernes, under the circumstances and in the way stated, is all but incredible. To this it may be added that no such place as Bethulia is known ever to have existed. As to the character of Judith, she is represented as a very pious woman (ch. viii. 6, 8), yet is she guilty of lying (x. 12, 13; xi. 5-8; xvi. 19), and prays to God to crown her deceit with success (ix. 10, 13). She exposes her chastity to imminent danger (x. 11-23; xii. xiii. 1-4); and she crowns the whole by perfidiously cutting off the head of Holofernes when overcome with drunkenness and sleep (xiii. 6-10). Yet with all these acts she mingles frequent prayer to God, and when the foul deed was done, celebrates her success in songs of praise (xiii. 14; xvi. 1-18).

It is not easy to determine the time when the Book of Judith was written. Neither Josephus nor Philo allude to it. It is first mentioned by Clement of Rome in his epistle to the Corinthians. Jewish tradition assigns it to the time of the Maccabees.

It was never admitted by the Jews into the number of the canonical books. The Latin Church set a higher value on it than the Greek, and at length the Council of Trent took it formally into the number of the inspired books (Horne, ii. 1010).

We are unable to see anything in the book which renders it worthy of the commendations which some bestow upon it; and when we consider that it is a historical imposition, we cannot but deem it deserving of unmitigated condemnation.

5. ESTHER. The additions to the Book of Esther are found neither in the Hebrew nor the Chaldee language. It is plain that they are spurious, for they contradict, in various cases, the authentic Book of Esther. The writer states that the conspiracy of the eunuchs to take the life of Ahasuerus was in the *second* year of his reign (compare xi. 2; xii. 1, 2, with Esther ii. 16, 21, 22); that Mordecai was rewarded at the very time for his discovery of it (compare xii. 5 with Esther vi. 3); that Haman's enmity to Mordecai and the Jews arose out of the discovery (compare xii. 6 with Esther iii. 1-6; v.



9); that Esther, when she went into the presence of the king, 'he looked very fiercely upon her,' and she 'fell down, was pale, and fainted' away (comp. xv. 7, 8, 15, with Esther v. 2-8; vii. 1-10); that Haman was a Macedonian (comp. xvi. 10 with Esther iii. 1); that 'he thought to have translated the kingdom of the Persians to the Macedonians' (comp. xvi. 14 with Esther iii. 8, 9); that the king ordered the feast of Purim to be kept by all the nations subject to his sway (comp. xvi. 22, 24, with Esther ix. 20-32). The book, in fact, is not a supplement which might be combined with, or added to, the canonical Esther: its main facts are similar, but the version of them is different. It is a feeble, diffuse narrative, very unlike to, and altogether unworthy of, the Hebrew original.

In the MSS. of the LXX. the additions are inserted in what were considered their own places, so as to make the whole pass as one book. Numerous versions of these additions exist in the Old Latin, Coptic, Ethiopic, Syriac, Armenian, Georgian, Arabic, and Slavonian languages; and as they were all made from the LXX., the arrangement of them is the same as in the Greek text whence they were taken. Jerome, the author of the Vulgate, was the first who put them at the end of the book as additions. He speaks unfavourably of them, and he might well do so. The first trace which we have of their existence is in Josephus, who has incorporated the substance of them into his *Antiquities*, sometimes word for word, but more frequently in his own way (Horne, ii. 10).

6. The WISDOM OF SOLOMON cannot have been written by that monarch, as is falsely intimated, not only in the title but in chap. ix. 7, 8. He pronounces an extravagant eulogy on himself (vii. 7-21); and he appears to teach the transmigration of souls (viii. 19). It possesses, however, considerable value, not only as showing the opinions and modes of thinking found among the Jews at the period when it was written, but also as containing many excellent sentiments and precepts. It appears to have been originally written in Greek, probably by an Alexandrian Jew. The Jews never included it in their canon. Neither Josephus nor Philo refer to it. It is wanting in the catalogues of Origen and Jerome; and others of the fathers expressly or virtually pronounce it apocryphal. The majority of readers, however, as well as the fathers themselves, made no distinction between it and the canonical books, but considered it as of the same value and authority (Horne, ii. 1016, 1018, 1019, 1023).

7. The WISDOM OF JESUS, the son of Sirach, or ECCLESIASTICUS, is a much more valuable book than the Wisdom of Solomon. Though it is called the Wisdom of Jesus, the son of Sirach, yet, according to the prologues prefixed to it, he does not appear to have been properly the author of it. According to the 'Prologue by an uncertain author,' Jesus, the grandfather of the son of Sirach, 'was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book

almost perfected, Sirach, his son, leaving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it WISDOM.' According to this account, Jesus, the son of Sirach, was the compiler or arranger of the book. But according to the prologue which bears his name, he would appear to have been only the translator of it from Hebrew into Greek. This was in the reign of Euergetes, the king of Egypt, where the translation appears to have been executed. We do not now possess the Hebrew original, and the Greek text has suffered many corruptions and interpolations.

The Jews never placed this book among the canonical Scriptures. It is not found in the lists of Josephus, Philo, Miletus, Origen, or Jerome. It was, however, much read in the early churches; and some of the fathers speak of it as if it were a part of the divine Scriptures (Horne, ii. 1028, 1032).

8. BARUCH. There is no ground for believing that Baruch was written by the friend and assistant of Jeremiah; nor can any reliance be placed on its statements. They do not correspond with the accounts in the historical books of Scripture, and some of them are very improbable (i. 2-10). The author borrows various expressions from the Book of Daniel—a plain proof of the apocryphal character of the book (comp. i. 15-18; ii. 2, 6, 11, 19, with Dan. ix. 6-8, 12, 15, 18). The date of the one prayer, it will be observed, was early in the captivity; the date of the other after it was ended (comp. i. 2, 3, 14, with Dan. ix. 1-4).

The epistle ascribed to Jeremiah is written neither in his style nor in the style of other parts of the Scriptures. In ver. 3 it is stated that the captivity would last for seven generations; whereas he had repeatedly mentioned seventy years as the term of the captivity (Jer. xxv. 11, 12; xxix. 10).

The Jews, according to Jerome and Epiphanius, never admitted the Book of Baruch to be canonical. Among the early fathers it was frequently quoted after the time of Irenæus. Both Greek and Latin fathers refer to it (Horne, ii. 1034).

9. We have next several additions to the Book of Daniel. 1. The Song of the Three Holy Children, placed in chap. iii. between ver. 23 and 24. 2. The History of Susanna, placed sometimes before chap. i. and sometimes after the last chapter, constituting a 13th chapter. 3. The History of the Destruction of Bel and the Dragon, forming a 14th chapter.

None of these pieces are found in Hebrew. There is little that is exceptionable in the Song of the Three Children. The statement 'that the flame streamed forth above the furnace forty and nine cubits' does not seem very credible. The concluding song of praise (ver. 29-65) does not appear very appropriate in the circumstances: there are sublime passages in it, but it is much too lengthened, and descends to too numerous and minute particulars. The Story of Susanna and the Elders has all the appearance of a made-up story. That of Bel and the Dragon is obviously a pure fiction.

10. The PRAYER OF MANASSEH we have no reason to suppose to be that referred to in 2

Chron. xxxiii. 18. That was no doubt in Hebrew; this is in Greek; and it has but little of the character of a prayer flowing from the heart of a true penitent. It is an artificial composition, and seems the product of some Pharisaical spirit. The following petition is remarkable: 'Thou, O Lord, that art the God of the just, hast not appointed repentance to the just—as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner.' It belongs to a class of apocryphal writings which appeared in the 2d or 1st century B.C. There were many Jewish legends respecting the Prayer of Manasseh (Horne, ii. 1039). The Prayer of Manasseh was not considered as canonical by the Council of Trent.

11. The name **MACCABEES** is commonly applied to the family and posterity of the Jewish priest Mattathias, who maintained a long and severe struggle with the kings of Syria, and ultimately effected the independence of the Jewish nation.

The *first* Book of the Maccabees contains a history of the attempt of Antiochus Epiphanes to abolish the Jewish religion, laws, and customs, and to establish idolatry throughout the land; and of the wars carried on with him and several of his successors by Judas and the other sons of Mattathias. It is written in a comparatively easy and flowing Greek style, and there are in it many pure Græcisms. In point of language, indeed, it is superior to many books of the Septuagint. Still, however, it is a translation, not an original; but whether the original was in Hebrew or Syro-Chaldaic can scarcely now be determined. As a historical work, it is of very great value. It is written in an artless manner, contains few or no marvels, and appears in all essential points trustworthy. But yet there are various mistakes in it, chiefly in regard to foreign matters: as that Alexander the Great divided his kingdom among his servants while he was yet alive, though then on his death-bed (i. 5, 6); that Antiochus the Great was taken alive by the Romans, and that 'they took of him the country of India and Media, and Lydia, and of the goodliest countries, and gave to King Eumenes' (viii. 6-8); that their senate consisted of 320 persons, and 'that there was neither envy nor emulation among them' (viii. 15, 16); 'that the Lacedæmonians and the Jews were brethren, and that they were of the stock of Abraham' (xii. 21): but for most of these errors the author is not properly responsible; he merely relates what was said by others.

The earliest trace which we have of this book is in Josephus, who incorporates its contents into his *Antiquities*; but he does not include it among the books which were held by the Jews to be divine (Joseph. *c. Appion.* i. 8). Neither Clement of Alexandria nor Eusebius regarded it as part of the Jewish Canon. Origen also excludes it from his list; but elsewhere he speaks of the Maccabees as Scripture and authoritative. Jerome says that the church reads them; but he does not admit them among the canonical Scriptures. Yet he cites them elsewhere as Holy Scripture (Horne, ii. 1041).

The *second* Book of the Maccabees is not, as

might naturally be supposed, a continuation of the first. On the contrary, it commences earlier and ends much sooner. It is an abridgment of a work 'by Jason of Cyrene in five books' which is reduced to one volume (ii. 23), so that the original would appear to have been considerably larger than that we now possess. The first two chapters are a prologue by the author of the abridgment; but neither the author nor his editor are worthy of much confidence. Both are given to relate incredible marvels: as of the hiding and finding of the sacred fire of the altar (i. 19-36); of Jeremiah commanding the tabernacle and the ark to go with him to Mount Sinai, and of his there finding 'a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense,' the place to remain 'unknown until the time that God should gather his people again together' (ii. 4-7). Jason is particularly fond of apparitions, of which we have examples in iii. 24-27; v. 1-4; x. 29-31; xi. 8; xv. 11-16. Though the exploits of Judas Maccabeus are a main subject of both the first and the second books of Maccabees, yet we can rarely trace any correspondence in the narratives. Of the death of Antiochus Epiphanes we have three several relations. In 1 Maccab. vi. 5-16 it is stated that, having received in Persia tidings of the defeat of his forces by the Jews, he was so overwhelmed with grief that he fell sick and died at Babylon. In 2 Maccab. i. 13-16 we are told that Antiochus having 'come into Persia, and with him an army that seemed invincible,' 'he entered with a small company into the temple' of Nanea, and the priests 'shut the temple as soon as he was come in; and opening a privy door of the roof, they threw stones like thunderbolts and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.' We have then a third account by Jason (in ix. 3-28), that having come to Ecbatane, he there received intelligence of the defeat of his forces by the Jews, and hastening back to take vengeance on them, he was smitten with a terrible disease in his bowels, attended with sore torments and with so noisome a smell that neither he nor his attendants could bear it; that he now made great professions of penitence for his conduct to the Jews, and 'so died a miserable death, in a strange country, in the mountains.' Jason also alleges that Judas did well in offering sacrifices and prayers for the dead, to make 'a reconciliation for them that they might be delivered from sin' (xii. 40-45); and he applauds the determined suicide of Razis rather than that he should fall into the hands of the Syrians (xiv. 37-46).

The *Second* Book of the Maccabees was never admitted into the Jewish Canon. The author makes an apology in the close which shows that he made no claim to inspiration. 'If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto' (xv. 38). Neither Josephus nor Philo allude to it. The first clear trace of its existence is in Clement of Alexandria (Horne, ii. 1045).

Such are the Apocryphal books which are printed in some editions of the Bible. There are other three books which have the name of

the Third, Fourth and Fifth books of the Maccabees; but the title is altogether inappropriate. The *third* does not touch on the time of the Maccabee heroes, but describes what is of earlier date. It is, in fact, nothing else than an absurd Jewish fable. It never formed any part of the Vulgate, and consequently was never received by the Church of Rome into the Canon, though it is in that of the Greek Church. The *fourth* book contains a philosophical and ascetic treatise of the dominion of right reason over the passions, as illustrated in the martyrdom of Eleazar, the seven brothers, and their mother; and is merely a turgid amplification of 2 Maccab. vi. vii. The first English translation of it was by Cotton; for L'Estrange, in his translation of Josephus, to whom it has been falsely ascribed, presented nothing but a loose paraphrase of it. The *fifth* book of the Maccabees, as it was called by Cotton, contains the history of Jewish affairs from Heliodorus' attempt on the treasury at Jerusalem till Herod's murder of his wife Mariamne, her mother, and her two sons. We have only the Arabic text of it, which Walton has inserted in his Polyglott. It appears to be merely a translation; and there are many errors in it as to matters of fact (Horne, ii. 1051, 1053, 1055).

Many of the Christian fathers, accustomed to the use of the Septuagint, or of versions resting on the same basis, were not unnaturally led to quote and to speak reverently of all the books which were incorporated in the Apocrypha, calling it '*Scripture*,' '*The Divine Scripture*,' etc. They were used publicly in the service of the Church; but a distinction came to be made between the Hebrew Scriptures and them, the one being called '*canonical*,' the other '*ecclesiastical*.' They thus long maintained a doubtful, ill-defined authority in the Church. But the Council of Trent in 1546 passed a decree including the whole of the Apocryphal books, with the exception of the two books of Esdras and the Prayer of Manasseh, in the Canon of Scripture, and pronouncing an *anathema* 'on all who should not receive the entire books, with all their parts, as sacred and canonical.' The Reformed Churches unanimously agreed in maintaining the canonical authority of the Hebrew Scriptures only, and in denying the Apocryphal books any authority in matters of faith. Yet some of them admitted them to be good and useful reading.

The Apocrypha was long printed with the English Bible. Coverdale was the first to introduce it in his translation, which appeared in 1535; and Rogers, who completed the version of Tyndale, followed the bad example. When our present translation was prepared, seven of the translators were employed on the Apocrypha, and it was continued in the Bible. The books, however, were not mixed up, as on the Continent, with those of the O. T. The whole were inserted between the Old and New Testaments, in distinction from the canonical books. Though portions of it are still read in the service of the Church of England, it has long ceased to be printed in our ordinary Bibles. It is only occasionally that a Bible is now met with containing the Apocrypha (Anderson's *Annals*, ii. 377, 543).

If anything could raise our estimate of the books of the O. T., it would be to read along with them the books of the Apocrypha—so very inferior are they in all respects to them, not excepting even their literary qualities. If such books were put forth by writers of the present day, they would meet with deserved neglect and even contempt. They give one a poor idea of the intellectual, moral, and religious condition of the ancient Jews by whom they were received; and we cannot also but feel surprised that many of the fathers should have viewed them with so much favour. It is their antiquity alone which gives them value. Having been written by Jews, most frequently perhaps by Alexandrian Jews, they show the opinions and modes of thinking which prevailed among them between the completion of the O. T. and the birth of Jesus Christ. The Book of Ecclesiasticus and the First Book of the Maccabees are the only really valuable books among them, and the value of the latter arises chiefly out of its being the only original history of the transactions to which it refers. The whole have also a value from their being in the Greek language, and so, like the Septuagint, supplying illustrations of the dialect of the N. T., particularly of words and phrases of which we have not otherwise examples. Beyond what we have now stated we attach little value to the Apocrypha.

**APOLLONIA.** There were several cities of this name, which was derived from that of the god Apollo. The Apollonia mentioned in Acts xvii. 1 lay between Philippi and Thessalonica. Paul passed through it in journeying from the former to the latter place.

**APOL'LOS**, a Jew born in Alexandria, distinguished for his eloquence and knowledge of the Scriptures. His history and character are given in Acts xviii. 24-28; xix. 1. After labouring for a time at Ephesus, he came to Corinth; but there, it would appear, he became the occasion (probably the innocent occasion) of divisions in the Church: 'Every one said, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ' (1 Cor. i. 10-12). While Apollos was the object of the admiration of one party at Corinth, it is plain the apostle Paul was no longer held in the same estimation as before (iv. 8-15, 18, 19); but this awakened no jealousy in the breast of that noble-minded man. In the end of his first Epistle to the Corinthians he expresses his earnest desire that Apollos would again return to Corinth (xvi. 12); and at a later period we find him commending Apollos to the friendly attention and help of Titus (iii. 13). Would that ministers, in general, drank into the spirit of Paul! Of the subsequent history of Apollos we have no accounts on which any reliance can be placed.

**APOSTLE.** Ἀπόστολος is derived from a verb signifying *to send*, and is used to denote one sent forth—a messenger, a person sent by another with some special message, or for the discharge of some particular duty or office. Thus our Lord says, 'The servant is not greater than his lord; neither he that is sent' (ἀπόστολος, *an apostle, a messenger*) 'greater than

he that sent him' (John xiii. 16). Epaphroditus, whom the Philippians had sent to Paul at Rome with a supply of his wants, he calls their ἀπόστολος, or messenger (Phil. ii. 25). Titus and his companions he calls ἀπόστολοι, 'messengers of the churches' (2 Cor. viii. 23). In this sense it is used of our Lord himself (Heb. iii. 1): 'Consider the apostle and high-priest of our profession, Christ Jesus.'

Such is the general signification of the word; but it came to be applied specially to certain of the followers of our Lord, whom he sent forth to preach and propagate his gospel in the world, and endowed them with peculiar qualifications for the work: 'And he ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out the demons: And Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James, and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him' (Mark iii. 14-19). After his resurrection he renewed their commission, saying, 'Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained' (John xx. 21-23). And on the day of Pentecost 'they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance' (Acts ii. 1, 4). It is not easy to determine the precise characteristics of the Apostles commonly so called. One peculiarity appears to have been that they received their commission immediately from Christ himself. Matthias, indeed, who was 'numbered with them in' the room of Judas the traitor, was chosen by lot after a solemn reference of the matter to God in prayer, which may be considered as equivalent to such an appointment. Neither was Paul one of the twelve; but yet he was an apostle as well as they, and that 'not of men, neither by men, but by Jesus Christ' (Gal. i. 1. See Acts xxvi. 12-19). Indeed, when his title to the office was doubted or called in question, he asserted it in no measured terms, yet breathing at the same time the deepest humility: 'In nothing am I behind the chiefest apostles, though I be nothing' (2 Cor. xii. 11; see also xi. 5). It is well remarked by Cave: 'He was immediately called by Christ as well as they, and in a more extraordinary manner. They were called by him while he was yet in the state of meanness and humiliation; he when Christ was now advanced upon the throne, and appeared to him encircled with those glorious emanations of brightness and majesty which he was not able to endure.'

When the several Apostles left Judæa we have no certain information. It would appear as if the body of them were still at Jerusalem, or at least in Judæa, at the time of what has been called the Council of Jerusalem (Acts xv. 2, 4, 6, 22, 23, 33), which Lardner and others suppose to have been about A.D. 50 or 51 (vi. 67). It is further worthy of notice, that in Paul's

subsequent visits to Jerusalem we do not read of any of the Apostles being there, unless it be James, whom he met in his last visit (xxi. 18); and if he had seen any of the others, it could scarcely have failed to be noticed, especially as he was now made a prisoner, and was detained in Judæa more than two years. We may therefore conclude that between these two periods, extending to ten or twelve years (some of them possibly before), all the Apostles, with the single exception now referred to, had left Jerusalem. But whether they all did so at once or at different times, we have no information. Of the subsequent history of most of them little is known. We have, indeed, various notices of them; but, in general, little reliance is to be placed on these notices: the accounts, indeed, are often conflicting, and are not unfrequently plainly fabulous. The following accounts are by our more early ecclesiastical historians. Eusebius, in the 4th century, says, 'The holy apostles and disciples of our Saviour being scattered over the whole world, Thomas, according to tradition, received Parthia as his allotted region; Andrew received Scythia; and John Asia, where, after continuing for some time, he died at Ephesus. Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia, and Asia, to the Jews that were scattered abroad; who also, finally coming to Rome, was crucified with his head downwards, 'having requested to suffer in that way' (Euseb. *Eccles. Hist.* B. iii. c. 1). Socrates, in the 5th century, says that when the Apostles went abroad to preach to the Gentiles, Thomas took Parthia for his lot, Matthew Ethiopia, and Bartholomew India (Lardner, *Works*, i. 47). Gregory Nazianzen assigns Judæa to Peter, Epirus to Andrew, Ephesus or Asia to John, and India to Thomas (*Ibid.* i. 132). In the following accounts of the several Apostles other fields of labour will not unfrequently be assigned to them.

ANDREW was the brother of Peter, and, like him, was a native of Bethsaida, or at least belonged to it. He was early a disciple of John the Baptist, who pointed out to him and another of his followers Christ Jesus as the Messiah, saying, 'Behold the Lamb of God which taketh away the sin of the world;' and he finding his own brother Peter brought him likewise to Jesus. Of the Apostles, Andrew appears to have been the first who became acquainted with the Saviour, and he brought his brother Peter to him; and on the following day Philip also became acquainted with him, and he, in his turn, brought Nathanael to him (John i. 35-51). Andrew and Peter, who were both fishermen, continued for the present in the exercise of their calling; but after some time our Lord, 'walking by the Sea of Galilee, saw them casting a net into the sea; and he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him.' It is not unworthy of remark, that the same day he also called James and John, the two sons of Zebedee, to be his disciples (Matt. iv. 17-22). Andrew was among the twelve whom our Lord afterwards commissioned to go forth and preach the gospel of the kingdom (Mark iii. 14, 18), but few particulars are re



corded of him by the Evangelists beyond what is said of the Apostles in general.

After our Lord's ascension, it is generally affirmed by the ancients that the Apostles agreed among themselves, some say by lot, as to what parts of the world they should severally take. In the division which was made it is said Andrew had Scythia and the neighbouring countries primarily assigned to him. He first travelled through Cappadocia, Galatia, and Bithynia; he then passed all along the Euxine Sea, and so into the solitudes of Scythia. Afterwards, it is said, he came westward to Byzantium, travelled over Thrace, Macedonia, Thessaly, Epirus, and Achaia, and in all which countries he for many years preached the gospel, and confirmed it with great signs and miracles. At last he came to Patræ, a city of Achaia, and there he suffered martyrdom, being crucified on a cross of the form of the letter X, which thence came to be called St. Andrew's Cross (*Cave's Hist. Apostles*, 133, 136).

BARTHOLOMEW is supposed to be the same as Nathanael. As John in his Gospel, while he speaks of Nathanael, never mentions Bartholomew, and the other Evangelists never notice Nathanael, but name Bartholomew, among the Apostles; as John connects Philip and Nathanael in their coming to Christ, and the other Evangelists uniformly class Philip and Bartholomew together; as Nathanael is thus reckoned up by John with the disciples to whom 'Jesus showed himself again at the Sea of Tiberias' after his resurrection—'There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples;' as Bartholomew is not, strictly speaking, a proper name, but only signifies the son of Tolmai, just as Peter is called Barjonas, the son of Jonas;—many, both in ancient and modern times, have concluded, with considerable plausibility, that Nathanael and Bartholomew were one and the same person. Of Nathanael's introduction to Christ we have already taken notice, and on that occasion he is described as 'an Israelite indeed in whom there was no guile' (John i. 45-51).

Bartholomew's name does not occur in the N. T. except in the enumerations of the Apostles (Mark iii. 18; Acts i. 13). He is said to have travelled as far as India, preaching the gospel. Socrates says it was the India bordering upon Ethiopia; Sophronius calls it the fortunate India; Cave understands by Ethiopia the Asiatic Cush, conterminous with, if not the same as, Chaldæa; others suppose Arabia-Felix to be meant. But wherever it was, he is said to have left behind him Matthew's Gospel written in Hebrew. He returned afterwards, it is said, to the west of Asia, laboured in Phrygia, Lycaonia, and Armenia, where, in the city of Albanopolis, he suffered martyrdom; but Nicephorus calls it Urbanopolis in Cilicia. Some say he was crucified with his head downwards; others, that he was flayed alive before he was crucified—a piece of diabolical cruelty not unknown in the East (*Cave*, 172, 186).

JAMES and JOHN were the sons of Zebedee, a fisherman on the Sea of Galilee, and of his wife Salome. Zebedee, though a fisherman, was

perhaps not altogether in poor circumstances, for he had hired servants, and was probably the owner of his ship (Mark i. 20). James was probably the elder of the two, for, with one exception, he is always mentioned first. Both followed the occupation of their father, and both were early called to follow Christ, and were surnamed by him Boanerges, or 'the sons of thunder.' They were among the more favoured disciples of Christ, and it was perhaps this which encouraged their mother to present her ambitious petition, 'Grant that these my two sons may sit, the one on thy right hand and the other on thy left in thy kingdom' (Matt. xx. 20, 21). They were both, along with Peter, admitted to be witnesses of his restoring Jairus' daughter to life, of his transfiguration on the mount, and of his agony in the garden. John, in particular, was the object of our Lord's peculiar affection. Hence he designates himself 'the disciple whom Jesus loved, which also leaned on his breast at supper' (John xxi. 20). He is the only one of the disciples who is mentioned as venturing to be present at the crucifixion of his master; and on that occasion our Lord commended his mother to his care, 'and from that hour he took her unto his own home' (xix. 26, 27). Shortly after the effusion of the Holy Ghost on the day of Pentecost we find John, along with Peter, arraigned before the Jewish rulers, and boldly confessing the name of Jesus. On a subsequent occasion these two were sent by their brethren to Samaria; and through their laying-on of hands the converts there received the Holy Ghost (Acts iv. 1-22; viii. 14-17).

James appears to have been a much less prominent character than John. In the Gospels he is never mentioned apart from him; and in the Acts nothing is said about him, except a short notice of his early death: 'Now, about that time, Herod the king killed James the brother of John with the sword' (xii. 1, 2). This was probably about the year 44. He is considered as the patron-saint of Spain.

John was present at what is often called the Council of Jerusalem, which is supposed to have been held about A.D. 50 or 51, and was reckoned among those 'who seemed to be pillars in the church' (Acts xv.; Gal. ii. 1, 9). At what time he at last left Jerusalem and Palestine cannot now be ascertained. The latter part of his life was spent, according to the united testimony of early writers, in Asia Minor, but when he settled there is not known (*Lardner, Works*, vi. 168). It was probably subsequent to the death of Paul; for neither in the account of the journeyings of that apostle, nor in his Epistles, written during his imprisonment in Rome, in which he sends numerous salutations to Christian brethren in that quarter, is any sent to John; from which we may naturally conclude that he was not then in that part of the world, and that it must have been at a later period that he came thither.

According to the concurrent testimony of early writers, John was in his old age banished to the Isle of Patmos, and Domitian is the Roman emperor by whom, it is said, he was banished (*Euseb. Eccl. Hist.* B. iii. 18; *Lardner, Works*, vi. 173). Taking it here for granted that the Book of Revelation was written

by him, we have his own testimony to the fact: 'I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the word of God, and for the testimony of Jesus Christ' (i. 9). According to the united testimony of early writers, John returned to Ephesus after the death of Domitian, who, in consequence of his tyranny and cruelties, was assassinated A.D. 96 (Euseb. *Eccl. Hist.* B. iii. c. 20; Lardner, *Works*, vi. 184). Of the accounts of his residence in Asia Minor in his later years we have a confirmation in the commission which he received: 'What thou seest, write in a book, and send it to the seven churches which are in Asia' (i. 11), and in the special messages which he was appointed to send to them (ii. iii.)

It is the uniform testimony of antiquity that he survived all the other Apostles, and at last died at a very advanced age. Irenæus, who is the oldest witness, specifies no particular age, but merely says that he lived in Asia till the time of Trajan, who, it is known, began to reign in 98. According to Polycrates, Origen, and Jerome, he died at Ephesus; and as they make no reference to his being martyred, we may conclude that he died a natural death, but in what year is only matter of conjecture (Euseb. *Eccl. Hist.* B. iii. c. 23, 31; Lardner, *Works*, vi. 168).

Of none of the Apostles are there so many stories told as of John; but, as is very common with anecdotes of noted characters, they rest for the most part on very doubtful authority (Euseb. *Eccl. Hist.* B. iii. c. 23; Lardner, *Works*, vi. 171; Cave, *Hist. Apostles*, 152, 154-157).

For the writings of John see GOSPELS, CATHOLIC EPISTLES, and REVELATION.

JAMES, the son of Alphaeus, was another of the Apostles (Mark x. 3). His mother's name was Mary (Mark xv. 40); but when she is mentioned by John she is called the wife of Cleophas, which must either have been another name of Alphaeus, or he may have been a second husband of Mary; and she is further said to be the sister of the mother of Jesus, which would make her son James to be a cousin of our Lord (John xix. 25). He is styled the Less (or rather the Little, *ὁ μικρός*), though for what reason we cannot positively say, but probably it might be because he was of low stature (comp. Luke xix. 3).

Nothing is mentioned concerning him in the Gospels after he was called to the apostleship except these slight notices; but immediately after the ascension of Christ he is numbered in the Acts with the other Apostles under the name of James the son of Alphaeus (Acts i. 13); but Paul, in writing to the Galatians, makes mention of 'James the Lord's brother' (Gal. i. 19). Hence has arisen a question which has been much discussed both in ancient and modern times, whether these appellations are of two different persons, or if they designate one and the same person. Much has been said on both sides, and able men are found maintaining some the one opinion and some the other. The more we have examined the subject, the more we have felt disposed to adopt the latter

opinion,\* and to understand the further accounts in the N. T. of James the son of Alphaeus, who, according to this view, became a man of some note in the church. When Paul, three years after his conversion, came to Jerusalem to see Peter, James was the only other of the Apostles whom he was introduced to (Gal. i. 18, 19). When Peter was miraculously delivered out of prison he said, 'Go shew these things unto James and to the brethren' (Acts xii. 17), as if James was a chief man among them. At the meeting of what has been called the Council of Jerusalem James, after much discussion had taken place, proposed a resolution which appears to have been unanimously adopted by the Apostles and elders (Acts xv. 6, 7, 13, 19, 22). The Apostle Paul, referring to that occasion, makes mention together of 'James, Cephas, and

\* Though we read in Gal. i. 19 of 'James the Lord's brother,' and in 1 Cor. ix. 5 of 'the brethren of the Lord,' and in Matt. xii. 46; xiii. 55; John vii. 3, 5, 10; and in other passages of the Gospels, of his brethren, yet it is well known that in the Scriptures the words *brother* and *brethren* are used to signify not only brethren properly so called, but also near relations or kinsmen (see Gen. xiii. 8; comp. with xii. 5; xxiv. 27; xxix. 12). Now, the words as used in reference to our Lord may be understood to signify near relations, and thus include James the son of Alphaeus, who stood in the relation of a cousin to him, his mother being a sister of our Lord (Mark xv. 40; John xix. 25).

There are, on the other hand, some circumstances which render the other opinion somewhat improbable. It is worthy of remark, that so long as James the brother of John was living, neither he nor James the son of Alphaeus are ever mentioned without something being said which distinguishes them; but after the death of the former, nothing is ever said by way of distinguishing James the son of Alphaeus and James the Lord's brother, unless it be in the single instance of Gal. i. 19. We always read simply of James; yet if they were different persons, some mark of distinction was as necessary as ever. Now, as no such mark is employed, we are led to conclude that they were one and the same person.

There is another circumstance which is not unworthy of notice. We recollect of no instance in the Bible of two families, near relations and living at the same time, having several children of the same names. In Matt. xiii. 55 we read: 'Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?' In Luke vi. 15, 16, and Acts i. 13, we read of James the son of Alphaeus, . . . and Judas the brother of James; and in John xix. 45, and Mark xv. 40, we read: 'Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas'—'the mother of James the less, and of Joses, and Salome.' Now, it does not seem likely that in each of the families of our Lord's mother, and of her sister Mary, there should have been three sons of the same names. The identity of the names renders it probable that they belonged to one family and were the same person.

John, as seeming to be pillars' in the church, and as making an arrangement with him and Barnabas to 'go unto the heathen, and they unto the circumcision' (Gal. ii. 9); and he afterwards speaks of 'certain coming from James' to Antioch, as if James was a leading man at Jerusalem (ver. 12). It is often said he was president or bishop of the church of Jerusalem; but this rests on no proper historical authority, and may be regarded as a mere tradition unworthy of any regard. He appears, however, to have remained longer at Jerusalem than others of the Apostles; at least we find him there when Paul arrived in that city for the last time, and immediately before his imprisonment. There is no reason to doubt that 'The General Epistle of James' was written by him; but the date of it is not certainly known. It is commonly supposed to have been not long before his death (Lardner, vi. 505). It is a common tradition that he was surnamed the *Just*, and was in great repute among the people. Notwithstanding this, however, he was put to death in a tumult at the temple, of which various particulars are related, but beyond the general fact, little reliance is to be placed upon them (Lardner, *Works*, vi. 480; see Joseph. *Antiq.* xx. 9. 1; Euseb. *Eccl. Hist.* B. ii. c. 23).

For the Epistle of James see CATHOLIC EPISTLES.

JUDE, or JUDAS, as the word is more commonly written, was a brother of James the son of Alphaeus (Luke vi. 16; Jude 1). He is generally considered as the same as 'Lebbeus, surnamed Thaddeus,' as his name appears in the list of the Apostles as given in Luke vi. 16 and Acts i. 13; while these other names given in Matt. x. 3 and Mark iii. 18 disappear, it being no uncommon thing among the Jews for a man to have more than one name, of which we have an example in the case of Peter, who was also called Simon and Cephas (Lardner, *Works*, vi. 608). The only incident mentioned of him in the Gospels is in John xiv. 22: 'Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us and not unto the world?' Of his labours as an apostle Lardner says, 'We have no accounts that can be relied on. Some have said that he preached in Arabia, Syria, Mesopotamia, and Persia; and that he suffered martyrdom in the last-mentioned country; but of these things there remains not any credible history' (*Ibid.* vi. 609).

For the Epistle of Jude see CATHOLIC EPISTLES.

MATTHEW, or LEVI, was the son of Alphaeus, but not, we apprehend, of Alphaeus the father of James; for if that had been the case, there is little doubt their relationship would have been somewhere noticed. He is named Matthew in his own Gospel, but in Mark's and Luke's he is called Levi; whence Grotius and others have conjectured that they were different persons (Michaelis, *Introd.* iii. 96); but the circumstances related by the three Evangelists are so similar that they afford no ground for such a supposition (Matt. ix. 9-13; Mark ii. 14-17; Luke v. 27-32). His name Levi, and other circumstances, indicate him to have been a Jew; his employment was that of a publican or tax-gatherer under the Roman government. In the

N. T. we have no further notices of him; and the accounts in later writers are altogether uncertain. Socrates, the ecclesiastical historian, who flourished in the 5th century, relates that when the Apostles went abroad to preach to the Gentiles, Thomas took Parthia for his lot, Bartholomew India, and Matthew Ethiopia, and some say that he suffered martyrdom at Nadabab in that country. Others, however, speak of his preaching and dying in Parthia or Persia. Heracleon, a learned Valentinian, in the 2d century, reckons Matthew among the Apostles who did not die by martyrdom, nor does Clement contradict him. Neither Eusebius nor Jerome take any notice of the countries where he preached, which both of them, from what they were writing about, were naturally led to do if they had known anything on the subject; nor does Chrysostom, who otherwise eulogises him, say anything about his martyrdom, which may lead us to conclude that there was not any tradition about it among Christians at that time, or at least that it was not much regarded (Lardner, *Works*, vi. 47).

For Matthew's Gospel see GOSPELS.

PETER, the brother of Andrew, one of the most noted of the Apostles. His father's name was Jonas or Jonah, and he was perhaps a native of Bethsaida, but it appears he dwelt in Capernaum, both of them places on the Sea of Galilee, where he followed the occupation of a fisherman. He appears to have been commonly known by the name of Simon, but he was also called Peter and Cephas by our Lord, names which signify a stone (John i. 42, 44; Mark iii. 16; Luke iv. 31, 33, 38). Of his history, as related in the Gospels and the Acts, it is needless here to give any detail, as it must be familiar to every reader. It is plain he took a leading place among the disciples during the lifetime of our Lord; and after his ascension to heaven he took an active part in the affairs of the infant Church. He was not a common-place man; in him were combined considerable faults with great excellences. He was of a forward, rash, self-sufficient, warm-hearted, impetuous disposition; bold when there was no danger, yet fainting in the hour of trial, and even betraying symptoms of timidity. At other times, however, he stood forth manfully in behalf of the cause of Christ, and he was withal a faithful, active, useful servant of the Redeemer. Judging from his Epistles, when he was advanced in life the faults of his character became less prominent, or were thrown into the shade by the lustre of his virtues. His memory has long been embalmed in the hearts of the genuine followers of Christ, and, with the exception of Paul and John, there is probably not one of the Apostles whom the saints of all nations will be so glad to see and to meet with in heaven as Peter.

When Peter left Judæa, and where he went to, is not known. His two Epistles are addressed to 'the strangers' (i.e., the Jews, or rather the Jewish converts) 'scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,'\* but whether he ever visited these countries is uncertain.

\* Josephus relates that Antiochus the Great, from the confidence which he had in the principles and integrity of the Jews, gave orders to

tain. In the close of his first Epistle he says, 'The church that is at Babylon saluteth you' (1 Pet. v. 13), from which it would appear that when he wrote that Epistle he was in Babylonia. We know that he was a married man (Matt. viii. 14), and Paul informs us that he and others of the Apostles were accompanied in their journeyings by their wives: 'Have we not power to lead about a sister, a wife, as well as other apostles, and the brethren of our Lord, and Cephas?' (1 Cor. ix. 5). But though we can say little as to where he was previously, there is reason to conclude that he came at length to Rome. There is scarcely any tradition of ecclesiastical antiquity which rests on the authority of so many and so early writers as this of Peter being at Rome. 'It is,' says Lardner, 'the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world, Greeks, Latins, Syrians.' To deny it would be 'to overthrow the credit of all history, the consequence of which would be fatal' (Lardner, *Works*, vi. 540, 551, 560). When Peter came to Rome is not known, but there is ground to conclude it could only have been at a late period. Paul, in the last chapter of the Epistle to the Romans, salutes many by name without mentioning Peter; and the whole tenor of the Epistle gives ground to conclude that they had not, up to that time, had the benefit of that Apostle's presence and instructions. During his two years' imprisonment in that city he wrote four Epistles at least—those to the Ephesians, the Philippians, the Colossians, and Philemon, and at a still later period probably the Second Epistle to Timothy, in none of which is any mention made of Peter, nor is anything said or hinted whence it can be concluded that he had ever been there. Admitting, therefore, that he did come to Rome, we apprehend it cannot have been until a late period. So far as we have ancient tradition on the subject, it is referred to the time of Nero, who was murdered in 68; so that it may be concluded to have been before that year. The common tradition is that, like Paul, he suffered martyrdom under that tyrant, and that, while the former was beheaded, he was crucified with his head downwards (Lardner, *Works*, vi. 541, 549; see Euseb. *Eccles. Hist.* B. ii. c. 25; B. iii. c. 1). His residence in Rome was probably short, not, perhaps, more than one or two years; yet upon it the Romanists have raised a mighty superstructure, which, however, is without a foundation in Scripture, logic, or history. If the reader wishes to see a detailed account of the traditions regarding Peter, he may consult Cave's *Hist. Apostles*, 43-59.

transplant from Babylon and Mesopotamia two thousand Jewish families, with all their effects, into Phrygia, to do duty in the garrisons; and for their encouragement he conferred on them various important privileges (Joseph. *Antiq.* xii. 3. 4). It has been supposed that the transplantation of these Jewish families may have been the origin of 'the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,' to whom Peter addressed his two Epistles (see also James i. 1).

For the Epistles of Peter see CATHOLIC EPISTLES.

PHILIP 'was of Bethsaida, the city of Andrew and Peter' (John i. 44). As we have already mentioned, our Lord met with him on the day following his first interview with Andrew and Peter, and he then called him to follow him. His name is among the twelve whom he afterwards commissioned to go forth and preach the gospel (Mark iii. 14, 18); but there is not much subsequently recorded of him in the Gospels. The chief notices which we have of him are in John vi. 5-7; xii. 20-22; xiv. 8, 9.

No mention is made by Origen or Eusebius of the part of the world which was allotted to him after the ascension of Christ. We are told by others that the Upper Asia was his province, which is probably the reason why he is said to have planted the gospel in Scythia. Having laboured for many years in that quarter, he came, in the latter part of his life, to Hierapolis, in Phrygia. Here the magistrates, provoked by his having turned many of the inhabitants from idolatry, seized him, cast him into prison, scourged him, and afterwards put him to death. Some say he was hanged by the neck against a pillar, but others tell us he was crucified (Cave, *Hist. Apostles*, 166).

SIMON, 'called Zelotes' (Luke vi. 15; Acts i. 13), is the same person as Simon the Canaanite (Matt. x. 4; Mark iii. 18). In the time of our Lord the name Zelotes was applied to a sect or party among the Jews who professed mighty zeal for the Jewish institutions, and who, though only private persons, took it upon them to inflict punishment, and even capital punishment, on those guilty of violating them, under which pretext they committed the greatest excesses and crimes. Simon, it is supposed, was one of the Zelotes; and hence his name. It may be thought that one connected with such associates was ill-fitted to be an apostle of Christ; but whatever he was originally, he might, like Saul the persecutor, when changed by divine grace, be all the fitter for being an apostle, his zeal being now turned into a new and better channel.

The other surname given him is Cananite, not Canaanite, as in the E. T., for the word is not derived from the land of *Xanaan*, as in that case it would have been *Xanaanios*, whereas it is *Kananitēs*, and the original word ought to have been transferred, and its orthography preserved in translating, *Kananite*. Though this word may be derived from *Kana*, i.e., Cana in Galilee, where our Lord wrought his first miracle, it is commonly supposed to be from the Hebrew word *נִצֵּץ*, which signifies *jealous* or *zealous*, and so has the same signification as Zelotes (Parkhurst, *Gr. Lex.* 281).

Beyond his name, we have no notices of him in the N. T. After the ascension of Christ he is said to have directed his course towards Egypt, thence to Cyrene, Mauritania, and all Lybia, and that he passed over to the Western Islands, and even to Britain itself, where it is said he was crucified (Cave, *Hist. Apostles*, 199).

THOMAS was also called Didymus, it being not unfrequent in the later period of the Jewish history for persons to have two names, a Syriac and a Greek or Latin name. Of his call as an apostle we have no particular account in the



N. T. The only notices which we have of him are in John xi. 16 ; xiv. 5 ; xx. 24-29.

After the ascension of Christ, Thomas, according to Origen, went into Parthia ; and Sophronius says he afterwards preached the gospel to the Medes, Persians, Carmanians, Hyrcanians, Bactrians, and the neighbouring nations. He afterwards preached in Ethiopia (meaning probably the Asiatic Cush), and he at last came to India (Cave, *Hist. Apostles*, 185).

There is still on the coast of Malabar a body of Christians who used to be called the Christians of St. Thomas, but who are now designated the Syrian Christians. They have among themselves a history of their church, which they consider as their genuine history. 'It begins with a declaration that the apostle Thomas preached the gospel to the Parthians, Medes, and Indians, and then enters into details which are manifestly legendary, though possibly they may be founded on actual occurrences. The facts as stated, stripped of apparent fable, are as follows:—St. Thomas arrived in the year 52. His success was great in various quarters. In Malabar there was then no rajah or king ; but the country was governed by thirty-two chief Brahmins. To these, and to the natives at large, he preached the gospel. Many believing, were baptized. Two were ordained priests. After living thirty years in Malabar, he went to Mailopore, and was there murdered by a heathen priest' (*Proceedings Church Mis. Soc.*, 1818-1819, p. 317). Melapour, the place here referred to, is on the coast of Coromandel, in the neighbourhood of the present city of Madras, where there is a place called St. Thomas' Mount, and he is said to have been buried there.

Of the labours of MATTHIAS, who was chosen as an apostle in the room of Judas, the traditions are so various and so contradictory, and some of them so incredible, that we do not deem it worth while to repeat them (Cave, *Hist. Apostles*, 210).

We have thus given a brief account of the Apostles of our Lord ; but except where we have the authority of the N. T., we have little reliance on the notices we find of them. These notices rest for the most part on tradition, the origin and authority of which we seldom know, and the traditions themselves are not unfrequently so various and conflicting, and sometimes demand so large a share of credulity, that though never certain, indeed generally doubtful, of their truth, we yet think it worth while to learn the traditions which exist regarding them—men 'of whom the world was not worthy,' yet to whom it is under such weighty obligations. Indeed, though we may not be able to determine the truth or falsehood of the details regarding them as individuals, we may probably place considerable reliance on them as a whole, as indicative of the countries where the Apostles laboured, and even of some of the incidents of their lives and deaths. Even such general views, though they may not content us, are not to be despised. It is worthy of remark that John is the only one of the Apostles who is said to have died a natural death ; as to all the others, the traditions are, that they suffered martyrdom, and as regards many, perhaps most or all of them, this is no way improbable.

The Apostles' Creed, as it is commonly called, we may be satisfied, was not drawn up by them. If it was, it is strange that so important a document found no place in the N. T., where it would have carried divine authority with it, and been so singularly useful as a summary of divine truth. It would not only have served as a creed for the Church universal, but would have done away with all pretexts for forming creeds of human authority, to which churches, both in ancient and modern times, have been so much addicted. It was not until toward the end of the 4th century that we first hear of its composition by the Apostles—a circumstance which is fatal to its authenticity. Ruffinus, one of the first reporters thereof, relates that 'they had received by tradition from their fathers, that after the ascension of our Saviour and the effusion of the Holy Ghost, before the Apostles separated from each other to go into the several parts of the habitable world to preach the gospel, they settled amongst themselves the rule of their future preaching, to prevent their teaching different doctrines during their separation unto those whom they should invite to the Christian faith. Wherefore they assembled all together, and being full of the Holy Ghost, they composed the creed, each one inserting what he thought convenient, and ordained it to be a test of their future sermons, and a rule to be given unto the faithful.' The like is also asserted by Jerome, Cassian, Leo Magnus, and innumerable other writers after that time ; but it is worthy of note that even Ruffinus himself, though he roundly asserts it in the beginning of his commentary, yet in the midst thereof he speaks of it doubtfully, as if its authors were uncertain and unknown.

Besides, if it had been received by the primitive Christians as a creed composed by the Apostles, it cannot be conceived but that the councils and synods, in the early ages of the Church, or at least some of them, would, in their decisions concerning faith and doctrine, have had some reference or other to this apostolical standard ; whereas no such thing appears, but the very contrary ; for as they never mentioned any such creed, so, as occasion offered, they composed for themselves other creeds, which assuredly they would not have done if they had already had a creed possessing apostolic authority.

To this it may be added that if the Apostles had really framed and delivered to their converts this creed, every church, or at least most churches, would have agreed therein, and there would not have been so many different creeds ; as we find there were 'scarce two churches, I think I may safely venture to say,' writes Lord King, 'that not two had exactly the same symbol, without any variation or difference.' The '*descent into hell*,' as Ruffinus informs us, was in neither the Roman nor Oriental creeds. 'The *communion of saints*' was not in any creed till above 400 years after Christ, and then not immediately received in all. The clause of '*life everlasting*' was omitted in several, whilst in others it was inserted. But not to exemplify in any more particulars, whosoever shall compare the Grecian Creed, recorded by Irenæus ; those of Carthage, cited by Tertullian ; that of

Aquileia, commented on by Ruffin; that of Hippo, repeated by St. Austin; that of Ravenna, extant in Petrus Chrysologus; that of Turin, explained by Maximus, bishop of that church; and several other creeds, here and there interspersed in the primitive writings: I say whosoever shall compare these creeds together will find them vastly different; and that there are very few articles in the order and expression whereof they do all, without exception, agree: which consideration, with those fore-mentioned, sufficiently evince that the Apostles neither were nor could be the authors or composers of our present creed that passes under their name' (Lord King's *Hist. of Apos. Creed*, 24).

Amongst the ancient Christian books which claim our attention are also the *Apostolical Constitutions*. 'The authors of them,' says Dr. Jortin, 'are, it is pretended, the twelve Apostles and St. Paul, gathered together, with Clemens their amanuensis. If their authority should appear only ambiguous, it would be our duty to reject them, lest we should adopt, as divine doctrines, 'the commandments of men;' for since each Gospel contains the main parts of Christianity, and might be sufficient to make men 'wise unto salvation,' there is less danger in diminishing than in enlarging the number of canonical books; and less evil would have ensued from the loss of one of the four Gospels than from the addition of a fifth and spurious one.

'But the Constitutions are a medley of old treatises, jumbled together, enlarged and adulterated, without much wit or judgment, by some compiler after the days of Constantine. And yet they have their value, and may be useful on many accounts, and contain several things of antiquity relating to the doctrine and discipline of the Church, and extracts from old liturgies, though the whole be so blended with insertions of a later date that it is now beyond human skill to make the separation with any certainty' (Jortin's *Rem. on Eccl. Hist.* i. 152).

'They abound with citations of the Scriptures, and are remarkable for an exuberant profusion of words and a most tiresome repetition of the same things, which shows that in all probability they are not one man's invention, but many' (*Ibid.* i. 169).

The Constitutions, from the beginning to the end, turn Christianity into a mere ceremonial law (*Ibid.* i. 178).

In short, they are altogether unlike the writings of the Apostles, and are utterly unworthy of them. It is plain they are the production of a later and of a corrupt age.\*

\* A somewhat lengthened account of the Apostolic Constitutions may be found in Jortin, *Rem. on Eccl. Hist.* i. 152-180. As they appear to have been the work of more than one author, it is impossible to pass a judgment on the whole from a particular passage or two. Still it may be worth while to refer to one or two specimens. 'They repeat it over and over,' says Jortin, 'lest Christians should chance to forget it, that a bishop is a god, a god upon earth; and a king, and infinitely superior to a king, and ruling over rulers and kings. They command Christians to give him tribute as to a king, and to

The Apostolical Canons have, in like manner, no claim to be called the work of the Apostles. Their history is involved in great obscurity and uncertainty.

Even in the apostolic age some appear to have set up for being apostles who had no claim to the office. Paul, referring to his opposers in the church of Corinth, says, 'Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ' (2 Cor. xi. 13). In the epistle to the angel of the church in Ephesus we also read, 'Thou hast tried them which say they are apostles and are not, and hast found them liars' (Rev. ii. 2).

APPEAR'. 1. To be seen, become visible (Gen. i. 9). 2. To come before (Is. i. 12). 3. To seem (Matt. vi. 16). God's *appearing* denotes his giving a visible token of his presence; thus he often appeared to the fathers under the O. T. (2 Chron. i. 7; Gen. xlviii. 3; Num. xii. 6); or his making some visible display of his perfections in his work of providence; or some clear intimation of his will (Ps. cii. 16; Acts xxvi. 16). Christ's *appearing* denotes his coming in the flesh (Heb. ix. 26); his showing himself alive to his followers after his resurrection (Mark xvi. 9, 11, 14); his interceding with the Father in heaven for us (Heb. ix. 24); but chiefly his coming in the clouds with power and great glory to judge the world; when every eye shall see him, and he shall clearly unveil the mysteries and excellences of God (1 Tim. vi. 14; Titus ii. 13). Men's *appearing before God* imports their coming into his courts of worship (Exod. xxiii. 15, 16; Ps. xlii. 2); or standing before Christ's tribunal at the last day to receive their final sentence of damnation or happiness (2 Cor. v. 10).

The *appearance of a man* is the outward shape and form of one (Dan. viii. 15). The *appearance of evil* is what has the likeness of, or tendency towards, sin (1 Thess. v. 22).

APPII-FORUM, a place in the south-west of Italy, on the Appian Way, distant, according to Antoninus' Itinerary, forty-three Roman, or about forty English miles from Rome. The brethren at Rome, having heard of Paul's arrival in Italy, 'came to meet him as far as Appii-forum and the Three Taverns,' which was nine or ten miles nearer Rome (Acts xxviii. 15). Some, it appears, came on to Appii-forum, while others, who perhaps were not so able to travel, stopped at the Three Taverns, which was also on the Appian Way, until Paul and the brethren who had gone forward should come thither.

reverence him as a god, and to pay him tithes and firstfruits, according, they say, to God's command; and they strictly forbid Christians to make any inquiry and to take any notice whether he disposes of these revenues well or ill. This seems to have been drawn up at a time when there were Christian emperors (i. 154).

'They say that tithes are due to the clergy because *ἴσθρα*, which stands for ten, is the first letter of the name of Jesus.' Jortin adds, 'Many of the clergy would be in a poor condition if they had no better claim to them' (i. 169).

**APPLE-TREE, APPLE**, a well-known tree and fruit; but it is very doubtful whether the Hebrew word which is thus translated signifies them. There is ground for believing that apples, if they grew in Canaan at all, were very indifferent, but the *תפוז*, *tephuz*, was distinguished for its beauty, fragrance, and pleasant taste. The most general opinion is, that it is the citron which is intended. It grows in Western Asia, and corresponds to the accounts given in the Scriptures of the *tephuz*; and we shall accordingly introduce the word in the few quotations we shall make. It is a noble beautiful-looking tree 'As the citron-tree among the trees of the wood, so is my beloved among the sons' (Song ii. 3). It affords a most delightful shade: 'I sat down under his shadow with great delight' (li. 3). Its fruit is exceedingly pleasant and refreshing: 'His fruit was sweet to my taste: stay me with fragrons; comfort me with citrons, for I am sick of love' (li. 3, 5). It was very fragrant: 'Thy breasts shall be as clusters of the vine, and the smell of thy nose like citrons' (vii. 8). Its fruit was of the colour of gold: 'A word fitly spoken is like citrons of gold in pictures of silver' (Prov. xiv. 11). It may be thought possible that the orange and the lemon trees, which now grow in Judaea in considerable numbers, as well as the citron, possess the above-mentioned characters. But it is very much doubted by eminent naturalists whether they were known to the ancients, whereas it is admitted they were acquainted with the citron. Josephus, speaking of Alexander Jannæus, one of the Asmonean princes, says, 'His own subjects were seditious against him; for, at a festival which was then celebrated, when he stood upon the altar and was going to sacrifice, the nation rose upon him and pelted him with citrons [which they then had in their hands, because] the law of the Jews required that at the feast of tabernacles every one should have branches of the palm-tree and citron-tree' (*Antiq.* xiii. 13, 5). There is ground, indeed, to conclude that the *tephuz* was early known in Canaan, as it is mentioned in the Book of Joshua as having given names to various places in that country (Josh. xii. 17; xv. 34, 53; xvi. 7, 8). Celsius, however, has displayed much learning to prove that the *tephuz* should be understood of the *Mala cyclonia*, or quince; but this fruit, though very beautiful and fragrant, is not pleasant to the taste (*Harmer's Obs.* ii. 150).

The *apple of the eye* is either the eye-ball itself, or that part of it which anatomists call the crystalline lens. To keep a thing as the apple of the eye is to protect it with the utmost tenderness and care, so as to preserve it from all injury (Pa. xvii. 8; Prov. vii. 2; Zach. ii. 8).

**APPOINT.** 1. To command, order (2 Sam. xv. 15). 2. To ordain, set over, or set apart to an office (Gen. xli. 34; Acts vi. 3). 3. To assign, allot, as a portion or charge (Num. iv. 19). 4. To constitute (Prov. viii. 29). 5. To fix, settle (Acts xvii. 31; xxviii. 23). 6. To set, place (2 Kings x. 24; Neh. viii. 3). To be appointed to *watch* is, in the sovereign and unchangeable purpose of God, to be left to endure the just and everlasting punishment of sin. To

be appointed to *watch* is to be sovereignly and unchangeably chosen heirs of everlasting happiness (1 Thess. v. 9). To be appointed to *death* or *trouble* is to be sentenced by man, or set apart in the providence of God, to endure it (Pa. cii. 20; 1 Cor. iv. 9; 1 Thess. iii. 3).

**APPROVE**, to sustain as right, to commend (Pa. xlix. 13; 1 Cor. xi. 19). Jesus Christ was approved of God, dearly beloved by him; his person and work accepted; and himself undeniably demonstrated by providence to be the true Messiah (Acts ii. 22). We approve ourselves when, by good works, we gain the approbation of men's consciences, and shew that we are favoured and sustained righteous by God (2 Cor. vi. 4, 2 Tim. ii. 15). To be approved in Christ is to be a lively, circumspect, and active follower of Christ.

**AQUILA**, a Jew born in Pontus. He and his wife Priscilla or Prisca appear to have been truly excellent Christians. After being sometime at Rome, an edict of Claudius, banishing all Jews from that city, obliged them to leave it and to come to Corinth.\* Paul, having also come to that city, 'abode with them, because he was of the same craft, and wrought, for by their occupation they were tent-makers.' On his leaving Corinth, they accompanied him to

\* 'The history of this edict is involved in some obscurity. But there are abundant passages in the contemporary heathen writers which shew the suspicion and dislike with which the Jews were regarded. Notwithstanding the general toleration, they were violently persecuted by three successive emperors, and there is good reason for identifying the edict mentioned by St. Luke with that alluded to by Suetonius, who says that Claudius expelled the Jews from Rome because they were continually raising tumults under the instigation of Christus.

Much has been written concerning this sentence of the biographers of the Cæsar. Some have held that there was really a Jew called Christus, who had raised political disturbances: others that the name is used by mistake for Christ, and that the disturbances had arisen from the Jewish expectations concerning the Messiah or Christ. It seems to us that the last opinion is partially true; but that we must trace this movement not merely to the vague Messianic idea entertained by the Jews, but to the events which followed the actual appearance of the Christ. We have seen how the first progress of Christianity had been the occasion of tumult among the Jewish communities in the provinces; and there is no reason why the same may not have happened in the capital itself. Nor need we be surprised at the inaccuracy in form in which the name occurs, when we remember how loosely more careful writers than Suetonius write concerning the affairs of the Jews. Christus was a common name, Christus was not; and we have a distinct statement by Tertullian and Lactantius, that in their day the former was often used for the latter. 'Moreover, Christus and Christus are pronounced alike in Roman. Suetonius, however, was acquainted with the word Christianus. Nero 16' (Conybeare, l. 418).



Ephesus, and it was probably in the tumult there raised by Demetrius that they, 'for his life, laid down their own necks.' Apollos having come thither, 'they expounded unto him the way of the Lord more perfectly.' They afterwards returned to Rome, where there was a church in their house, as there previously had been at Corinth; and while there, they were affectionately and gratefully saluted by Paul in his Epistle to the Romans. They returned again to Asia, and were there when Paul wrote his Second Epistle to Timothy, in which he again sends a salutation to them (Acts xviii. 1-3, 18, 19, 26; Rom. xvi. 3, 4; 1 Cor. xvi. 9; 2 Tim. iv. 19). Of the subsequent history of Aquila and Priscilla nothing is known.

AR, the capital city of Moab, situated to the east of the Dead Sea and south of the River Arnon. Sihon, king of the Amorites, appears to have burned it (Num. xxi. 28); and at a later period Isaiah threatens it with heavy calamities: 'In the night Ar of Moab is laid waste and brought to silence' (xv. 1).

It was also called Rabbah or Rabbath-Moab, to distinguish it from Rabbath of the children of Ammon. There is a place called Rabbah toward the south-east of the Dead Sea, which Burckhardt considered as probably Rabbath-Moab. The ruins are about half an hour in circuit, but for the most part possess no particular interest. They are situated on a low hill which commands the whole plain. (Burckhardt's *Trav. Syria*, 377).

In Deut. ii. 9 the whole land of Moab seems to be called Ar, from the name of the capital.

ARABAH, אֲרָבָה, a Hebrew word signifying an arid, sterile region, a desert (as in Job xiv. 6; Is. xxxiii. 9; xxxv. 1; II. 3; Jer. I. 3; II. 43). But when the article is prefixed to it, הָאֲרָבָה, it signifies *the Arabah*, i.e., the low narrow region into which the valley of the Jordan runs near Jericho; and which extends from thence to the head of the eastern branch of the Red Sea, where we anciently find Elath and Ezion-gaber. In the E. T. it is often rendered the *plain*, but in the passages where it occurs with the article prefixed to it the word should have been transferred, not translated. Thus in Deut. ii. 8 we read of 'the way of the Arabah from Elath and from Ezion-gaber;' and in iv. 49 of 'all the Arabah on this side Jordan eastward, even unto the sea of the Arabah under the springs of Pithah' (see also Josh. iii. 16; xii. 3; 2 Kings xiv. 25). It will be found that this translation of the word gives a specific distinctness to such passages, which they do not possess when it is rendered by the more general term *plain* (see also Josh. xii. 1; 2 Sam. iv. 7; 2 Kings xxv. 4; Amos vi. 14).

It is a curious circumstance that the name has come down to the present day in Arabic *al Arabiâ*, but it is now restricted to that part of it which runs between the Dead Sea and the head of the eastern branch of the Red Sea.

It was once believed that the Jordan anciently flowed through the whole extent of this valley before the overthrow of 'the cities of the plain,' i.e., of the Arabah, but from the depressed level of the Dead Sea, which, according to Lynch, is 1316'7 feet, and the Lake of Tiberias 652 feet

below the level of the Mediterranean; from the great elevation of the Arabah, the long descent northward, and the run of the water-courses in the same direction; and from the evidence which we have in the Scripture narrative that the catastrophe was in a manner restricted to Sodom and Gomorrah, Lot being safe in Zoar and Abraham in Hebron, which shows that there was no extended convulsion of the country, the hypothesis is no longer tenable. 'The fact,' says Dr. Wilson, 'undoubtedly is, that the Wady Arabah and its continuation, the valley of the Jordan, whatever partial changes they may have undergone in our own Adamic era, together form perhaps the most wonderful crevasse in the whole world—a fissure made by volcanic and basaltic eruptions long before the race of man appeared on the globe' (Robinson, *Res. ii.* 502; Wilson, *i.* 284, 285).

ARABIA, according to the system of modern geographers, is bounded on the west by the Red Sea, on the east by the Persian Gulf, on the north by an imaginary line drawn between the extreme ends of both, and on the south by the Indian Ocean. It was divided by the Greek and Roman geographers into Arabia Felix, Arabia Deserta, and Arabia Petraea. But the Greeks and Romans reckoned as belonging to Arabia the great deserts of Syria, Mesopotamia, and Chaldaea, which extend far to the north of the line now mentioned. Indeed the precise boundary has never been defined, a remark which applies very generally to the boundaries of countries in ancient times.

The ancient Hebrews gave the name Arabia to only a small portion of the extensive region which geographers include under that name. Thus, Ezekiel, in enumerating the countries which traded with Tyre, mentions 'Arabia and all the princes of Kedar,' naming also Shub and Raamah, which are commonly considered to have been in what we call Arabia Felix; so that he restricts the name Arabia to only a part of that country, according to modern ideas. In 2 Chron. xxi. 16 we are told 'the Philistines and the Arabians that were near the Ethiopians' (i.e., the Cushites) 'came up into Judah.' The Cushites, we think we have elsewhere shewn, dwelt in that part of Arabia which lay towards the north-east of the Red Sea [CUSHITES], and consequently were not far distant from the Philistines, and as the Arabians here spoken of are stated to have been near the Cushites, this somewhat indicates the situation of the country of the Arabians. In 2 Chron. xxvi. 7 we read: 'God helped Uzziah against the Philistines, and against the Arabians that dwelt in Gur-baal'—the Philistines and Arabians being here spoken of together as in the last passage, probably because in both cases the same people were designed. It may, however, be mentioned that the Septuagint translates the words, 'the Arabians who dwell in Petra,' the very remarkable capital of Idumea. In 1 Kings x. 15 and Jer. xxv. 24 we read of 'all the kings of Arabia;' by whom are probably to be understood the sheikhs or heads of the tribes of Arabia. But in the latter passage it is added, 'and all the kings of the mingled people that live in the desert'—which appears to restrict

spot on which I stood it appeared as if the hugest mountains in the world had been piled on each other to form this one sublime immensity of earth, and rock, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens, the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. This point of the view united the utmost grandeur of place and height. But the feelings I experienced when looking on the mountain are hardly to be described' (Ker Porter, *Trav.* i. 178, 182).

Various attempts were made in different ages to ascend to the top of Ararat; but the snows and glaciers, and the steepness of the ascent in many places, presented obstacles which were never known to have been surmounted in past times, and were, in fact, deemed by the natives to be insurmountable. The distance was so great from the commencement of the icy region to the highest points, it was concluded that cold alone would be the destruction of any one who should have the hardihood to persevere in the attempt. But in September 1829 Dr. Parrot, a German professor in the university of Dorpat, succeeded in reaching the top, though his having done so has been questioned (Rosen. *Geog.* i. 297). In 1856 it was ascended by five English gentlemen, of whose ascent an interesting account is given in *Jour. Sac. Lit.* Oct. 1856, p. 236.

The height of the Great Ararat is stated to be 17,323 feet above the level of the sea, and 14,300 above the plain of the Araxes; and that of the Little Ararat to be 13,093 above the level of the sea. The entire upper region of the mountain is covered with perpetual snow and ice. These occasionally form vast avalanches, which precipitate themselves down its sides with a noise not unlike that of an earthquake. The mountain itself appears to be of volcanic origin, and in 1840 a violent earthquake brought down vast masses of rock, ice, and snow from its upper heights.

ARCHAN'GEL, an angel of superior rank and dignity. The only archangel mentioned in the Scriptures by name is Michael (Jude 9). In 2 Esdras iv. 36 we read also of 'Uriel the archangel,' but even of the Apocryphal books that is one of lowest authority.

Some have supposed that the name archangel denotes Christ, the Lord of angels; but neither in Jude nor in 1 Thess. iv. 16, the only passages in which the word occurs, is there the slightest evidence of this, nor is there any difficulty in understanding in both places a created angel of superior rank and dignity (comp. Dan. x. 13, 21; xii. 1; Rev. xii. 7). [ANGEL.]

ARCHELA'US. [HEROD.]

ARCTU'RUS, a northern star of the first magnitude, situated between the thighs of the constellation Bootes, and in the direction of the tail of the Great Bear; but it is quite uncertain whether the Hebrew עֲשָׂה, *ash* (Job ix. 9), signifies Arcturus. Gesenius interprets the word, 'a very bright northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *The Wain*. It appears to be the same as עֲשָׂה, Job. xxxviii. 32, where 'his sons'

are the three stars in the tail of the bear (p. 659).

AREOP'AGUS, or MARS' HILL, a rocky height in Athens, opposite the Acropolis, where was held the court or council commonly known by the name of the Areopagus, which was famed in ancient times for the justice and equity of its decisions. When this court was instituted is quite uncertain, but Solon appears to have made considerable changes in it. It consisted of nine judges, who had been archons, or chief rulers in the city, and who, upon examination, were found to have been just in the management of its concerns. Their jurisdiction was at first confined to criminal cases, but it was afterwards extended to other matters. They sat in the open air, perhaps with a view to the publicity of their procedure. There are still to be seen the vestiges of their seats cut out of the rock. When Paul was at Athens 'certain philosophers of the Epicureans and of the Stoics encountered him,' 'and they took him and brought him unto Areopagus,' that he might give them an account of the new doctrines which he taught. Some have supposed that he was brought before the court of the Areopagus to answer for himself; but the whole narrative shows that he was not before it at all. It was not the judges but the philosophers he had to address; and their object in wishing to hear him was merely to gratify their love of news (Acts xvii. 18-33); and Mars' Hill was probably chosen by them merely as being a convenient place where they, and perhaps others, might hear him.

ARE'TAS. Many kings of this name, or, as the natives express it, Al-Hareth, reigned in the Arabian kingdom of Ghassan, eastward of Canaan; but only the successor of Obodas and father-in-law of Herod Antipas is mentioned in Scripture. One Sylleus thought to have ruined him with the Emperor Augustus, pretending that he had usurped the Arabian throne at his own hand. The treachery of Sylleus being discovered, Aretas was solemnly confirmed in his government.

Offended with Herod for divorcing his daughter to make way for Herodias, Aretas declared war against him, under pretence of adjusting their boundaries in Galilee. Herod, having been entirely defeated, applied for assistance to the Emperor Tiberius, who ordered Vitellius, his lieutenant in Syria, to bring him Aretas either dead or alive. Vitellius immediately marched to attack the Arabian king; but hearing of the death of Tiberius, he returned without giving him battle. Not long after, Aretas' deputy at Damascus took part with the Jews in their persecution of Paul, and kept the gates shut night and day to apprehend him (Acts ix. 23, 24; 2 Cor. xi. 32, 33).

AR'IMATHE'A, a city of the Jews, to which Joseph belonged, in whose sepulchre our Lord was laid. Some writers will have it to be the same as Ramathaim-Zophim, where the parents of Samuel dwelt (1 Sam. i. 1). Eusebius, Jerome, and others who follow them, place it near Lydda; and many writers would identify it with Ramlah, a village in that quarter. But

344; but this is a mere fiction of the  
tion, and, instead of aiding, entirely  
our conceptions of it.

the size of the ark writers have formed  
estimates; but the only account that  
relied on is that of Moses: 'The length  
was 300 cubits, the breadth of it 50  
and the height of it 30 cubits' (Gen. vi.

~~from these~~ measurements we may form a  
idea of the size of the ark, and a still  
distinct idea of its proportions. The  
of it was six times greater than the  
and ten times greater than the height.

It is certain and distinct; but when  
proceed to make their calculations, they  
startle from each other, as they are  
used as to the length of the cubit.  
Wilkins supposed it to be 18 inches, or  
a half; and, proceeding on this as-  
sumption, he makes the ark to have been 450  
feet in length, 75 in breadth, and 45 in height;

the whole capacity of it to have been  
10 cubic feet. He even proceeds to  
compute the various animals which would  
be accommodated in it, calculates the room  
they would require, and also the room  
for holding their food; assigns them  
places in the several storeys of the ark,  
places for Noah and his family; and  
comes to the conclusion that there was  
room and to spare for all the ends which  
it was designed to serve (Wells, *Geog.* i.  
p. 17). Arbuthnot, who reckons the cubit  
to be 1 foot 9.888 inches, calculates  
it to have been 547 feet in length, 91.2 feet in  
breadth, and its solid con-  
tent 730,782 solid feet, sufficient for the  
storage of 81,062 tons. Other calculations  
are given, but these may suffice. As the  
length of the cubit is uncertain, there is  
a variation which can be perfectly relied on.  
It consisted of three storeys, with a door

earth, and that every imagination of the thoughts  
of his heart was only evil continually. And the  
Lord said, I will destroy man, whom I have  
created, from the face of the earth' (Gen. vi.  
5, 7). It could not be, then, any particular  
deluge, of so small a country as Palestine, which  
is here expressed, as some have ridiculously  
imagined; for we find an universal corruption  
in the earth mentioned as the cause; an uni-  
versal threatening upon all men for this cause;  
and afterwards an universal destruction ex-  
pressed as the effect of the flood. 'And all flesh  
died that moved upon the earth, and every man.  
And every living substance was destroyed which  
was upon the face of the ground, both men, and  
cattle, and the creeping things, and the fowl of  
the heaven; and they were destroyed from the  
earth. and Noah only remained alive, and they  
that were with him in the ark' (Gen. vii. 21,  
23). So then it is evident that the flood was  
universal as to mankind; but from thence  
follows no necessity at all of asserting the  
universality of it as to the globe of the earth,  
unless it be sufficiently proved that the whole  
earth was peopled before the flood, which I  
despair of ever seeing proved. And what reason  
can there be to extend the flood beyond the  
occasion of it, which was the corruption of man-  
kind? What was the population of the world at  
the time of the flood it is impossible now to say;  
but from 'the book of the generations of Adam,'  
in Gen. v. 1-32, it is natural to suppose that  
during the 1656 years which, according to the  
ordinary computation, elapsed between the crea-  
tion and the flood, the population of the world  
had increased at but a slow rate. There are  
no grounds for supposing (the supposition, in-  
deed, is utterly improbable) that mankind had  
spread over the whole world; the likelihood is  
that they did not spread beyond the country  
watered by the Euphrates and the Tigris, if,  
indeed, they even spread over it. 'The only

they were not all destroyed? To this I answer, I grant, as far as the flood extended, all these were destroyed; but I see no reason to extend the destruction of these beyond that compass and space of earth where man inhabited, because the punishment upon the beasts was occasioned by, and could not but be concomitant with, the destruction of mankind; but (the occasion of the deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself) where the occasion was not, or where there were animals and no men, there seems no necessity of extending the flood thither. But to what end, then, it will be replied, did God command Noah with so much care to take of all kinds of beasts, and birds, and creeping things into the ark with him, if all these living creatures were not destroyed by the flood? I answer, because all those things were destroyed wherever the flood was. Suppose, then, the whole continent of Asia was peopled before the flood, which is as much as we may in reason suppose,\* I say all the living creatures in that continent were all destroyed; or if we may suppose it to have extended over our whole continent of the anciently known world, what reason would there be that in the opposite part of the globe, viz., America, which we suppose to be unpeopled then, all the living creatures should there be destroyed, because men had sinned in this? And would there not, on this supposition, have been a sufficient reason to preserve living creatures in the ark for future propagation, when all other living creatures extant had been in such remote places as would not have been accessible by them in many generations; and those beasts, growing wild for want of inhabitants, would not have proved presently serviceable for the use of man after the flood? which was certainly the main thing looked at in the preservation of them in the ark, that men might have all of them ready for their use after the flood, which could not have been had not the several kinds been preserved in the ark, although we suppose them not destroyed in all parts of the world' (Stillingfleet, *Orig. Sac.*, Lond. 1702, p. 370).

In these views Stillingfleet was not singular. Other able and learned men have reasoned in a similar manner. Such reasonings, indeed, appear very natural, and they are greatly strengthened by the facts which have of late years been brought to light in the kindred sciences of geology and natural history. In proof of this, we cannot do better than here give an abridgment of the views of Dr. Hitchcock, in his *Religion of Geology and its Connected Sciences*.

'In the beginning,' says he, 'I wish to premise that I assume the deluge to have been brought about by natural causes, or in conformity with the ordinary laws of nature. I feel no reluctance in admitting it to have been strictly miraculous, provided the narrative requires such a conclusion. But if it were miraculous, we must give up all idea of philosophising about it, and believe the facts simply

on the Divine testimony. On the other hand, however, we must not call in a stupendous miracle, or rather a series of such miracles, if the whole can be accounted for by the operation of the established laws of nature. I shall accordingly proceed on the supposition that the deluge was a penal infliction brought about by natural laws; or at least, if there was anything miraculous in it, this consisted in giving greater power to natural operations, without interfering with the natural sequence of cause and effect. The narrative itself conveys to the mind of the reader the impression that it was brought about by natural means. It distinctly assigns two natural causes for the rise of the waters, viz., a rain of forty days, and the breaking up of the fountains of the great deep, which doubtless means an overflow of the ocean; and, to hasten the decrease of the waters, it is said, 'God made a wind to pass over the earth.' It is no proof of miraculous agency that the whole work is referred to the immediate power of God, for it is well known that this is a very usual way in which the sacred writers speak of natural events.

'The first difficulty in the way of supposing the flood to have been universal is the great quantity of water which would have been required for that end. The amount necessary to cover the whole globe to the tops of the highest mountains, or about five miles above the present oceans, is so immense that it is not easy to conceive from whence it could come. Think of a body of water five miles in depth everywhere covering our globe! The means referred to by the sacred writer—the rain of forty days and the breaking up of the fountains of the great deep—never could have supplied it. There is no intimation that it was created for the purpose, and yet such a creation could alone account for it. This would have been the most stupendous miracle that was ever wrought since man became an inhabitant of the earth; and yet, as Stillingfleet argues, there appears to have been no necessity for it; it would have been wrought for no end; for the penal infliction which it was designed to be could have been completely carried out by a comparatively local flood, and we are to recollect that God never interferes by miracle when no miracle is necessary.

'A second objection to the universality of the deluge is the difficulty of providing for the animals in the ark. Calculations have indeed been made in order to show that the ark was capacious enough to hold the pairs and septuples of the various species of animals. But the number of species assumed to exist by the calculators was vastly below the truth. It amounted to only three or four hundred, whereas the actual number already described by zoologists is not less than 150,000, and the number existing on the globe is probably vastly greater. Yet, for the greater part of these provision must have been made, since the most of them inhabit either the dry land or the air. A thousand species of mammalia, 6000 species of birds, 2000 species of reptiles, and 120,000 insects, have already been described, and must have been provided with both space and food. Will any one believe that this was possible in a vessel not more than 450 feet long, 75 feet broad, and 45 feet high?

\* The Bishop's supposition is much larger than that we made above, and is, we think, probably much too large; but it answers perfectly well his argument.

as far as the climate and food were suited to their natures, except a few species endowed with power of accommodating themselves to various climates. Certain it is that they are now distributed, and it is inevitable death for species to venture beyond certain limits. Some animals and plants were to migrate to the temperate and especially to the frigid zones; they could not long survive; and almost fatal would it be for the animals and plants of high latitudes to take up their abode near the equator. But even within the tropics distinct species of animals and plants on islands and continents. Indeed, naturalists reckon a large number of botanical and zoological districts or provinces, as they are within which they find certain peculiarities of animals and plants, with natures adapted to their particular districts, and able to endure the different climates of these districts. The fact that man and domesticated animals and a few plants exist in almost every climate has, until of late, blinded the eyes of naturalists to the limits in which the great mass of animals and plants are confined within certain limits. But as the general fact is stated, we immediately recur to abundant proof of its truth. It is obvious that the facts which have now been stated have an important bearing upon the question in which the animals were brought together to enter the ark, and were afterwards dispersed over the earth, if the deluge were universal. Certain it is that without miraculous preservation they could never have been brought together in order to enter into the ark; and again dispersed throughout the world. We reason to suppose that the ark was situated in some part of the temperate zone. We suppose the animals of the torrid zone to be unable to attempt,

to destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.' And again, 'Behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life, from under heaven; and every thing that is upon the earth shall die.' It is further said, 'The waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered' (Gen. vi. 7, 17; vii. 19, 20). If this language be interpreted by the same rules as we would apply to a modern composition, it could not be understood to teach a limited deluge or a partial destruction. But in regard to this ancient record, two things are to be taken into account.—

'In the first place, the terms employed are not to be judged of by the state of knowledge in the 19th century, but by its state among the people to whom this revelation was first addressed, whose views of the extent of creation were exceedingly limited. When the earth was spoken of to the ancient Jews, they could not have understood by it that vast globe, 25,000 miles in circumference, which astronomy proves the earth to be; they could not suppose it to signify a much wider region than that inhabited by man, because they could not have had any idea of what lay beyond these limits; and so also the word heaven must have been understood by them as co-extensive only with the inhabited earth. And when it was said that all animals would die by the deluge, they could not have supposed the declaration to embrace creatures far beyond the dwellings of men, because they knew nothing of such regions. Why, then, may we not attach the same limited



Bible. Thus it is said, in Gen. xli. 55, 57, 'And the famine was over all the face of the earth. And all countries came into Egypt for to buy corn; because that the famine was so sore in all lands.' Here we have not only universal terms, but to mark the case more strongly we have a repetition of them; yet it is plain they could only refer to the countries near to Egypt: the transportation of corn to the remote parts of the globe was impossible. In 1 Kings x. 24 we read, 'And all the earth sought to Solomon, to hear his wisdom.' Now, the whole inhabitants of the earth did not do so; we can understand the passage of only some individuals; nor could these be of all nations; most of them were probably of only the neighbouring nations. See, for other examples of the limited use of the expressions 'all the earth,' and 'all the nations of the earth,' Is. x. 14; Jer. xxvi. 6; xxxiii. 9; li. 7, 25, 49; Zeph. iii. 8. We have a similar use of universal expressions in reference to heaven: 'This day,' said God to the Israelites, when they were about to enter Canaan, 'will I begin to put the dread of thee and the fear of thee upon the nations that are under *the whole heaven*, who shall hear the report of thee, and shall tremble, and be in anguish because of thee' (Deut. ii. 25). Now, it is plain that only the neighbouring nations—chiefly, indeed, the Canaanites, who inhabited no great extent of country—are here meant. In Acts ii. 5, in the account of the day of Pentecost, we are told, 'There were dwelling at Jerusalem Jews, devout men, *out of every nation under heaven*;' yet in the enumeration which follows we find the number comparatively restricted. Even Paul, a master of language, referring to the preachers of the gospel, says, 'Verily, their sound went into *all the earth*, and their words unto *the ends of the world*' (Rom. x. 18); and in his Epistle to the Colossians he speaks of the gospel 'which was preached to *every creature* which is *under heaven*.' In the enumeration of plants and animals we also find universal terms employed where universality is not intended. In the account of the plagues of Egypt it is said, 'The hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field' (Exod. ix. 25); yet a few days after it is said, 'The locusts went up over *all the land of Egypt*, and rested in *all the coasts of Egypt*; for they covered the face of *the whole earth*, so that the land was darkened; and they did eat *every herb* of the land, and *all the fruit of the trees* which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt' (x. 14, 15). We have a similar mode of expression in the description of Peter's vision, when he saw 'heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners and let down to the earth, wherein were *all manner* of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air' (Acts x. 11, 12). It was wholly unnecessary for the object in view, which was to convince Peter that the Mosaic distinction of beasts into clean and unclean was abolished, that he should have

a vision of all the species of terrestrial animals on the globe; and as it was so entirely unnecessary, no one can suppose that he had on this occasion such a vision.

'Now, so similar is the phraseology of the passages now quoted to that employed in describing the deluge, while we are sure that their meaning must be limited, that we are abundantly justified in considering the deluge as limited, since the Bible *allows* of such an interpretation of its universal terms, and the facts of natural history require such an interpretation of them. 'If,' says that able and excellent man, Dr. J. Pye Smith, 'if so much of the earth was overflowed as was occupied by the human race, both the physical and the moral ends of that awful visitation were answered'' (Hitchcock, *Religion of Geology*, 117-125). In fact, though we should not believe that one hundredth part of the globe was covered with the waters of the flood, it would nevertheless be universal, because the destruction overtook the whole inhabited world.

2. The ark of the covenant or ark of the testimony. The Hebrew word by which this is designated is not the same as that used of the ark of Noah. It is a word which signifies a chest, and it is used of a coffin or chest in which an embalmed body was placed (Gen. l. 26); of a chest for holding money (2 Kings x. 9, 10). As the ark of the covenant was of the form of a chest, hence the application of the word to it. It was made of shittim-wood, was 2½ cubits long by 1½ wide, and the same in depth; and was overlaid, within and without, with pure gold. Upon the ark was placed the mercy-seat, which was of pure gold; and in the ends of it there were two cherubims of gold, one at each end, which stretched forth their wings on high, covering the mercy-seat with their wings, and looking with their faces the one to the other. Between the cherubims Jehovah was considered as dwelling, and from thence came forth his communications to Moses and others of his servants. In the ark were placed the two tables of stone, on which was written by the finger of God the law of the ten commandments; and beside it was a golden pot full of manna, and Aaron's rod that budded, and the book of the law. To the ark were attached four rings of gold, one at each corner, in which were put staves of shittim-wood overlaid with gold, by which it was carried by the Levites when occasion required (Exod. xxv. 10-22; Ps. lxxx. 1; Exod. xvi. 32-34; Num. xvii. 10; Deut. xxxi. 24-27; 1 Kings viii. 9; Heb. ix. 4, 5).

On the departure of the Israelites from Mount Sinai 'the ark of the covenant went before them, to search out a resting-place for them;' and probably it continued along with the cloud by day and the fire by night, which rested on the tabernacle, to be a guide to them in their journeyings in the wilderness (Num. ix. 15-23; x. 33-36). Carried by the priests in advance of the congregation into the channel of the Jordan, the waters of the river divided, and the people passed over on dry ground (Josh. iii. 11-17). It formed part of the daily procession of the Israelitish army round Jericho, until, on the seventh day, the walls fell down, and the city was taken (vi. 1-16, 20). Upon the conquest



d by David to Jerusalem, and there in a tabernacle or tent which he had prepared for it, the tabernacle erected by Moses ben at Gibeon (1 Chron. xvi. 39; xx. 29; a. l.)—it thus appearing that they were rays in the same place.

At the completion of Solomon's temple, the ark was brought up by the priests 'unto its place, a oracle of the house, to the most holy under the wings of the cherubims; for the cherubims spread forth their two wings as place of the ark, and the cherubims [the ark] (1 Kings viii. 1-7). These, it is remarked, were new cherubims made by order for the temple. They were made of wood of the olive-tree, overlaid with gold, and were of a colossal size, being ten cubits and each of their wings was five cubits in length (vi. 23-28). Notwithstanding the great use of idolatry, and the many casualties took place in the interval, we find the ark in existence in the time of Josiah (2 Kings xxv. 8). When the first temple was destroyed by the Chaldeans, about thirty-five years afterwards, it is not known what became of it. This only is certain, that it was wanting in the second temple, and that this was one of the reasons in which it was so much inferior to the first temple.

Arm, that bodily member by which we exert our strength; and hence power, and we qualify one for an active performance of actions, is called an arm. God's high, strong, or outstretched arm is his almighty power displayed in a high, holy, vigorous, and able manner in the making of all things; in bringing Israel out of Egypt, and in protecting and delivering his church (Jer. xxxii. 17; vi. 6; Isa. lxii. 8; lxiii. 12). God is the 'mighty arm' of his people, in giving them strength, sup-

plying to them, were found in this sense. In the latter passage it is referred to as a tree distinguished for its magnificence and beauty, yet not as equalling the glory and greatness of the Assyrian: 'The armon trees were not like his branches, nor any tree in the garden of God was like unto him in his beauty.' In both these passages the word is rendered in the E. T. the chestnut-tree, and in other versions it is rendered the beech and the maple tree; but it is now very generally the opinion of interpreters that it is the plane-tree which is intended, the *Platanus orientalis* (Rosen. Bot. 275). This is a very magnificent tree; it is found in Palestine, and it enters with peculiar propriety into a description of the grandeur of Assyria, where it attains extraordinary size and beauty. Yet as the signification of the word is not absolutely certain, it would be better not to translate but to transfer it, leaving it to the reader or interpreter to ascertain for himself its signification. This is a rule which should be followed far more frequently than is commonly done.

ARMOUR, weapons of war. The offensive arms which the Hebrews and other ancients had for attacking their enemies were swords, spears, darts, lances, javelins, bows and arrows, slings: their defensive arms for protecting themselves were helmets, breastplates, greaves, bucklers, coats of mail. In Deborah's time it is probable Jabin had disarmed the Israelites, for neither sword nor spear was to be seen among 40,000 of them (Judg. v. 8). In Saul's time the Philistines had done the same, and entirely prohibited smiths to them: hence none but Saul and Jonathan had sword or spear (1 Sam. xlii. 19, 22). It was common to hang up arms in strong or sacred places: Goliath's sword was preserved in the tabernacle as a trophy (1 Sam. xxi. 9). A thousand shields of mighty men were deposited in David's tower (Song iv. 4).

tains of Gilead, and after a circuitous course of about eighty miles, discharges itself into the Dead Sea. In summer it is almost dried up; but in the rainy season it becomes a powerful and impetuous stream, and has worn for itself a deep and precipitous channel. The Arnon anciently separated the Ammonites, and afterwards the Amorites, and subsequently the tribe of Reuben, from the Moabites, and formed the southern border of the land of Israel east of the Jordan (Num. xxi. 13; Josh. xiii. 16; Judg. xi. 12-28).

ARO'ER. 1. A city on the northern bank of the River Arnon. It was in the kingdom of Sihon, king of the Amorites (Josh. xii. 2). Its ruins, according to Burckhardt, still bear the name Ara'ir (Burckhardt, *Trav. Syr.*) 2. A city in the south of Judah to which David sent, for his friends, part of the spoil which he had taken from the Amalekites (1 Sam. xxx. 28). In some ruins named Araarah Dr. Robinson thinks he discovered the site of the ancient Aroer, in the south of Judah (ii. 618). 3. A city in the tribe of Gad. In Josh. xiii. 25 it is said to be 'before Rabbah,' which would appear to indicate that it was not far from Rabbath of the children of Ammon (2 Sam. xxiv. 5).

AR'PAD, a city, and perhaps a district, in Western Syria. It is always mentioned along with Hamath (2 Kings xviii. 34; xix. 13; Jer. xlix. 23); whence it has been concluded that it probably lay adjacent to it on the east, beyond the Orontes (Rosen. *Geog.* ii. 226). Both had anciently their own kings, but both were conquered by the Assyrians (Is. xxxvii. 12, 13).

AR'ROW, a missile weapon, slender, sharp-pointed, barbed, and shot from a bow in hunting and war. Bows and arrows are the earliest weapons that we find referred to or implied in the Scriptures. We may naturally suppose them to have been used by Nimrod, who is called 'a mighty hunter before the Lord' (Gen. x. 29), whether the reference be to what is ordinarily called hunting or to war. Hagar, when she with her son Ishmael was sent away by Abraham, 'cast the child under one of the shrubs in the wilderness of Beersheba, and sat her down over against him a good way off, as it were a bow-shot; and God was with the lad, and he grew and dwelt in the wilderness, and became an archer' (xxi. 14-16, 20). We find Isaac saying to his son Esau, 'Take now thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison' (xxvii. 3). In the blessing which Jacob, when dying, pronounced on his son Joseph he says, 'The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob' (xlix. 23, 24). This was no doubt said figuratively, but the employment of such a figure implies the commonness of the weapon, and of the practice referred to.

These weapons were early used in war by the nations of antiquity. Jacob alludes to his use of them (xlviii. 22). Reference is made to them as in use by the Israelites (Josh. xxiv. 12). In 1 Chron. v. 18 it is said, 'The sons of Reuben,

and the Gadites, and half the tribe of Manasseh, valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were 44,760 that went out to the war' (see 2 Sam. i. 18, 22; 2 Kings ix. 24; xiii. 14-19). They were also in use by the Philistines. In Saul's last battle with them 'the archers hit him, and he was sore wounded of the archers' (1 Sam. xxxi. 3). By the Syrians: it was by a bow drawn at a venture that Ahab was mortally wounded (1 Kings xxxii. 34). By the Assyrians (Is. vii. 17, 24). By the Medes and Persians (Jer. l. 9, 14, 41, 42; li. 11). The references in the Scriptures to bows and arrows as weapons of war are probably more frequent than to any other warlike weapon, with the exception of the sword. In the monuments which have been disinterred of late years from the ruins of Nineveh figures of warriors armed with bows and arrows are very common. Indeed, until the invention of gunpowder they continued to be common weapons of war in European armies.

Divination by arrows was very common with the Chaldeans, Arabians, Scythians, etc. Of this practice we have an example in Nebuchadnezzar. Undetermined whether to attack the Jews or the Ammonites first, both of whose kings had laid schemes to shake off his yoke, he divined by arrows, consulted his teraphim, and looked into the livers of slain beasts to learn thence what route he should take (Ezek. xxi. 19-22). Jerome, in his commentary on this passage, says, 'The manner of divination by arrows was this: they wrote on several arrows the names of the cities against which they intended to make war, and then putting them in promiscuously all together into a quiver, they caused them to be drawn out in the manner of lots, and that city whose name was on the arrow first drawn was the first they assaulted.' On all important occasions—as of marriage, war, journeys, etc.—the Arabs divined by three arrows shaken together in a sack. If that inscribed '*Command me, Lord,*' was first drawn, they proceeded in their purpose; if that inscribed '*Forbid me, Lord,*' was drawn, they desisted at least for a whole year; if that on which nothing was written happened to be drawn, they drew over again until a decisive answer was obtained.

What tends quickly to pierce, pain, or destroy, is called *arrows*. The *arrows of God* are the terrible apprehensions or impressions of his wrath, which wound, pain, and torment the conscience (Job. vi. 4; Ps. xxxviii. 2). His various judgments—thunder, lightning, tempests, famine, disease, and other distresses—are called arrows (2 Sam. xxii. 15; Ezek. v. 16; Ps. xci. 5; Lam. iii. 12, 13; Hab. iii. 11). So also are his word and spiritual influence, which are sharp and powerful in piercing and turning the hearts of sinners (Ps. xlv. 5). The *arrows of wicked men* are their false, deceitful, abusive, slanderous words (Prov. xxv. 18; Jer. ix. 8; Ps. lxiv. 3), and their means of doing hurt to others (Ps. xi. 2; lvii. 4; Prov. xxvi. 18), all which are very piercing, and painful to endure, and may do hurt of a sudden. The *falling of the bows and arrows of Gog out of his hands* imports his being quite dispirited, and incapar-

ASAPH, WHO WAS HIGHLY FAVOURABLE TO  
 us, and at the request, first of Ezra,  
 and him to go up to Jerusalem, and con-  
 on him, and such of his brethren as  
 to accompany him, many valuable privi-  
 with a view to the establishment of their  
 in that city (Ezra vii. 1-26); and after-  
 of Nehemiah, whom he appointed gover-  
 the country (Neh. ii. 5-8; v. 14). He is  
 Artaxerxes, king of Babylon' (xiii. 6).  
 generally understood to be Artaxerxes  
 manus, the son of Xerxes, whose reign  
 id to near forty years. [PERSIA.]

'AD, a small island north of Tripolis,  
 league from the shore, the Aradus of the  
 and Romans, and called by the Turks  
 It is supposed to have been the seat of  
 iant Arvadites mentioned in Gen. x. 18;  
 ry were not confined to the island; the  
 on the continent as far as Gebal also  
 d to them. To the eye the island seems  
 ve two or three furlongs in length. The  
 inhabitants were famous as sailors;  
 um also to have served Tyre as soldiers  
 xxvii. 11; Maundrell, 19). In the pre-  
 cy it contains about 2000 inhabitants,  
 wall in very good, and to appearance  
 nent houses. They are nearly all  
 or shipwrights. Several large castles  
 repair protect the island from invasion  
 it. They are probably of Saracenic  
 but some of them were, no doubt, con-  
 l by the Crusaders, and considerable  
 of the very ancient walls remain, and by  
 of the stones remind one of Baalbec.  
 Its must originally have been very lofty,  
 is one portion still standing which is at  
 gty feet high. It is evident they must  
 een prodigiously strong. As nothing  
 on the island, the inhabitants depend  
 upon the fruits of commerce and the

the descendants of Asaph were employed in the  
 musical services of the temple (Ezra iii. 10;  
 Neh. vii. 44; xi. 22).

The 50th, 73d, and ten following psalms, are  
 ascribed to Asaph; but it is certain they could  
 not be all composed by him, for several of them  
 plainly refer to later times. [PSALMS.]

#### ASH. [PINE-TREE.]

ASH'DOD, or AZO'TUS, as it was called by  
 the Greeks and Romans, was situated on the  
 south-east coast of the Mediterranean Sea, and  
 was anciently one of the cities of the five lords  
 of the Philistines (Josh. xiii. 3). In the division  
 of Canaan by Joshua it was allotted to the tribe  
 of Judah (xv. 47); but if it was ever conquered  
 by the Israelites, the Philistines must have re-  
 gained possession of it; for in the days of Eli  
 they brought the ark of God, which they had  
 taken in war from the Israelites, to Ashdod,  
 and placed it in the temple of their god Dagon,  
 as a trophy of their victory; but Dagon fell to  
 the earth before the ark, and was broken in  
 pieces (1 Sam. iv. v. 1-4). Uzziah, king of  
 Judah, having successfully warred against the  
 Philistines, broke down the walls of Ashdod,  
 and of others of their cities (2 Chron. xxvi. 6,  
 7). Tartan, the Assyrian general, fought against  
 it, and took it (Is. xx. 1). Heavy judgments  
 are pronounced upon it and other cities of the  
 Philistines (Jer. xxv. 17, 20; Amos i. 6-8;  
 Zeph. ii. 4-7; Zach. ix. 5-7). After the return  
 of the Jews from the Babylonish captivity, some  
 of them 'married wives of Ashdod, of Ammon,  
 and of Moab; and their children spoke half in  
 the speech of Ashdod, and could not speak in  
 the Jews' language, but according to the  
 language of each people' (Neh. xiii. 23, 24); a  
 circumstance worthy of notice, as shewing that  
 the languages of the Philistines, the Ammonites,  
 and the Moabites were different from that of the

splendour. The sea is about two miles distant, and the intervening space is a desert of moving sand, which has reached the outskirts of the town (Thomson, *Land and the Book*, ii. 320).

**ASHES**, the remains of burnt fuel. Abraham compared himself to dust and ashes, to denote his meanness and insignificance (Gen. xviii. 27). To be covered with ashes, to sit *ashes*, to become like dust and ashes, to be *ashes under the soles of the feet*, is to be reduced to a poor, contemptible, distressed, ruinous condition (Lam. iii. 16; Ps. cii. 9; Job xxx. 19; Mal. iv. 3). To put ashes on the head, to spread ashes under one, to sit among the ashes, to repent in dust and ashes, to wallow in the ashes, imports great humiliation and grief (2 Sam. xiii. 19; Is. lviii. 5; Job ii. 8; xlii. 6; Jer. vi. 26; Ezech. xlvii. 30). Trusting in idols is called a *feeding on ashes*, to mark how vain, base, vile, shameful, and destructive it is (Is. xlv. 30).

**ASHTAROTH, ASHTORETH**, a goddess of the Zidonians (1 Kings xi. 5, 33). We early meet with the worship of Ashtaroth among the Israelites. She is commonly mentioned along with Baal,—the one as the male, the other as the female deity. In a general statement of the declension of the Israelites in the time of the judges it is said, 'They forsook the Lord, and served Baal and Ashtaroth' (Judg. ii. 13). A similar, though a still stronger, statement is made, x. 6. We even find that the worship of Ashtaroth had prevailed among them perhaps up to—at all events in—the days of Samuel (1 Sam. viii. 3, 4; xii. 10, 13). She appears to have been also an object of worship among the Philistines (xxxi. 9, 10). Solomon, when he was old, 'went after Ashtoreth, the goddess of the Zidonians,' and built 'high places for her before Jerusalem, on the right hand of the Mount of Corruption,' and also 'for Chemosh, the abomination of the Moabites, and for Molech, the abomination of the children of Ammon' (1 Kings xi. 5, 7; 2 Kings xxiii. 13). These altars appear to have subsisted up to the days of Josiah, king of Judah; and the worship of Ashtaroth, and other forms of idolatry, to have been carried to a terrible height, as is evident from the great efforts which he made to root them out (2 Kings xxiii. 4-20, 24). It is probable, however, the reform by Josiah was attended with only partial, or at least only temporary, success. There is little doubt it was to Ashtoreth that the remnant of the Jews, both men and women, who had taken refuge in Egypt after the death of Gedaliah, referred under the name of 'the Queen of Heaven,' to whom they burnt incense and poured out drink-offerings, and whom they represent as having been the object of the worship of 'their fathers, their kings, and their princes, in the cities of Judah and in the streets of Jerusalem' (Jer. xlv. 15-25). It is generally understood that very impure and lascivious practices were connected with the worship of Ashtoreth, which it is likely commended it all the more to both Jews and heathens.

**ASHTAROTH, ASTAROTH**, a city of Bashan, east of the Jordan (Josh. xii. 4; Deut. i. 4), so called, probably, from its being a seat of the worship of Ashtaroth. If it was

the same as Ashtaroth-Karnaim, it existed so early as the days of Abraham. Here 'Chedorlaomer and the kings that were with him smote the Rephaim,' who were of the race of the giants (Gen. xiv. 5). Here, at a later period, reigned Og, the king of Bashan, 'who remained of the remnant of the giants' (Josh. xiii. 12). It was included in the territory of the half-tribe of Manasseh (xiii. 31), and was given to the Levites (1 Chron. vi. 71). The site of Ashtaroth was supposed to be discovered a few years ago in Tel 'Ashtereh, a large mound, partly natural partly artificial, in the midst of a vast plain east of the Jordan. 'The chief argument,' says Porter, 'for the identity of the two places is the apparent resemblance of the names; but the resemblance is only apparent. The words are radically different. The Arabic Ash'arah bears no analogy to the Hebrew Ashtaroth, אַשְׁתָּרֶת. There is nothing to fix its position except a very confused notice by Eusebius' (Porter, *Handbook*).

**ASIA**, one of the quarters into which the moderns divide the world; but this use of the word was not known to the ancients. Even that portion of it which we call Asia Minor was never spoken of by them as a geographical whole. The name Asia Minor is first found in Oroonius, a writer of the 4th century, though Asia Major is used by Justin to denote the remote and eastern parts of the continent. In the Apocrypha the name Asia repeatedly occurs; in 2 Esdras xv. 46; xvi. 1 in connection with Babylon; and in 1 Maccab. viii. 6; xii. 39; xiii. 32; 2 Maccab. iii. 3, it is used of the kingdom of Syria. Antiochus is called 'the great king of Asia; and Seleucus is called 'king of Asia.' The term Asia came to be applied to a portion of what we call Asia Minor; but the extent of it varied materially at different times. We read of 'kings of Asia,' and their territory appears to have been of large extent; but Attalus III., the last king of Pergamon, who died in the year 133 B.C., bequeathed the whole of his dominions to the Romans, who had been the benefactors of his house; and now the 'Province of Asia' appears for the first time as a new and significant name in the history of the world. The newly-acquired possession was placed under a praetor, and ultimately a proconsul. It is difficult to mark its boundaries and extent, as some changes of these appear to have been made from time to time (Conybeare, i. 256). Proconsular Asia included the provinces of Phrygia, Mysia, Lydia, and Caria; but it is plain Luke employs the word Asia in a more restricted sense, for he names Phrygia, and perhaps also Mysia, as distinct from Asia (Acts ii. 9, 10; xvi. 6-8). John, in the Book of Revelation, also uses the word in a more restricted sense. He was commanded to 'send unto the seven churches which are in Asia, unto Ephesus, and Smyrna, and Pergamon, and Thyatira, and Sardis, and Philadelphia, and Laodicea.' Now, we have ground to suppose that by the end of the 1st century there were many more churches than seven in the four provinces above mentioned; and it is also worthy of remark that the whole of these churches were in the province of Lydia, unless it was Pergamon. We are accordingly disposed

the of Judah, which took it; but the  
 imes afterward subdued the children of  
 and recovered it, and it became the scene  
 of the exploits of Samson (Judg. i. 18;  
 ; xiv. 19). Herod, falsely called the  
 was born at Askelon; and though it was  
 his kingdom, he adorned it with fountains,  
 and colonnades.

ing the Crusades it was a place of consider-  
 importance. The old city is little better  
 heap of ruins. Its situation is described  
 ong. The thick walls, flanked with  
 , were built on a ridge of rock that en-  
 the town, and terminates at each end in  
 . The ground within sinks in the man-  
 an amphitheatre (Robinson, *Res.* ii. 369).  
 2 Askelon is only a small village situated  
 north of the site of the old city, which is  
 tirely uninhabited. It retains the ancient  
 Askelon.

[A]PPER, who brought over the colonists  
 ; them in the cities of Samaria, is called  
 wet and noble Asnapper' (Ezra iv. 10).  
 whether this was a name of one of the  
 of Assyria (Shalmanezzer or Esarhaddon  
 ample, 2 Kings xvii. 3, 6, 24; Ezra iv.  
 one of his principal officers who con-  
 them to Samaria and settled them  
 , we have not the means of determining.

; Heb. *Ṣēṭ*, *Peṭṭan*, the meaning of  
 is not certain. Gesenius says, 'a viper,'  
 ' (697). Our translators render it an asp  
 t. xxxii. 33; Job xx. 14, 16; and Is. xl. 8,  
 Ps. lvi. 4, xci. 13, an adder. Uncer-  
 regard to its meaning, where they place  
 in the text they put asp in the margin.  
 a. iii. 13, Paul, quoting Ps. xli. 3, employs  
 ask word *aspid*, but that is as the trans-  
 of a different Hebrew word. [ADDER.]  
 lists are not agreed as to the species of  
 called an asp.

When his mother 'could not longer hide  
 him, she took for him an ark of bulrushes, and  
 daubed it with asphaltum (E. T., slime) and  
 with pitch, and put the child therein, and she laid  
 it in the flags by the river's brink' (Exod. ii. 3;  
 Rosen. *Min.* 12). These are the only passages  
 in which the word signifying asphaltum occurs in  
 the O. T. The words rendered pitch in Gen. vi.  
 14; Exod. ii. 3; and Is. xxxiv. 9, are different.

ASS, an animal so well known that it stands  
 in no need of description. Buffon says it ap-  
 pears to have come originally from Arabia. In  
 ancient times it was held in much higher  
 esteem than it is with us; and there can be no  
 doubt that the race was much superior to the  
 breed which we possess. With us asses are  
 despised; they are chiefly in the hands of the  
 poor, are generally ill treated, and probably  
 often stinted in their food—circumstances which  
 have doubtless contributed to their degeneracy.  
 Besides, according to Buffon, it is a known fact,  
 that they are weak and small in proportion to  
 the coldness of the climate (Buffon, *Nat. Hist.*  
 iii. 417). Hence, probably, in part, the de-  
 generacy of the race in this country. In Spain  
 the breed of asses has, by care and attention,  
 been greatly improved, inasmuch that they are  
 strong, elegant, stately animals, often fifteen  
 hands high. Egypt and Arabia likewise excel  
 in large and handsome asses, which often fetch  
 a higher price than the horse, and which in their  
 attitudes and movements manifest a degree of  
 noble gracefulness unknown even in those in  
 Spain (*Edin. Encyc.*, art. 'Mazology,' xlii. 469).  
 Anciently asses constituted part of the wealth  
 of the great men of the East (Gen. xii. 16;  
 xxx. 43; Job. i. 3). It was early the chief  
 animal which was used in riding. We read of  
 Abraham saddling his ass when he set out on  
 his journey to Mount Moriah to sacrifice Isaac

as used for this purpose is when Jacob sent his sons down to Egypt to buy corn (Gen. xlii. 26); and though horses were then common in Egypt, yet Joseph did not employ them in sending a present to his father. 'To his father he sent after this manner, ten asses laden with the good things of Egypt; and ten she-asses laden with corn, and bread, and meat for his father by the way' (xlv. 23). To the ass, as a beast of burden, the aged patriarch, when dying, makes the following reference: 'Issachar is a strong ass couching down between two burdens' (xlix. 14). Buffon says that, in proportion to his size, the ass can carry more weight than any other animal (iii. 422).

To show how much more asses were in use among the Jews than other animals commonly employed for riding on or as beasts of burden, it is worthy of notice, that on their return from the Babylonish captivity, they had 6720 asses, while they had only 736 horses, 435 camels, and 245 mules (Ezra ii. 66, 67).

Though among the Jews the grinding of corn was commonly performed by the females of the family, who made use of hand-mills for this purpose, yet they also used mill-stones of a larger size than could well be turned by women, and they employed an ass to turn them. Hence the upper mill-stone was called *μύλος άδικός*, the ass mill-stone (Matt. xviii. 6; Robinson, *Gr. Lex.* 529). Such mill-stones were in use by both the Greeks and Romans (Parkhurst, *Gr. Lex.* 474).

Wild asses are not unfrequently mentioned in Scripture. There are no sufficient reasons for considering them a distinct species from the domestic ass. They are probably either the animal in its original state of freedom, or they have sprung from domestic asses which had escaped from their bondage, and asserted their liberty (Cuvier, *Animal Kingdom*, v. 295). Though they differ somewhat in their external characters, and still more in their dispositions and habits, yet their differences are probably merely the result of the different circumstances in which they are placed. The wild ass stands higher on its limbs than the domestic ass, its legs are more slender in proportion, and it is far superior in point of beauty and vivacity (*Edin. Encyc.*, art. 'Mazology,' xiii. 468). They are remarkable for their fleetness (Ker Porter, *Travels*, i. 459). When they see a man they give a loud cry, fling up their heels, stop until he approaches them, and then dart away like an arrow shot from a bow (Buffon, *Nat. Hist.* iii. 419). They live in small herds, are timid and vigilant, are regularly conducted by a leader, and possess the senses of smelling and hearing in an eminent degree. Their favourite food consists of the wild plants of the desert, and of bitter lactescent herbs. It is worthy of notice that they prefer brackish to sweet water (*Edin. Encyc.*, art. 'Mazology,' xiii. 468).

There is a fine description of the wild ass in Job xxxix. 5-8: 'Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city.' This picture of the wild ass gives us some idea of the force of the appellation which is applied to

Ishmael: 'He will be a wild-ass man,' i.e., free, independent, swift in flight, and an inhabitant of the desert. It also furnishes us with a striking illustration of the miserable condition to which Nebuchadnezzar was reduced when, as a punishment of his pride, 'he was deposed from his kingly throne, and was driven from the sons of men, and his dwelling was with the wild asses' (Dan. v. 20, 21). It also gives intensity to the description which Isaiah gives of the desolation which should overtake his country (xxxii. 13, 14): 'Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be dens for ever, a joy of wild asses,'—animals which flee from the abodes of men, and delight in the wilderness. As wild asses can subsist on coarse and scanty herbage, and can find food where other animals would perish, this gives peculiar force to Jeremiah's description of a dearth in the land of Judah: 'The wild asses did stand in the high places; they snuffed up the wind like dragons; their eyes did fail because there was no grass' (xiv. 6).

The ass is a very lascivious animal. When under the influence of sexual desire, he is so furious that nothing can restrain him. It rises to a degree of madness. The female is equally lascivious as the male, and in order to render her capable of conception it is said to be often necessary to repress her ardour with blows (Buffon, *Nat. Hist.* iii. 413, 415). This illustrates the comparison which Jeremiah makes between the wild ass and the Israelitish nation, on account of their propensity to idolatry, a sin which is often exposed by the prophets under the name of whoredom: 'A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her' (ii. 24).

Mules, which are a breed between the horse and the ass, are also repeatedly mentioned in the O. T. [MULE.]

ASSA'RION, a brass coin, equal to one-tenth of the drachma or denarius (Robinson, *Gr. Lex.* 109). It was of about the value of three farthings of our money. Anciently it had on one side the figure of Janus, but latterly the head of Cæsar; and on the reverse the stern of a ship (Jahn, *Bib. Antiq.* 58, 59). It is rendered in our translation a *farthing* (Matt. x. 29; Luke xii. 6); but the word ought to have been transferred, not translated. We have no coin corresponding to it in either form or value, and to introduce into a translation modern national coins conveys very false ideas of those of the ancients. Every country, too, would introduce its own coins. England would have its halfpenny, while America would have her cents; and neither of them would express exactly the value of the ancient coin.

There is a smaller coin mentioned in the N. T., the *κοδράντης*, Lat. *quadrans*. It was a small brass coin, in value the fourth part of an assarion (Robinson, *Gr. Lex.* 449); but our



as companions were by ship, and were in (Acts xx. 13, 14). The remains of re extremely curious; some are in very preservation.

mediately around me,' says Sir C. Fellows, the ruins extending for miles, undisturbed living creature except the goats and On every side lay columns, triglyphs, and of beautiful sculpture, every object of the grandeur of this ancient city. place I saw thirty Doric capitals placed line for a fence. I descended towards and found the whole front of the hill a mass of ruined temples, baths, and theatres, the best workmanship.' 'In the *Via* the tombs still stand in their original forms. Several are highly ornate and have inscriptions; others are as temples, being twenty or thirty feet (*Bib. Sac.*, Oct. 1851, p. 868).

of the tombs are of vast dimensions, formed each of one block of granite. remains are the more worthy of notice because word Sarcophagus was first applied in times to this stone of Assos, from the power which it was supposed to possess the natural decay of corpses (Cony. . 216). On the site of Assos there now miserable village named Beriam Helesi.

**ASSYRIA**, an ancient kingdom in Asia, considered to have been bounded on the Armenia, on the west by the Tigris, on by Media, and on the south by Babylon its boundaries are far from being decided its extent varied greatly at different of its history. Its origin is involved in security. In Gen. x. 10-12, Nimrod: a of Ham, is thus spoken of: 'The of his kingdom was Babel, and Erech, and, and Calneh in the land of Shinar. that land went forth Asshur and builded

who shall live with God dwell there! and ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever' (Num. xxiv. 21-24).

From the days of Balaam to the time of Jonah, a period of upwards of 600 years (2 Kings xiv. 25), we have no certain reference to Assyria in the Scriptures; but that prophet was commissioned to go to Nineveh, its capital, which is described as 'an exceeding great city of three days' journey,' and as containing 'six score thousand persons that could not discern their right hand from their left' (Jonah i. 1, 2; iii. 3; iv. 11). As the capital was so large, we may naturally conclude that the kingdom also was now great and powerful.

References to Assyria now become frequent in the Scriptures. The first Assyrian king whose name is mentioned is Pul, who, about 770 B.C., invaded the land of Israel, and Menahem the king 'gave him a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand' (2 Kings xv. 19).

Thirty years later, 'in the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and all Galilee, all the land of Naphtali, and carried them captive to Assyria' (xv. 29).

This invasion of the land of Israel by Tiglath-pileser probably arose out of the invasion of the land of Judah by Pekah the king of Israel, and Rezin the king of Syria. Ahaz, unable to resist them, sent messengers to Tiglath-pileser and besought him to come and save him from them; and he 'took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him; for the king of

had done year by year,' the latter 'came up throughout all the land,' and after besieging Samaria three years he took it, 'and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof' (xvi. 30; xvii. 3-6, 24).

From the statements here made, and also from those in xviii. 33, 34; xix. 11-13, it appears that the kings of Assyria had by this time greatly extended their conquests and enlarged their empire. Here we find, besides other countries, cities of the Medes and Babylon subject to them. Probably they were now, and for some time after this, at the height of their power.

In Is. xx. 1 mention is made of Sargon, the king of Assyria; but of his acts we have no account in the Scriptures, except that he sent Tartan, one of his generals, to Ashdod, and that he fought against it and took it.

Sennacherib makes a more conspicuous figure in Scripture history. Hezekiah having succeeded his father Ahaz in the kingdom of Judah, rebelled against the king of Assyria. To bring him again under subjection, 'Sennacherib came up against all the fenced cities of Judah, and took them;' and though Hezekiah acceded to the terms of peace proposed by him, and 'gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house, and cut off the gold from the doors of the temple of the Lord and from the pillars which he had overlaid, and gave it to the king of Assyria;' but notwithstanding this, Sennacherib laid siege to Jerusalem, sent most insulting messages to Hezekiah, and reduced him to the greatest distress. In answer to prayer, however, he experienced a signal deliverance: 'It came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred four score and five thousand; and when they arose in the morning they were all dead corpses. So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer, his sons, smote him with the sword, and they escaped into the land of Armenia' (2 Kings xviii. 1, 7, 13-37; xix.).

Sennacherib was succeeded by his son Esarhaddon (2 Kings xix. 37); but of his reign we have few particulars. It appears that he sent more colonists into the land of Israel, in addition to those already settled in the country (Ezra iv. 2). Manasseh, the son of Hezekiah, having proved a most wicked prince, and having greatly corrupted his subjects, 'the Lord brought upon them the captains of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon' (2 Chron. xxxiii. 1-11). Whether the king of Assyria here referred to was Esarhaddon, is not said; but it is not unlikely it might be he.

As Manasseh was carried captive to Babylon,

it appears that that city then belonged to the Assyrian empire; but between the captivity of the ten tribes and the captivity of Manasseh Babylon must have been for some time an independent state, for 'Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah,' on occasion of his recovery from sickness (Is. xxxix. 1).\*

With the successor of Esarhaddon appears to have commenced the decadence of Assyria; and at length, about 625 B.C., this mighty power, which had so long been dominant in Western Asia, was overthrown by Cyaxares, king of Media, with whom were confederated the Babylonians, who took Nineveh, the capital; and with the capital the nation itself also fell, and was never again able to raise itself (Rawlinson, in *Herodot.* i. 483, 487).

Assyria afterwards became part of the empire of Babylon; but yet, as constituting so important a part of it, the title of 'king of Assyria' seems not to have been entirely laid aside. Nebuchadnezzar, though commonly called the king of Babylon, is supposed to be the monarch who, in 2 Kings xxiii. 29, is called the king of Assyria (see also Judith i. 7, 11; ii. 1, 4; iv.

\* As Babylon appears to have been an independent kingdom in the time of Hezekiah, and as we know that it was afterwards not only an independent, but a great and powerful kingdom, most readers are probably surprised at the statement that Manasseh was carried captive to Babylon by a king of Assyria, as if Babylon had in the interval been subject to Assyria. We have, however, an indication in another passage that Babylon was, at least at one time, subject to Assyria; for, as we have already seen, Babylon was one of the places from which the king of Assyria brought the colonists whom he settled in the cities of Samaria. It is probably generally supposed that it was the same Assyrian king (Shalmaneser) who had carried Israel captive that did this; but this is not stated, nor is it said when it was done. For anything that appears, it may have been a considerable time after the Israelites were carried away. Now, we find the descendants of the colonists stating they were brought thither by 'Esarhaddon, king of Assur' (Ezra iv. 2); and it is generally supposed that Esarhaddon was also the king of Assyria who carried Manasseh captive to Babylon. The probable coincidence of these two facts, as to time and as to a particular king of Assyria, is somewhat remarkable. Now, there are many clear proofs, from the monuments which have been disinterred of late years, that Babylon was subject to Esarhaddon. It appears from them that he repaired temples and builded a palace at Babylon, bricks from which bearing his name have been discovered among the ruins of Hillah. A Babylonian tablet has also been found, dated in the reign of Esarhaddon, by which it appears he was the acknowledged king of that country. It is probable he held his court sometimes at the Assyrian and sometimes at the Babylonian capital; and hence it might happen that when his captains carried Manasseh captive they conducted him to the latter city (Rawlinson, in *Herodot.* i. 482. [ESAR-HADDON.]

remarkable as the country of the Kurds, wild, lawless race, much addicted to ; and hence the dread of neighbouring and also of travellers.

ENS, the most celebrated city of Greece, capital of Attica. Of a city so re- it would be impossible to give any : idea without entering largely into reign to the object of this work. It is s spoken of in the Scriptures, viz., on of the visit to it of the apostle Paul ; at we shall confine our statements.

s was in a very singular degree given satry—temples, statues, altars met the rwhere. They were erected not only to lar divinities, but to deified heroes, and abstract ideas. 'Athens,' says Cave, ted even by their own writers for numbers of deities and idols than all esides. Strabo notes : 'Not more fond pers and novelties in other things than to comply with novelties in religion, entertain any foreign deities and rites up; no divinity that was elsewhere xming amiss to them.' Whence Athens e of their own orators, styled the great centre of piety and religion. And he ggravates the impiety of Epicurus in unworthily and irreverently of the n the place where he did it—at Athens, so pious, so devoted to them; indeed, ntly commendable, that they could not e least dishonourable reflection on any d therefore Apollonius Tyannæus tells : that the safest way was to speak well : gods, and especially at Athens, where re dedicated even to unknown gods' *Fict. Apostles*, 78). These and other arding Athens strikingly illustrate the given by Luke of Paul's visit to that

Close to the spot where Paul now stood was the temple of Mars, and before his eye was the Parthenon of Minerva in the Acropolis; while in front of him, towering from its pedestal on the rock of the Acropolis, was the bronze colossal statue of Minerva, armed with spear, and shield, and helmet, as the champion and protectress of Athens. Wherever, in fact, his eye turned he saw a succession of temples and statues dedicated to the worship of gods which could neither protect nor help their blinded votaries. What a naturalness, what a force do these circumstances give to the apostle's address ! (Acts xvii. 22-31).

Of the results of Paul's visit to Athens we have only this account 'Howbeit, certain men clave unto him and believed, among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them' (xvii. 34). 'It is a serious and instructive fact,' it has been well remarked, 'that the mercantile population of Thessalonica and Corinth received the message of God with greater readiness than the highly educated and polished Athenians. Two letters to the Thessalonians and two to the Corinthians remain to attest the flourishing state of those churches. But we possess no letter written by St. Paul to the Athenians, and we do not read that he was ever in Athens again' (Conybeare, i. 378, 385, 393, 399, 404, 409).

ATONEMENT, or PROPITIATION, a pacification of God's justice, by giving him satisfaction for the offence done to him by sin. The Hebrew word rendered *atonement* signifies covering, and intimates that our offences are, by a proper atonement, covered from the avenging justice of God. The atonement made by the ceremonial offerings did not really appease the divine justice for offences, but only secured the offender against the impending temporal punish-

xxvii. 12). 2. To be equal to (2 Sam. xxiii. 19). To *attain to righteousness* is to get Christ's obedience and death imputed to us, to have his grace implanted in our soul, and to be holy in all manner of conversation (Rom. ix. 30). To *attain to good doctrine* is to understand, embrace, and feel the power of it (1 Tim. iv. 6). To *attain unto the resurrection of the dead* is to partake fully of the quickening, justifying, sanctifying, and comforting virtue of Christ's resurrection; and to share in the happiness bestowed on the saints at theirs (Phil. iii. 12).

**ATTALIA**, a city of Pamphylia, situated on a bay of the Mediterranean Sea. It was founded by Attalus Philadelphus, king of Pergamon. Paul and Barnabas passed through it on their way to Jerusalem, and probably preached the gospel in it (Acts xiv. 25). It is now called Sattalia, and extensive ruins indicate the former importance of the place. Beaufort describes the city as beautifully situated round a small harbour, the streets appearing to rise behind each other like the seats of a theatre, with a double wall and a series of square towers on the level summit of the hill (*Bib. Sac.* viii, Oct. 1851, p. 865).

**AUGUSTUS CÆSAR**, the first emperor of Rome. His original name was Octavius. He was the grandson of a sister of Julius Cæsar; but after the assassination of his uncle, and a long and severe struggle with his murderers, Brutus and Cassius, which was terminated by the battle of Philippi, and then with Antony, his own colleague and rival, he rose to supreme power in the government; and as a new name was thought necessary to characterize a new authority, the name Augustus Cæsar was conferred upon him A.C. 27. Thus commenced the greatest monarchy the world had ever before seen. Though in the course of his conflict with his adversaries he was chargeable with gross acts of cruelty, yet after he found himself established in the government, he acted with so much wisdom and moderation that to his other titles was added that of Father of his Country. Universal peace now reigned throughout the Roman empire. The temple of Janus, it is said, was shut, the signal of peace and tranquillity, with the sight of which Rome had never once been blessed since the days of Numa Pompilius. Such, it is said, was the state of the world when the greatest event that ever occurred on earth took place—the birth of Jesus Christ. It is in connection with this event that the name of the Emperor Augustus is mentioned in Luke ii. 1. In his reign flourished the poets Virgil, Horace, and Ovid, and other celebrated writers; and the Augustan age of Roman literature has been the admiration of all subsequent ages. But the debaucheries of his daughter Julia, and other family disorders, were a cause of great distress to him. He had no son to succeed him in the empire, but he assumed Tiberius, the son of his wife by a previous marriage, as a colleague in the government. After a long and prosperous reign he died A.D. 14, in the 76th year of his age.

Augustus was a title which continued to be given to the emperors who succeeded him. By this name Festus designates Nero (Acts xxv.

21, 25). In later times it signified the person destined to succeed to the empire, or who was assumed into a share of the government during the life of the emperor. It was a title of dignity and splendour, not of power (*Adam's Rom. Antiq.* 156).

**A'VEN**. 1. *On, BETHSHEEMIAN, or HELIOPOLIS, the City of the Sun*, a city of Egypt. [*On.*]

2. **A'VEN**, a plain in Syria, perhaps the same as that of Beal-ber, or valley of Beal, where was a magnificent temple dedicated to the sun, and is called the *Valley of Lebnon* (Amos i. 5; Josh. xi. 17). It lies between Lebanon and Anti-Libanus, and is a part or the whole of Coele Syria, one of the most pleasant and fertile spots in the world. About thirty miles north of Damascus stands Beal-ber, the ruins of whose temple are to this day the wonder of every beholder.

3. Bethel is called **A'VEN** or **BETHAVEN**, because of the idolatry and other wickedness there committed (Hosea x. 6, 8).

## B

**BA'AL** signifies *lord, ruler, husband*, and was the name of an idol of the Phœnicians, especially of the Tyrians. It was their principal god, and was reckoned a male deity, while Ashteroth, another chief object of their worship, was deemed a female deity. Baal, however, was sometimes spoken of as a female, as in Rom. xi. 4, *ry Baal*, and various passages of the LXX; and on the other hand Ashteroth is spoken of as a male. It has been generally supposed that the sun was worshipped under the name of Baal,\* while the moon was worshipped under that of Ashteroth. Every sort of abomination is said to have been committed on occasion of the festivals of these two deities. In the temples of Baal was kept a perpetual fire; altars were erected to him in high places and in groves (Num. xxi. 41; 1 Kings xviii. 10; 2 Kings xxi. 4-14; Jer. xxii. 35). We often meet with the word *Baalim*, the plural number of Baal in Hebrew, perhaps because there were many Baals, or at least many images of him.

The worship of Baal was not confined to the Phœnicians—it extended to other nations of the East. We find it among the Moabites in the days of Moses (Num. xxi. 41); and numbers of the Israelites were seduced by the daughters of Moab to join in the worship (xxv. 1, 2). After the death of Joshua, under successive judges, the worship of Baal, often along with that of Ashteroth, was very prevalent among them (Judg. ii. 11-13; iii. 7; vi. 26, 29-31; viii. 33; x. 6; 1 Sam. xii. 10). Up to the times of Samuel the worship of Baalim and Ashteroth appears to have been found among them; but through his influence they were led to put them away (1 Sam. vii. 3, 4). After the establishment of the separate kingdoms of

\* Gesenius, however, thinks that it was not the sun, but the planet Jupiter, as the ruler and giver of good fortune, which was worshipped under the name of Baal (131).

Israel and Judah, idolatry greatly prevailed in both of them; but whether, or how far, this took the form of the worship of Baal or Ashtoreth we are not told. In the land of Israel the worship of the golden calves set up by Jeroboam in Dan and Bethel was, perhaps, long the prevailing form of idolatry; but in the days of Ahab, through the influence of his wife Jezebel, a Zidonian princess, the worship of Baal was in great force in the land of Israel (1 Kings xvi. 31-33; xxi. 25). 'The prophets of Baal were four hundred and fifty, and the prophets of the groves' (Ashtoreth) 'were four hundred, which did eat at Jezebel's table' (xviii. 19). So general, indeed, was the worship of Baal, and so few worshippers of the true God remained, that the following was all the comfort which Jehovah gave to Elijah, who thought that none but himself was left: 'Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him' (xix. 18, 19). Jehu, who seized on the throne of Israel about fourteen years after Ahab's death, slew all the prophets of Baal; 'and they brought forth the images of Baal out of the house of Baal and burned them; and they brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel' (2 Kings x. 28-29). Whether the worship of Baal was again restored in the kingdom of Israel does not appear.

When it was introduced into the kingdom of Judah we are not told; but in the reign of Jehoshaphat, who was contemporary with Jehu, 'the people of the land,' through the influence of Jehoiada the priest, 'went into the house of Baal and brake it down, his altars and his images brake they in pieces thoroughly, and saw Mattan, the priest of Baal, before the altars' (2 Kings xxi. 18). Whether the worship of Baal was then rooted out of Judah, and whether it continued so for any length of time, we do not know, but we afterwards find that Manasseh 'reared up altars for Baal, and made a grove as did Ahab, king of Israel, and worshipped all the host of heaven and served them' (2 Chron. xxxiii. 2-7). And though these were destroyed by his son Josiah (xxiii. 4-7), yet we again find the worship of Baal prevailing before the destruction of Jerusalem (Jer. vii. 9; xi. 13, 17; xix. 5).

The name of Baal frequently entered in composition into the names of places in Canaan, as Baal-Beer, Baal-Meon, Baal-Bereth, etc.—from which it is probable that his worship prevailed extensively among the Canaanitish tribes even from an early period. We find it among the Philistines; we read of 'Baal-Zebub, the god of Ekron' (2 Kings i. 2). Bel, a principal idol of Babylon, has been generally considered as the same as Baal (Is. xlv. 1). The Carthaginians were a colony from Phœnicia, and there is little doubt that Baal was worshipped by them. As we have the name in that of Jezebel, and also of her father 'Eth-baal, king of the Zidonians' (1 Kings xvi. 31), so we have it in the names of some of the most celebrated Carthaginians, as Adher-baal, Asdrubal, Hannibal (Gesenius, *Lex.* 131). Among the Israelites it had previously entered in composition into the

names of persons, as Jerub-baal (Judg. vii. 32), Esh-baal, Meri-baal (1 Chron. viii. 32, 34).

BA'AL-HAN'AN, the son of Achbor, and the seventh king of the Edomites, 'before there reigned any king over the children of Israel.' The name signifies the lord of benignity or grace, and would dispose one to think that the worship of Baal had prevailed at an early period among the Edomites as well as the Canaanites (Gen. xxxvi. 31, 38).

BA'AL-PEOR, a god of the Moabites and Midianites. It probably received the name of Peor from the place where it was worshipped, as Jupiter was called Olympius from his being worshipped on Mount Olympus. At Shittim, in the land of Moab, the Israelites, shortly before they entered Canaan, were seduced by the daughters of Moab to join in the worship of Baal-Peor and to eat of their sacrifices, and 24,000 of them were on that account put to death (Num. xxv.).

BAAL-ZEBUB, the god of Ekron, one of the cities of the Philistines. This name, which signifies the Lord of Flies, does not appear to have been given to him in contempt, since King Ahaziah, when consulting him as to the recovery of his health, called him by it; but either because he was painted as a fly, and hence was called the Fly-god, or because he chased away the swarms of flies, which seems the less probable opinion. [BEXLEESUB.]

BABYLON, the capital of the Babylonish empire, was situated on the River Euphrates, which ran through it from north to south, and divided it into two parts. Of Nimrod, a great-grandson of Noah, it is said, 'The beginning of his kingdom was BABEL, and Erech, and Accad, and Calneh in the land of Shinar' (Gen. x. 8-10). It was the building of Babel and of its lofty tower which was the occasion of the confusion of tongues and of the scattering abroad of the builders on the face of the earth. How far they had advanced in building is not mentioned, but it is said 'they left off to build the city' (xi. 1-9). The Assyrian tradition, according to Ctesias, ascribes the founding of Babylon to Semiramis, the wife of Ninus, but Herodotus, who was a Chaldean by descent, and a far higher authority than Ctesias, who deals greatly in fables, complains of the Grecian writers for supposing, without any foundation, that Babylon was built by Semiramis, queen of Assyria, for her false pretences to those wonderful edifices by which it was embellished, as if they had been her work (Joseph. *c. Apion.* l. 19, 20). Among the princes who aided in enlarging or improving Babylon, Herodotus also mentions Semiramis, but she is an entirely different per-

\* Ninus, the alleged founder of the empire, and his wife Semiramis, are not to be regarded as real historical personages, nor, indeed, as belonging to Assyrian tradition at all; but as the mere invention of the Greek writers. The Babylonian historians, as we are told by Abydenus, ignored altogether the existence of any such monarchs (Rawlinson in *Herodot.* l. 76, 432, 456).

son from the Semiramis of Ctesias, and there must have been between them an interval of many generations, if, indeed, either of them ever existed at all (Rawlinson in *Herodot.* i. 321, 467, 501).

The name of Babylon does not again occur in the Scripture history until the reign of Hezekiah, when 'Merodach-baladan, son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he had heard that Hezekiah had been sick and was recovered' (2 Kings xx. 12); and it appears that Babylon was, even at that time, reckoned a noble city, for Isaiah calls it 'the glory of kingdoms, the beauty of the Chaldees' excellency' (Is. xiii. 19), 'the golden city' (xiv. 4).

Nebuchadnezzar, though he did not found Babylon, so enlarged and embellished it that he might in a way be said to build it. It was a proud, yet not an unfounded boast which he uttered when, walking in his palace, he said, 'Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, and for the honour of my majesty?' (Dan. iv. 29, 30). Berosus, as quoted by Josephus, says, 'He adorned the temple of Belus and the other temples, after an elegant manner, out of the spoils he had taken in war. He also rebuilt the old city, and added another to it on the outside, and so far restored Babylon that none who should besiege it afterwards might have it in their power to divert the river so as to facilitate an entrance into it; and this he did by building three walls about the inner city and three about the outer. Some of these walls he built of burnt brick and bitumen, and some of brick only. So, when he had thus fortified the city with walls after an excellent manner, and had adorned the gates magnificently, he added a new palace to that which his father had dwelt in, and this close by it also, and that more eminent in its height and in its great splendour. However, as prodigious large and as magnificent as it was, it was finished in fifteen days.\* Now, in this palace he erected very high walks, supported by stone pillars; and by planting what was called a pensile paradise, and replenishing it with all sorts of trees, he rendered the prospect an exact resemblance of a mountainous country. This he did to please his queen, because she had been brought

up in Media, and was fond of a mountainous situation' (Joseph. c. *Apion*, i. 19).

It is an interesting circumstance that we have a description of ancient Babylon by an intelligent and trustworthy eyewitness, Herodotus, who has been well designated 'the Father of History.' The date of his visit cannot be stated with certainty, but it is supposed to have been about 450 B.C. 'The following,' says he, 'is a description of the place:—The city stands on a broad plain, and is an exact square, 120 furlongs in length each way, so that the entire circuit is 480 furlongs. While such is its size, in magnificence there is no other city that approaches to it. It is surrounded in the first place by a broad and deep moat full of water, behind which rises a wall 50 royal cubits in width and 200 in height.

'And here I may not omit to tell the use to which the mould dug out of the great moat was turned, nor the manner wherein the wall was wrought. As fast as they dug the moat the soil which they got from the cutting was made into bricks, and when a sufficient number was completed they baked the bricks in kilns. Then they set to building, and began with bricking the borders of the moat; after which they proceeded to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirtieth course of the bricks. On the top, along the edges of the wall, they constructed buildings of a single chamber, facing one another, leaving between them room for a four-horse chariot to turn. In the circuit of the wall are 100 gates, all of brass, with brazen lintels and side-posts. The bitumen used in the work was brought to Babylon from the Is, a small stream which flows into the Euphrates at the point where the city of the same name stands, eight days' journey from Babylon. Lumps of bitumen are found in great abundance in this river.

'The city is divided into two portions by the River Euphrates, which runs through the midst of it. The city wall is brought down on both sides to the edge of the stream; thence from the corners of the wall there is carried along each bank of the river a fence of burnt bricks. The houses are mostly three and four storeys high; the streets all run in straight lines, not only those parallel to the river, but also the cross streets which lead down to the water-side. At the river end of these cross streets are low gates in the fence that skirts the stream, which are, like the great gates in the outer wall, of brass, and open on the water.

'The outer wall is the main defence of the city. There is, however, a second inner wall, of less thickness than the first, but very little inferior to it in strength.

'The centre of each division of the town was occupied by a fortress. In the one stood the palace of the kings, surrounded by a wall of great strength and size; in the other was the sacred precinct of Jupiter Belus, a square enclosure, two furlongs each way, with gates of solid brass.\* In the middle of the precinct

\* The authority of Berosus the Babylonian, of whose history we have some fragments in Josephus and Eusebius, has greatly risen of late years; but this statement appears altogether incredible; yet, instead of weakening, it strengthens his authority as a historian. In what is called 'The Standard Inscription of Nebuchadnezzar' we have the very same statement. In that singular document that monarch gives a detailed account of the great works which he had executed; and among others he mentions 'a strong fort 400 ammas square. In a happy month and on an auspicious day, its foundation I laid in the earth like . . . I completely finished its top. In fifteen days I completed it and made it the high place of my kingdom.' 'Here follows,' says Rawlinson, 'a description of the ornamentation of the palace' (Rawlinson in *Herodot.* ii. 586).

\* The Babylonian worship of Bel is well known to us from Scripture (Is. xlv. 1; Jer. l. 1; Apoc. Dan. xii. 16). There is little doubt



there was a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half-way up, one finds a resting-place and seats where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. There is no statue of any kind set up in the place, nor is the chamber occupied of nights by any one but a single native woman, who, as the Chaldeans, the priests of this god, affirm, is chosen for himself by the deity out of all the women of the land.

'Below, in the same precinct, there is a second temple, in which is a sitting figure of Jupiter, all of gold. Before the figure stands a large golden table; and the throne whereon it sits, and the base on which the throne is placed, are likewise of gold. The Chaldeans told me that all the gold together was 800 talents weight. Outside the temple are two altars, one of solid gold, on which it is only lawful to offer sucklings; the other, a common altar, but of great size, on which the full-grown animals are sacrificed. It is also on the great altar that the Chaldeans burn the frankincense, which is offered to the extent of 1000 talents weight every year at the festival of the god. In the time of Cyrus there was likewise in the temple a figure of a man twelve cubits high, entirely of solid gold. I myself did not see this figure, but I relate what the Chaldeans report concerning it. Darius, the son of Hystaspes, plotted to carry the statue off, but had not the hardihood to lay his hands upon it. Xerxes, however, the son of Darius, killed the priest who forbade him to move the statue, and took it away. Besides the ornaments which I have mentioned, there are a large number of private offerings in the holy precinct' (Herodotus, i. 314).

We are disposed to place great reliance on the authority of Herodotus; and have not interrupted his narrative by any critical remarks; but some of his measurements are very extraordinary, and they are not fully confirmed by other writers. According to Ctesias (who is, however, but a poor authority), the circuit of Babylon was but 360 stadia. The historians of Alexander agreed nearly with this: Clitarchus reported 365 stadia, Q. Curtius 368, while Strabo gives 385 (Rawlinson in *Herodot.* i. 314).

According to Herodotus, it was a square, 120 stadia, or nearly 14 miles, each way; thus covering an area of nearly 200 square miles. This estimate is somewhat diminished by the historians of Alexander, who reduce the side to about 11

that he was the recognised head of the Babylonian Pantheon. It has been common to suppose that Bel and Baal are the same word, and therefore that the word Bel means simply 'Lord.' But this is very uncertain. Bel is 𐎠𐎼𐎶 in the original, while Baal is 𐎠𐎶𐎵. They are different words, and may be distinct roots' (Rawlinson in *Herodot.* i. 318).

miles, and the area to something less than 130 square miles. Even this space is enormous, being five or six times the extent of London. The authority, however, upon which the statements rest is of great weight, and it therefore seems necessary to accept them, and to suppose that a wall surrounded an area of the size indicated, and that the name Babylon was attached in popular language to the entire space within the rampart; but it is not necessary to believe that the whole ground included within it was covered with buildings. The Babylon thus understood was not simply a city, but a great fortified district, very partially built upon, and containing within it, not only gardens and parks, but numerous fields and orchards (ii. 570).

But the most surprising statement of Herodotus is that regarding the height of the walls, which he says were 200 royal cubits high. This is confirmed to some extent by Ctesias, who states the height as 50 fathoms, equal to 200 ordinary cubits. Other writers considerably diminish the height; Pliny and Solinus reducing it to 200 feet, Strabo and others to 75 feet. The great width and height of the wall of Babylon are referred to by Jeremiah (li. 53, 58). There can be no doubt that the Babylonians and Assyrians surrounded their cities with walls, which to us are astounding. There is some uncertainty as to the measure of the royal cubit of the Babylonians; but according to an estimate adopted by Rawlinson, the height of the walls, as stated by Herodotus, would be 373 ft. 4 in., or 13 ft. 4 in. higher than the extreme height of St. Paul's, London—a height, especially when we take into account their width (50 royal cubits, or well-nigh 100 feet), which seems altogether incredible. 'My own belief,' says Sir Henry Rawlinson, 'is, that the height of the walls of Babylon did not exceed 60 or 70 English feet' (Rawlinson in *Herodot.* i. 314, 315). Such a height would have been quite sufficient for all practical and useful purposes, particularly in the way of protection and defence, while the height stated by Herodotus would scarcely have served these ends any better; and hence it seems unlikely that the walls would ever be raised to such a height as he states.

Of the taking of Babylon by the Medes and Persians we have some interesting notices in the 5th chapter of Daniel; but as they must be familiar to every reader of the Scriptures, it is not necessary that we should enter into a full detail of them. 'Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled

him, so that the joints of his loins were loosed, and his knees smote one against another. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing,' given by Daniel, who was called in for that purpose: 'MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old' (Dan. v. 1, 2, 4-6, 25-31).

We have here but few details of the taking of Babylon. The following account is given by Herodotus:—Cyrus, who commanded the Persians, after conquering many nations in the west of Asia, 'marched forward against Babylon. The Babylonians encamped without their walls and awaited his coming. A battle was fought at a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew within their defences. Here they shut themselves up, and made light of his siege, having laid in a store of provisions for many years, in preparation against this attack; for when they saw Cyrus conquering nation after nation, they were convinced that he would never stop, and that their turn would come at last.

'Cyrus was now reduced to great perplexity, as time went on, and he made no progress against the place. In this distress either some one made the suggestion to him, or he bethought himself of a plan which he proceeded to put in execution. He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream as soon as the water became shallow enough. He then himself drew off with the unwarlike portion of his host, and made for the place where Nitocris dug the basin for the river, where he did exactly what she had done formerly: he turned the Euphrates by a canal into the basin, which was then a marsh, on which the river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians who had been left for the purpose at Babylon by the river-side entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would not have allowed the entrance of the Persians within the city, which was what ruined them utterly, but would have made fast all the street gates which gave upon the river, and mounting upon the walls along both sides of the stream would so have caught the enemy as it were in a trap. But as it was, the Persians came upon them by surprise, and so took the city. Owing to the vast size of the place the inhabitants of the central parts (as the residents at Babylon declare), long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and revelling until they learned the capture but too certainly. Such,

then, were the circumstances of the first taking of Babylon' (Herodotus, i. 313, 328). [BEL-SHAZZAR.]

Though Babylon, after it was taken by the Medes and Persians, ceased to be the capital of a great and independent kingdom, there is ground to believe that it continued to be the second city in the Persian empire, and was the residence of the Persian court part of the year. When Alexander the Great overthrew the Persian monarchy, about 330 B.C., it was still a large and wealthy city; and it is said he designed to restore it to its former splendour, and make it the seat of his wide-spread empire. But this intention was frustrated by his death; and Seleucus Nicator having drained a large number of its inhabitants to people the new city of Seleucia, which he built on the Tigris, about forty miles northward, it gradually fell into decay. Strabo the geographer, about 30 B.C., states that time and neglect had then nearly completed the destruction of Babylon; and he applies to it what an ancient poet had said of a ruined Arcadian city, that it was 'one vast wilderness.' Pausanias, in the first half of the 2d century, says, 'Of Babylon all that now remains is the temple of Belus and the walls of the city;' and Jerome, about the end of the 4th century, informs us that its walls were employed by the Persian princes as an enclosure for wild beasts, preserved there for the pleasures of the chase.

The remains of ancient Babylon were first correctly made known to Europeans by Pietro della Valle, an Italian traveller, who visited them in 1616; but our principal information regarding its present condition has been furnished by Mr. Rich, the English resident at Bagdad, who carefully examined and described the ruins, and by other travellers who have since visited them.

It is now the general belief that the mounds in the neighbourhood of Hillah are the ruins of the ancient Babylon; but the examination of them, though not without interest, has as yet been followed by considerable disappointment. 'From the accounts of modern travellers,' says Rich, 'I expected to have found on the site of Babylon more and also less than I actually did. Less—because I could have formed no conception of the prodigious extent of the whole ruins, or of the size, solidity, and perfect state of some parts of them; and more—because I thought I should have distinguished some traces, however imperfect, of many of the principal structures of Babylon. I imagined I should have said, 'Here were the walls, and such must have been the extent of the area; there stood the palace; and this most assuredly was the Tower of Belus.' I was completely deceived. Instead of a few insulated mounds, I found the whole face of the country covered with vestiges of buildings, in some places consisting of brick walls, surprisingly fresh; in others, merely of a vast succession of mounds of rubbish, of such indeterminate figures, variety, and extent, as to involve the person who should have formed any theory in inextricable confusion' (Rich, *Second Mem.* i. 21).

The ruins are mostly on the east side of the Euphrates. There are three immense masses

which deserve special notice; they are called the Mujelibé, the Kasr, and the Amram Hill.

About five miles to the north of Hillah you come on the first of these enormous masses, called the Mujelibé. It is of an oblong square. Its sides face the four cardinal points and are of irregular extent—the northern being, according to Rich, 200 yards in length, the southern 219, the eastern 182, and the western 136. The elevation of the south-east, or highest angle, is 141 feet, and the circuit of the whole mound 2211 feet.\* All the faces, especially that which looks to the west, present at intervals some appearances of brick-work—the bricks being sun-dried and mixed up with chopped straw or reeds, and cemented with mud, a thin layer of reeds occurring between each course of the bricks. Tunnels driven into the base of the mound, on a level with the plain, shew that the structure was formerly coated with a wall of burnt brick masonry, supported by numerous piers and buttresses of the same material. These baked bricks, as well as most of those which are found loose among the rubbish wherever it is dug into, bear the name of Nebuchadnezzar, and were laid in a fine white mortar (Rawlinson in *Herodot.* ii. 575).† There are in the mound many deep ravines, formed partly by the influ-

\* We give the measurements of Mr. Rich, as being probably not less trustworthy than those of subsequent travellers, whose measurements differ to a considerable, and, in some cases, to a great extent from them. Layard remarks, we doubt not justly, that the form of the mounds is so irregular that it is difficult to say where the ruins cease altogether, and thus it is impossible to determine their exact size. They lose themselves almost insensibly in the plain (Layard, *Nimrod and Babylon*, 509). It is also to be remarked that the state of the ruins has greatly changed since Mr. Rich drew up his *Memoirs* (Ker Porter, *Trav.* ii. 365, 369).

† The bricks of which Babylon was built were of two kinds—sun-dried and fire or kiln-burnt. The former are generally larger and of a coarser fabric than the latter, but their solidity appears to be equal to the hardest stone. They are composed of clay mixed with chopped straw or broken reeds, and then dried in the sun. These unburnt bricks commonly form the interior or mass of any strong foundations which are found in the ruins; but the more important buildings were faced with the more beautiful fire-burnt bricks, some of which are even still remarkably fresh. The bricks were so strongly cemented together that, notwithstanding their hardness, they could not bear detaching from the mortar—in fact, it was nearly impossible to separate them; and to this circumstance the present masses owe their preservation. As the layers of cement were exceedingly thin, it appeared very wonderful that such slender lines of cement should hold together so tenaciously the courses of the bricks. On the bricks generally there were inscriptions; but the sides of the bricks on which the inscriptions are stamped are invariably laid downwards. Why they were so placed we cannot guess, but so it is in all the primitive remains of Babylonia (Ker Porter, *Trav.* ii. 311, 329, 330, 365).

ence of the elements, partly by the excavations of the Turks in search of hid treasures. Yet regularly built subterranean vaults are also to be seen, in some of which have been discovered sarcophagi containing human skeletons, earthen vessels, and burnt bricks with cuneiform inscriptions upon them. Several of the excavations penetrate very far into the body of the structure, making angular turnings; and some, it is likely, have never yet been explored, the wild beasts of the desert literally keeping guard over them. In short, these subterranean over which the chambers of majesty may have been spread, are now the refuge of jackals and other savage animals. The mouths of their entrances are strewn with the bones of sheep and goats; and the loathsome smell that issues from many of them is sufficient warning not to proceed into the den (Ker Porter, *Trav.* ii. 342, 347). In most of the cavities are numbers of bats and owls.

Thus have the words of the prophet been fulfilled: 'Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall be there; and their houses shall be full of fearful creatures; and owls shall dwell there, and scorpions shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces' (Is. xiii. 19-22). 'What a picture!' says Captain Marmar, 'of complete desolation is this: a picture which these prophetic utterances make too evident to shatter them. As the prophet says, a great degree of the little which is left of the ruins of Babylon shall be left for the use only to rest on. How wonderful is the fulfilment of these prophecies, and what a convincing argument of the truth and authority of the Holy Scriptures!' Marmar, *Trav. in Mesopotamia*, 205.

The second great heap of ruins, which lies about a mile further south, still bears the name of the Kasr, or the palace. It forms a large square of 700 paces on each side, and rises 70 feet above the level of the plain. Ker Porter shews it to be composed of two parts, the superior to all others on the east side of the river, of which there are any remains. The bricks are of the finest description, and though this seems to be the place where they have been taken away in the greatest quantities, a vast store is still to be found. But the most curious prediction has been fulfilled, the mass of ruins directed in and scattered round about the city of ruins, the original appearance and extent of the whole, as the prophet has said. The walls are everywhere of the same height, cemented with the best of a pure mortar, and among the ruins are fragments of architecture, the fine earthenware, and a great many pieces covered with a variegated pattern, the coloring of which is surprisingly fresh. From these ruins was also dug out the colossal figure of a man standing over a man with stretched arms. The figures are in black basalt, either so large

barously executed as to shew very little progress in art, or left unfinished by the sculptor. There was also found here a large cylinder of burnt clay with a cuneiform inscription; a neatly-wrought seal of agate, on which was the figure of a priest, with various symbols of the Sabæan worship; and a dog in bronze, three inches high, with a collar of fine gold. On the summit there is a very remarkable ruin, which, being uncovered and in part detached from the rubbish, is visible from a considerable distance, but so surprisingly fresh in its appearance, that it was only after a minute inspection of it that Mr. Rich was satisfied it was a Babylonian remain. It consists of several walls and piers (which face the cardinal points) eight feet in thickness, in some places ornamented with niches, and in others strengthened by pilasters and buttresses built of fine burnt brick, still perfectly clean and sharp, laid in lime cement of such extraordinary tenacity that those who employ themselves in carrying off the bricks for building elsewhere, have given up working here on account of the difficulty of extracting them whole. The tops of these walls are broken, and may have been much higher. On the outside they have been cleared in some places nearly to the foundations, but within they are filled with rubbish in some parts almost to their summit. Some detached walls of the same kind, standing at different distances, shew what remains to have been only a small part of the original fabric (Rich, *Memoir*, 22, 28; Layard, *Nineveh and Babylon*, 505). It is a remarkable circumstance that the bricks are stamped in almost every instance with the name and titles of Nebuchadnezzar. Slabs inscribed by this king, and containing an account of the building of the palace, have also been brought from the mound, and serve still further to identify it. Many slabs brought by Sir H. Rawlinson from the Kasr bear the inscription, 'The palace of Nebuchadnezzar.' One of these is in the British Museum (Rawlinson in *Herodot.* ii. 578).

About 800 ells to the south of the Kasr is the third group of ruins, called the Amram Mound. Its figure nearly resembles that of a quadrant. It is of far greater magnitude than the Kasr, being 1100 yards in length and 800 in its greatest breadth. Its height is irregular, but the most elevated part may be about 50 or 60 feet above the level of the plain. The whole of this stupendous mass is deeply furrowed and excavated; and as all the bricks which could be detached have been carried away, the foot sinks at every step into loose dust and rubbish (Rich, *Mem.* 21). It appears completely exhausted of all its building materials; nothing is now left save one towering hill, the earth of which is mixed with fragments of broken brick, red varnished pottery, tile, bitumen, mortar, glass, shells, and pieces of mother-of-pearl (Mignan, *Trav. in Chaldæa*, 199).

Such are the chief ruins on the east side of the Euphrates. On the opposite or western bank, though there are no ruins in the immediate vicinity of the river, yet at the distance of about six miles from Hillah, in a south-western direction, and eight or nine miles from the nearest point of the ruins already described, stands by far the most stupendous of all these

extraordinary remains, to which the Arabs give the name of Birs Nimrud. To the ordinary observer the mound presents the appearance of a natural hill crowned by a ruin, rather than of a structure built entirely by the hand of man. It is of an oblong figure, the total circumference of which is 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high; but at the western side it rises in a conical figure to the height of 198 feet; and on its summit there is a solid pile of brick, 37 feet high by 28 broad, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small holes, disposed in rhomboids. The fire-bricks of which it is composed have inscriptions on them; and so admirable is the cement, which appears to be lime mortar, that, though the layers are so close together that it is difficult to discover what substance is between them, it is nearly impossible to extract one of the bricks whole. The other parts of the summit of this hill are occupied by immense fragments of brickwork of no determinate figure, tumbled together and converted into solid vitrified masses, as if they had undergone the action of the fiercest fire, the layers of the bricks being still, however, perfectly discernible—a curious fact for which it is very difficult to account. Though the appearance of the hill on the eastern side plainly shews that this enormous mass must have been greatly higher, yet the Birs Nimrud is still sublime even in its ruins (Rich, *Mem.* 33, 36, 38).

In its present form the Birs was chiefly the work of Nebuchadnezzar, whose name appears exclusively upon the bricks composing it and the cylinders deposited at its angles. It appears, from the remarkable inscription of Nebuchadnezzar, that it was originally built by a former king, but having been left in an unfinished state, it had become ruined, and was restored by Nebuchadnezzar according to its original plan (Rawlinson in *Herodot.* ii. 584).

The identification of these with the edifices of ancient Babylon is a point of much difficulty and not a little uncertainty. It was long generally supposed that the Mujelibé was the ruins of the temple of Belus; but though this opinion is still maintained by high authorities—as Major Rennel, Sir H. Rawlinson, and others—it is stoutly denied by Rich, Porter, and Buckingham (Rawlinson, *Herodot.* i. 321; ii. 574; Mignan, *Trav. in Chaldæa*, 162; Rich, *Mem.* 45, 48, 56; Ker Porter, *Trav.* ii. 340, 345; Buckingham, *Trav. in Mesopotamia*, ii. 260-270).

'There can be no doubt whatever,' says Sir H. Rawlinson, 'of the identity of the ruins of the Kasr with the great palace of Babylon noticed by Herodotus, and described at more length by Josephus from Berosus, because several slabs belonging to the original building have been found there which bear inscriptions commemorative of the building of the palace by Nebuchadnezzar' (Rawlinson in *Herodot.* i. 318). The opinion that the Kasr was the new palace built by that monarch is very generally admitted. On the other hand, Rawlinson says, 'In the Amram Mound we may recognise the remains of the ancient palace, coeval probably with Babylon



itself, which continued to be the royal residence to the time of Nabopolassar, the father of Nebuchadnezzar. This is the only part of the ruins in which inscriptions belonging to early kings have been found; a fact which, coupled with the comparative pooriness of the materials employed, and the entire absence from the structure, so far as appears, of all fine masonry, sufficiently indicates the superior antiquity of its erection' (Rawlinson in *Herodot.* ii. 577). As to the Birs Nimrud, opinions are much divided. Rawlinson says that the inscriptions of Nebuchadnezzar render it certain that this ruin marks the site of Borsippa, a town quite distinct from Babylon (*Ibid.* ii. 571, 573). Its distance from the other ruins of that city appears to be the main objection to its having formed part of it; but if we may rely on the accounts of Herodotus of the extent of Babylon, it might have been included within its circuit; and this conclusion is strengthened by the fact, that on the western side of the river there is a succession of mounds more or less indicative of a continuation of ruins. This appears to be the more general opinion; and Rich and nearly all succeeding travellers think the Birs was the temple of Belus (Rich, *Mem.* 48-56; Ker Porter, *Trav.* ii. 316, 330, 340, 345, 382; Mignan, *Trav. in Chaldaea*, 202; Buckingham, *Trav. in Mesopotamia*, ii. 380-394).

Of the great wall surrounding the city of Babylon, it is agreed by almost all travellers that not a vestige now remains; at all events, there is no possibility of determining its extent, course, or form, unless by mere conjecture, on which no dependence is to be placed (Rawlinson in *Herodot.* ii. 570; Buckingham, *Trav. in Mesopotamia*, ii. 329-332).

To some it may appear surprising that of such a city as Babylon there should not be greater remains than are now found. The excavations of Nineveh have, it is true, brought to light numerous and singularly interesting memorials of that city; but in the vicinity of Babylon there were no quarries of alabaster or of limestone such as existed near Nineveh. It was built in the midst of an alluvial country, far removed from the hills. The comparatively recent deposits of the mighty rivers which have gradually formed the Mesopotamian plains consist of a rich and very thick clay. Stones for building purposes could only be obtained from a distance; and enormous labour and expense would have been required to supply such materials in sufficient quantities to construct an entire edifice, or even to panel the walls of its chambers. The Babylonians were therefore content to avail themselves of the building materials which they found on the spot. With the tenacious mud of their alluvial plains, mixed with chopped straw, they made bricks, whilst bitumen and other substances collected from the immediate neighbourhood furnished them with an excellent cement. When, therefore, we consider the perishable materials of which its buildings generally consisted—sun-dried, or at most burnt bricks; that Seleucia, Ctesiphon, and other places were built in part out of its ruins; and especially the ordinary operation of the elements, and the periodical inundations of the Euphrates for a period of

2000 years or more, instead of being surprised that the remains of Babylon should not be more extensive, we may rather wonder that such a combination of destructive agencies should not have made still greater havoc (Layard, *Nin. and Bab.* 528).

BABYLONIA anciently comprised the tract of country lying between the Euphrates and the Tigris, which was bounded on the north by Mesopotamia, and on the south by the Persian Gulf; but the limits of this, as of most other countries in ancient times, were ill defined, and varied at different periods. It is certain that, both in former and in later times, tracts more or less extensive on the west banks of the Euphrates and the east banks of the Tigris, and on both sides of the united stream of these two rivers, have been reckoned to belong to Babylonia. The oldest name of the country was Shinar. In Gen. x. 10 it is said of Nimrod, 'The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar.' In the days of Abraham, 300 years later, we read of 'Amraphel, king of Shinar,' as one of the kings who were confederated with Chedorlaomer against Sodom and the other cities of the plain (Gen. xiv. 1, 2). Among the spoils of Jericho appropriated by Achan was 'a goodly Babylonish garment' (Josh. vii. 21), which would indicate the existence at that time of a city or country named Babylon, and of an article of dress of some value coming from it. The first express mention which we have of a king of Babylon is in the reign of Hezekiah, when 'Merodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he had heard that he had been sick and was recovered (Is. xxxix. 1). From the respect with which Hezekiah treated the messengers (ver. 2), it is natural to conclude that Babylon was already a considerably powerful state; and this is still further confirmed by the message which the prophet Isaiah was commissioned to carry to Hezekiah (ver. 3-7), and especially by the fearful denunciations which he had some years before pronounced upon Babylon (xiii. xiv. 1-22; xxi. 1-9). As a punishment of the wickedness of Manasseh, the son of Hezekiah, 'the Lord brought upon Judah the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon (2 Chron. xxxiii. 11). It seems strange that he should have been carried to Babylon, not to Nineveh; but about this period Babylon appears to have been subject to Esarhaddon, the king of Assyria. [BABYLON; ESARHADDON.]

On the taking of Nineveh, about 625 B.C., by Cyaxares, king of Media, and the Babylonian forces under Nabopolassar, and the overthrow of the Assyrian empire, the extent and power of the kingdom of Babylon were in all likelihood greatly increased; and from these events we may date the formation of that late Babylonian empire which, short as was its duration, has always with reason been considered as one of the most remarkable in the history of the world. The rise and fall of this empire was confined within a period considerably short of a century; only six kings occupied the throne during its



continuance. Nabopolassar, who founded the empire, reigned twenty-one years. Nebuchadnezzar, his son, who raised it to its highest pitch of glory, reigned forty-three years. His son, Evil-merodach, who is known to us only by his release from prison of Jehoiachin, king of Judah, and by his subsequent kind treatment of him, reigned only two years. He is said to have been murdered by Neri-glissar, the husband of his sister, who now obtained possession of the supreme power, but whose reign was less than four years. He was succeeded by his son Laborosoarchad; but a conspiracy having been formed against him among his courtiers, he was put to death after a still shorter reign of nine months. The conspirators then chose one of their number and placed him on the throne. This was Nabo-nadius of classical writers, and the Nabu-nahit of the Babylonian inscriptions. In his reign Cyrus laid siege to Babylon; but Sir Henry Rawlinson says, 'According to Berosus, Nabo-nadius was not in Babylon, but at Borsippa, at the time Babylon was taken, having fled to that comparatively unimportant place when his army was defeated in the field. He seems, however, to have left in Babylon a representative in the person of his son, whom a few years previously he had associated with him in the government. This prince, whose name is read as Bil-sharuzzar, and who may be identified with the Bel-shazzar of Daniel, appears to have taken the command in the city when Nabo-nadius threw himself into Borsippa. Bel-shazzar, who was probably a mere youth left to enjoy the supreme power without check or control, 'made a great feast to a thousand of his lords; and in the midst of the feast Babylon was taken and himself slain' (Rawlinson in *Herodot.* i. 506, 510, 517, 520, 524).

Babylonia was one extensive plain, unbroken by a single hill. It was annually inundated by the Euphrates on the west and by the Tigris on the east; more especially by the Euphrates, the banks of which were lower and flatter than those of the Tigris. These inundations compelled the inhabitants to lead off the waters by means of canals, and diffuse them over the whole country; and in this way even the more arid tracts of the country were irrigated and fertilised. The whole of Babylonia thus became intersected by a number of larger and smaller canals, some of which crossed the country in its entire breadth from the one river to the other, while others were gradually lost in the interior. Perhaps it is to these canals that reference is made by the captive Jews in Ps. cxxxvii. 1, 2: 'By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion: we hanged our harps upon the willows in the midst thereof.'

Besides the great number of canals, there were several large lakes, which were partly formed by art and partly by the inundations of the two great rivers. Babylonia might therefore be regarded as a well-watered region, and Jeremiah might quite correctly say, not only of the capital but of the country, 'O thou that dwellest upon many waters' (li. 13; *Rosen. Geog.* ii. 1).

Though Babylonia was remarkably fruitful in various kinds of corn, and though rich in palm-

trees, it was entirely destitute of lofty trees, and produced no figs, olives, or grapes (*Herodot.* i. 331). It also wanted stones and wood fit for building; but this want was well supplied by nature. There was found around Babylon an inexhaustible store of the best brick clay, which when dried in the sun or burned in an oven acquired a strength and durability which is even yet attested by the remains of ancient buildings, which though abandoned by man have resisted the influence of the elements for more than 2000 years. Even the mortar for cement was provided by nature, consisting of copious springs of naphtha or bituminous pitch, the binding nature of which was improved by layers of reeds or rushes (*Rosen. Geog.* i. 6). Of the use of these materials we have an early example in the original building of Babel and its famous tower (*Gen.* xi. 3).

The apostle Peter says, 'The church at Babylon saluteth you' (1 Pet. v. 13). As the city of Babylon was then destroyed, this (supposing the reference to be literally to Babylon, as it most likely was) must allude to a church not in the city but in the country of Babylon, i.e., Babylonia. When Cyrus gave the Jews of the captivity permission to return to the land of their fathers, numbers of them probably remained in Babylon instead of returning to their own country; at least the numbers who did avail themselves of the permission granted to them by Cyrus and afterwards by Artaxerxes, was much less considerable than might have been expected. In this way, probably, began the Jewish colony in Babylonia, which in subsequent times gave rise to the Talmudical schools of Babylon (*Conybeare.* i. 18). As there were thus probably many Jews in the country, it is not wonderful that we should find a church in Babylonia so early as apostolic times.

BAD'GER, an indolent, solitary animal, which digs for itself a habitation underground, and sleeps three-fourths of life in its dark abode, which it never leaves but in quest of food. Coarse furs, collars for dogs, coverings for horses, etc., are made of its skin (*Buffon's Nat. Hist.* iv. 226, 229).

The signification of the Hebrew word which is thus translated in the O. T. is very obscure. With a single exception it always occurs in reference to the coverings of the tabernacle and its furniture, as in *Exod.* xxvi. 14; *Num.* iv. 6, 8, 10, 13, 25. The exception is *Ezek.* xvi. 10, where it relates to an article fit for being made into shoes for an elegantly-dressed lady. Some interpreters think the word signifies an animal; but what animal they are not agreed. Gesenius understands it of the badger or the seal, animals very unlike each other, which shews the little certainty there is in the conjecture. Badgers are considered as having been unclean animals according to the law, and so also, we presume, were seals. Now, it seems very improbable that the skins of an unclean animal would be employed as coverings of the tabernacle, and of the ark of the covenant, and of their various furniture, which the priests were so often required to handle. Other interpreters think the word does not refer to an animal at all, but to the colour of the coverings of the tabernacle and its furni-

ture. The ancient Greek versions (the Septuagint and those of Aquila and Symmachus), the Chaldee paraphrase, and the Syriac translation, thus understand it, and in this they are followed by Bochart and others (Gesen. *Lex.* 861).

**BAKING.** Anciently the Asiatics appear to have baked their bread very thin, and to have fired it on a convex iron plate, or by laying it on a clean part of the hearth and covering it with hot embers and ashes. Similar customs still prevail in Palestine. Dr. Robinson on one occasion says, 'The women in some of the tents were kneading bread and baking it in thin cakes in the embers, or on iron plates over the fire' (Robinson, ii. 180). Now they commonly have ovens dug into the ground, four or five feet deep and three in diameter, well plastered with mortar, against the sides of which, when heated, they place their oblong thin cakes. The Arabs make a fire in a large stone pitcher, and when it is sufficiently heated they apply soft paste to the outside of it, which, spreading itself on it, is fired in an instant, and forms a cake as thin as our wafers. They also bake in *Tajens* or frying-pans. The meat-offerings seem to have been baked on such convex iron plates, stone pitchers, or frying-pans (Lev. ii. 4, 5, 7; Harmer, i. 476).

In the East families generally baked their own bread, and they baked it daily, baking only so much as would serve them for the day. It is commonly good for nothing when kept longer than a day. Sometimes, however, it is made so as to keep for several days. The shew-bread was fit for food after having stood before the Lord for a week. Bread is also made to last for the use of travellers (Josh. ix. 12; Harmer i. 483).

'The Eastern ladies,' says Dr. Russel, 'often with their own hands prepare cakes, pastry, etc., in their apartments; and some few particular dishes are cooked by themselves, but not in their apartments. On such occasions they go to some room near the kitchen' (Harmer, *Obs.* i. 487). This shews us that though Tamar was a king's daughter, the request of Amnon to their father David to 'let her come and make him a couple of cakes in his sight, that he might eat at her hand,' was not inconsistent with Eastern manners. 'So Tamar went to her brother Amnon's house; and she took flour and kneaded it, and made cakes in his sight, and did bake the cakes; and she took a pan and poured them out before him' (2 Sam. xiii. 6-9). This we may conclude was not the first time Tamar had been engaged in baking.

Though families in the East commonly baked their own bread, yet it appears that there were anciently, as there still are, some public bake-houses (Harmer, *Obs.* i. 528), to which people could send their bread to be fired, and where bread was also made for sale. When Zedekiah committed Jeremiah to the court of the prison, he commanded 'that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city was spent' (Jer. xxxvii. 21). The bakers' street was probably a quarter of the city appropriated to bakers, according to a practice common in the East.

As wood for fuel is often scarce in the East, the people very commonly make use of dried

cows' dung in baking their bread, and for other culinary purposes. This custom still prevails in Barbary, Arabia, and other parts of the East. The bread baked in this way, as may naturally be supposed, is very apt to taste of the cow-dung used in firing it (Harmer, *Obs.* i. 513, 514; *Amer. Miss. Her.* 1841, p. 205).

This singular fact furnishes a simple explanation of the command given to Ezekiel, to bake his bread in the sight of his countrymen 'with dung that cometh out of man.' It was not meant that it should consist in any way of a substance so filthy, but merely that it should be fired with it; and on the prophet expressing his repugnance even to this, the Lord said unto him, 'Lo, I have given thee cows' dung for man's dung, and thou shalt prepare thy bread therewith.' The design of the whole was to represent, in symbol, the miserable condition to which Israel would be reduced among the Gentiles. Had cow-dung been ordered in the first instance, it would not have been expressive of that miserable condition, because that was a practice to which they were probably accustomed. He was therefore directed to make use of man's dung, which was terribly significant of the extreme distress to which they were to be reduced (Harmer, *Obs.* i. 519).

**BA'LAAM**, the son of Beor, was of Pethor in Mesopotamia, by the River Euphrates. He himself also speaks of having come 'from Aram out of the mountains of the East' (Num. xxii. 5; xxiii. 7; Deut. xxiii. 4). Of some singular circumstances in his history we have a detailed account in Num. xxii.-xxiv., and it is needless here to repeat them. There are, however, great difficulties in it, and we shall briefly advert to some of them.

1. Was he a true prophet or only a pretender? The greater number of scholars hold the former view. We are disposed to think he was both. We suspect that in his ordinary practice he was what is called a diviner. Balak appears to have viewed him in this light, for the messengers he sent to him 'departed with the rewards of divination in their hand' (Num. xxii. 7); and in chap. xxiv. 1 it is said, 'When Balaam saw that it pleased the Lord to bless Israel he went not, *as at other times, to seek for enchantments*;' and in Josh. xiii. 22 he is called 'Balaam the soothsayer' or diviner. At the same time, it is plain that on occasion of his visit to Balak God had communication with him, and that his utterances were given forth under divine inspiration. Though he was a bad man, this is not a valid reason for denying him the name of a prophet. Whether he was so on other occasions than on his visit to Balak it is impossible to say; the likelihood is he rarely was.

2. The story of the ass is attended with peculiar difficulties. The common and natural interpretation of it is that the ass actually spoke, uttering rational and intelligible words. In proof of this it is urged, that in a historical work the historical and literal character of the narrative is alone appropriate or admissible; and that in 2 Pet. ii. 16 we have plain testimony to it as a simple matter of fact: 'He was rebuked for his iniquity, the *dumb ass speaking with man's voice*, forbade the madness of the

prophet.' On the other hand, some think that the appearance of the angel and the speaking of the ass occurred to Balaam only in vision; and in support of this opinion they allege that dreams and visions were usual methods in which God revealed himself to the prophets; that after the narrative has proceeded a considerable way, it is said, 'And the Lord opened the eyes of Balaam, and he saw the angel of Jehovah standing in the way and his sword drawn in his hand; and he bowed down his head and fell flat on his face' (xxii. 31). This would look as if he had been previously in a dream or ecstasy, and what is related may have passed in that dream or ecstasy. Perhaps it is to this he himself refers in chap. xxiv. 3, 4, and again vers. 15, 16. While we are still inclined to the first opinion, we are not prepared to reject the second, which has been maintained by Maimonides, Michaelis, Dathe, Hengstenberg, and others.

3. The sublime prophecy in Num. xxiv. 17, 19, has also given rise to different explanations. It is very generally applied to Jesus Christ, 'the bright and morning star,' concerning whom the Magi inquired, 'Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.' But to this interpretation there is the decided objection that the whole prophecy (v. 17-24) plainly relates to then existing nations and to political events, generally disasters, in their history; and we are not entitled, on account of some peculiar phraseology, to divert a particular part of the prophecy from its natural application to a totally foreign subject. The rest of the prophecy continues to speak of disasters to the nations referred to.

But though Balaam was restrained by God from cursing Israel, and even pronounced blessings upon them, and so failed in fulfilling the designs of Balak in sending for him, he put that prince in the way of leading the Israelites to bring a curse upon themselves. 'Through the counsel of Balaam,' 'Balak cast a stumbling-block before the children of Israel,' who 'began to commit whoredom with the daughters of Moab; and they called the people unto the sacrifices of their gods, and the people did eat and bowed down to their gods, and the anger of the Lord was kindled against Israel.' The result was, that 24,000 of them died of a plague (Num. xxv. 1-9; xxxi. 16; Rev. ii. 14). To punish these seducers, God commanded the Israelites to make war upon them; and multitudes of them, both men and women, were also slain; among whom was Balaam, who thus received the just reward of his wickedness (Num. xxxi. 1-17).

BALM, a precious fragrant balsam which exudes spontaneously from a tree, or is obtained from it artificially by incision; but from what tree is not ascertained. Gilead, which lay east of the Jordan, is particularly mentioned as producing it, and a special value appears to have been attached to what came from thence. It was one of the articles which the Ishmaelite or Midianite merchants, to whom Joseph's brethren sold him, were carrying down from Gilead to Egypt (Gen. xxxvii. 25). It was one of the articles which Jacob sent to his son Joseph in Egypt while he was yet unknown to him (xliii.

11). It was one of the articles in which Judah and the land of Israel traded with the Tyrians (Ezek. xxvii. 17). It appears to have been used as a medicine, perhaps particularly in the cure of wounds. Hence it is used figuratively in reference to deliverance from national calamities. 'For the hurt of the daughter of my people,' says Jeremiah, 'am I hurt; I am black; astonishment hath taken hold of me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?' (Jer. viii. 21, 22.) 'Go up unto Gilead and take balm, O virgin, the daughter of Egypt. In vain shalt thou use many medicines, for thou shalt not be cured' (xli. 11). 'Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain if so she may be healed' (li. 8).

BAPTISM denotes washing in general (Mark vii. 8, *Gr.*); but the washing of persons in token of dedication to God is peculiarly so called. Many probably suppose that John the Baptist, as he was called, was the first to practise this rite; but the fact is, it was anciently 'a solemn and usual way of initiating proselytes, no less than circumcision, and of great antiquity in the Jewish church. In all times,' says Maimonides, 'if any Gentile would enter into covenant, remain under the wings of the Shechinah or Divine Majesty, and take upon him the yoke of the law, he is bound to have circumcision, baptism, and a peace-offering; and if a woman, baptism and an oblation; because it is said, 'As ye are so shall the stranger be; as ye yourselves entered into covenant by circumcision, baptism, and a peace-offering, so ought the proselyte in all ages to enter in.' This rite they generally make contemporary with the giving of the law. So Maimonides: 'By three things the Israelites entered into covenant' (he means the national covenant at Mount Sinai), 'by circumcision, baptism, and an oblation; baptism being used some little time before the law,' which he proves from that place. 'Sanctify the people to-day and to-morrow, and let them wash their clothes.' This the Rabbins unanimously expound concerning baptism, and expressly affirm that wherever we read of the washing of clothes, there an obligation to baptism is intended. Thus they entered into the first covenant, upon the frequent violations whereof, God having promised to make a new and solemn covenant with them in the times of the Messiah, they expected a second baptism, as that which should be the rite of their initiation into it' (Cave, *Hist. Apostles*, lx.)

That the Jews were familiar with the rite of baptism before the coming of Jesus Christ would appear from one of the questions which the priests and the Levites, who were sent from Jerusalem, put to John the Baptist, as to who and what he was: 'They asked him and said unto him, Why baptizest thou then, if thou be not the Christ, nor Elias, neither that prophet?' (John i. 25). They do not ask an explanation of the rite of baptism; that was already known to them. But they inquire, By what authority and for what end he took it upon him to baptize.

The first mention which there is of baptism in

they laboured together for a whole year. Anticipating a famine predicted by Agabus, the disciples at Antioch resolved to send relief to the brethren in Judaea, and they accordingly 'sent it to the elders by the hands of Barnabas and Saul' (xi. 22-30). Having 'fulfilled this ministry,' Barnabas and Saul returned to Antioch, taking with them a nephew of the former, 'John, whose surname was Mark.' There they were, by divine appointment, sent forth to labour in other lands. After visiting Seleucia, they sailed for Cyprus; thence they proceeded to Asia Minor, visiting in succession Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, and Derbe, cities of Lycaonia; preaching to both Jews and Gentiles, amidst much persecution, yet not without considerable success. Coming down to Attalia, a maritime city on the Mediterranean, they sailed thence to Antioch, from which they had set out on the journey, 'and there they abode long time with the disciples' (xii. 25; xiii. xiv.) The peace of the church at Antioch having been disturbed by certain men who came from Judaea insisting on the necessity of circumcision in order to salvation, Paul and Barnabas were sent to Jerusalem to obtain the opinion of the apostles and elders on the question; and having obtained their decision on this and some kindred topics, they returned to Antioch to communicate it to the churches there and in Syria and Cilicia. After some time Paul proposed to Barnabas that they should go again and visit their brethren in every city where they had preached the word of the Lord, but Barnabas being determined to take with them his nephew John Mark, while Paul thought it not good to take him with them, as he had left them on their former journey, the contention was so sharp between them that they separated from each other—Barnabas taking Mark and sailing unto Cyprus, while Paul 'went through Syria and Cilicia, confirming the churches' (xv.) Of Barnabas we have no further accounts in the Acts of the Apostles; but we have a few brief notions of him in the Epistles of Paul. Certain men having come to Antioch from James, Peter, who was there at the time, and who had previously eaten with the Gentiles, 'separated himself from them, fearing them which were of the circumcision; and the other Jews dissembled likewise with him, inasmuch that Barnabas also was carried away with their dissimulation' (Gal. ii. 12, 13). When this occurred, interpreters are not agreed. Some suppose it to have been before the meeting of the apostles and elders at Jerusalem on the subject of circumcision. Others think it was subsequent to it, which seems to us, from the course of the narrative, the more probable opinion. It would appear, from 1 Cor. ix. 5, 6, that Barnabas was still living when Paul wrote this Epistle, which is commonly supposed to have been about A.D. 57; that he was not married; and that, like Paul, he supported himself by working with his own hands. Whether Paul and Barnabas ever met again after their separation is not known, but the likelihood is they did not: there is no hint of the kind either in the Acts or in any of Paul's Epistles. We cannot, however, doubt but that they were reconciled in heart; and it is worthy of remark

that we have several friendly notions by Paul in his Epistles of Mark, who was the cousin and subject of their contention (Col. iv. 10; Philem. 24; 2 Tim. iv. 11).

Of the history of Barnabas after his parting from Paul we have no trustworthy account. The traditions regarding him are contradictory, and no reliance can be placed upon them. There is a spurious Gospel attributed to him, which has been found in Arabic, and has been translated into Italian, Spanish, and English. There is another piece ascribed to him—the Epistle of Barnabas, in Greek, of which various editions have been printed, and which has been translated into English, German, and French. Critics are divided in opinion as to its genuineness. We see no sufficient reason for receiving it, and the internal evidence is very strong against it. The English translation of it may be found in Wake's *Epistles of the Apostolic Fathers*.

**BARNABAS.** 1. 'Joseph, called Barnabas, who was surnamed Justus, was perhaps one of Christ's seventy disciples; at all events, he was an eyewitness of Christ's public work as the Messiah. He was appointed a candidate, along with Matthias, for the apostleship, in the room of Judas Iscariot, but he was not chosen, the lot not having fallen on him (Acts i. 21-26). 2. 'Judas, surnamed Barnabas.' It might be supposed that Barnabas was in both cases the name of one and the same person, but the difference of the appellations and surnames given them indicate them to have been different persons. The last-mentioned was doubtless present at the meeting of the apostles and elders at Jerusalem, to which was referred the question as to the necessity of circumcision; and he was sent along with Paul, and Barnabas, and Silas, to communicate their views on that and some kindred subjects to the churches of Syria and Cilicia. After remaining some time at Antioch, he returned to the apostles at Jerusalem (xv. 22-24).

#### BARTHOLOMEW. [ARISTEAS.]

**BASHAN**, a district of country on the east of the Jordan. It formed part of the kingdom of Og, who is styled king of Bashan. When the Israelites invaded his country, he came out against them to battle at Edrei, one of his chief cities, perhaps his capital. He was completely defeated, and his country was entirely subdued by them. 'We took all his cities,' says Moses; 'there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many.' Og himself was of the remnant of the giants; 'his bedstead was a bedstead of iron; nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man' (Deut. iii. 1-5, 11).

Bashan and the half of Gilead Moses gave to the half-tribe of Manasseh as part of its inheritance (Deut. iii. 13-15; Josh. xiii. 20-31), the other half of the tribe obtaining its inheritance afterwards on the west of the Jordan. The character of the country may be partly under-



stood from what is said of it in the O. T. We read of the 'fat of lambs and rams of the breed of Bashan' (Deut. xxxii. 14); of 'strong bulls of Bashan' (Ps. xxii. 12); 'of rams, of lambs, of goats, and of bullocks, all of them the fatlings of Bashan' (Ezek. xxxix. 18); of 'the oaks of Bashan' (Is. ii. 13; Ezek. xxvii. 6; Zech. xi. 2); of 'the hill of God being as the hill of Bashan; an high hill as the hill of Bashan' (Ps. lxxviii. 15); of bringing 'Israel again to his habitation, and of his feeding on Carmel and Bashan' (Jer. l. 19); of his 'feeding in Bashan as in the days of old' (Micah vii. 14); of 'Bashan and Carmel shaking off their fruits' (Is. xxxiii. 9); and also of 'Bashan languishing' (Nah. i. 4)—expressions which shew it to have been a country distinguished for its rich pastures, its flocks and herds, its fruitful fields, and its stately oaks.

With this agree the accounts of modern travellers.

'We ascended the steep on the north side of the Zerka,' says Buckingham, 'and beheld with surprise and admiration a beautiful country on all sides of us; its plains covered with a fertile soil, its hills clothed with forests—at every new turn presenting the most magnificent landscapes that could be imagined.' 'The general face of this region improved as we advanced further in it, and every new direction of our path opened upon us views which surprised and charmed us by their grandeur and their beauty. Lofty mountains gave an outline of the most magnificent character; flowery beds of secondary hills softened the romantic wildness of the picture; gentle slopes, clothed with wood, gave a rich variety of tints hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows; and herds and flocks gave life and animation to scenes as grand and beautiful, and as highly picturesque, as the genius or taste of a Claude could either invent or desire' (Buckingham, *Trav. in Palestine*, ii. 112, 113, 117).

'The name of Bashan,' says the Rev. J. L. Porter, missionary at Damascus, who has investigated the topography of the country with great minuteness, 'is familiar to every reader of the sacred volume. The hills of Bashan, the noble forests that clothe them, and the green and fat pastures that cover its plains, and valleys, and mountain-sides, are all justly celebrated. It is eminently a plain country. There is a wide spreading plateau, with a deep soil of unrivalled fertility, bordered on the east and west by graceful wooded hills. It is still the granary of Damascus and Eastern Syria, though not more than a tenth of its land is cultivated. The abundance of its resources caused it to be densely populated at a very early age. Towns and villages almost innumerable were scattered thickly over it. But though the country is now waste and almost deserted, its cities, with their walls and gates, crumbling but not fallen, still remain, the living monuments of its former greatness, and the irresistible proofs of the minute accuracy and truthfulness of God's Word. The most remarkable feature of the ruins that are everywhere met with in this district is the wonderful state of preservation in which they are found, the massive walls yet

standing, and in many places perfect; the streets with their ancient pavement unbroken; the houses complete and habitable, as if only finished yesterday; and even the very doors and window-shutters in their places. Numbers of such towns I have visited. I have wandered along their streets, and read the history of the erection of their noble monuments inscribed on tablets nearly 2000 years ago. I have opened the folding doors, entered the houses and palaces, and examined in succession chamber after chamber. Silence and solitude reigned there, for they were without inhabitant. The character of these structures explains the enigma of their preservation. The walls are of great thickness, and built of square blocks of black basalt, almost as hard as iron. The roofs are formed of long narrow flags of the same material hewn and jointed with much exactness. The doors are massive slabs of stone, generally cut in imitation of panels, and sometimes beautifully ornamented with sculptured wreaths and flowers. The window-shutters resemble the doors. No hinges were ever used; and indeed none are used in Syria to the present day. The doors turn upon vertical pivots, projecting above and below, which fit into corresponding sockets' (*Journ. Sac. Lit.* July 1854, p. 281).

BAT, an animal which is half a quadruped and half a bird, but which, on the whole, is like neither the one nor the other. It is an imperfect quadruped, and a still more imperfect bird. A quadruped should have four feet, and a bird should have feathers and wings. In the bat, the four legs (if we may give them that name), though they serve the animal for the double purpose of flying and of trailing its body on the ground, are neither wings nor feet. It has often been ranked with birds; but except the faculty of flying, it has nothing in common with birds. It has the mouth of a quadruped, not the beak of a bird, and is furnished with teeth; it is covered with hair not with feathers; it is viviparous, producing its young living animals, not from eggs; the female produces two at a birth, has two teats, and suckles them like other mammalia. What are commonly called its wings consist of only an extremely thin, light, delicately-formed membrane, which extends from one shoulder entirely round the body to the other, connecting the fore and hind legs, and capable, from its tenuity and flexibility, of being contracted at pleasure into innumerable folds, so as to occupy little room when the animal is at rest, and of being stretched out to a wide extent for occasional flight. Its eyes are deeply seated in the head, and are so small as to be scarcely visible; nor does it appear that they are of any essential use in directing their course; for it is a very extraordinary fact that the privation of sight does not prevent them from moving about in the air, and from avoiding obstacles to all appearance as readily as when they retain the power of vision.

Bats inhabit the holes of caverns and old buildings, where they hide themselves during the day; but on the approach of evening they come forth from their dark abodes and fly about, catching flies, gnats, and various kinds of moths which then swarm in the air. To enable them



to catch their prey with the greater facility, their mouths are so wide as to extend almost from ear to ear. Their motion in the air is rather a desultory fluttering than flying. With difficulty they raise themselves from the ground, and never fly to any great height. They quicken, relax, or direct their flight in a very bungling and imperfect manner. It is neither rapid nor direct, but consists of quick vibrations in an oblique and winding direction.

On the approach of the cold evenings of autumn most of the species retire to their dark abodes, and are no longer to be seen abroad, but fall into their long winter slumber, commonly called hybernation—a state of torpor to which various species of animals are incident, at the very period when their food becomes scarce or wholly disappears. Some cover themselves with their wings as with a mantle, and suspend themselves by the hind feet to the vaults of subterraneous caverns; others stick fast to old walls or retire into holes. They are often found suspended in large clusters, the better to protect themselves from severe cold. They pass the winter without food or motion. Though carnivorous animals, they support hunger better than cold. It is presumed, however, that the adipose matter in the follicles of the cellular membrane is gradually taken up by the absorbents into the languid circulation, for they enter into their dormant state very fat, and revive with spring much emaciated.

Of bats there are numerous species. Of these the vampyre, or spectre-bat, which inhabits South America and New Holland, is remarkable for sucking the blood of persons who happen, in sleeping, to lie with their extremities exposed, fanning them all the while with their wings, and thus lulling their victims into deeper slumbers, and even, in some instances, bleeding them to death. They in like manner suck the blood of horses, mules, cattle, and other animals (Buffon, *Nat. Hist.* iv. 318, 320; v. 283, 289, 292, 298; *Edin. Encyc.*, art. 'Mazology,' xiii. 406, 408, 409).

There appear no grounds for doubting that the bat is the animal intended by the sacred writers. The Hebrew name is a compound of two words signifying *to be dark* and *flying* (Gesenius, 620), thus designating an animal which flies in the dark—a circumstance peculiarly characteristic of the bat. This conclusion is confirmed by the words of Moses: 'The bat and every *creeping* thing that *lieth* is unclean unto you; they shall not be eaten' (Deut. xiv. 18; see also Lev. xi. 19-23). The account we have given of the habits of the bat furnish a striking illustration of the words of Isaiah: 'In that day a man shall cast his idols of silver and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats' (ii. 20). Under a feeling of the vanity of idols, and of their inability to protect or help them, they shall contemptuously throw them away into the holes of creatures, whence they will not be again willing to take them back.\*

\* The particular species of bat, or bats, referred to in the Scriptures we do not pretend to determine. They were no doubt such as were found in Egypt, the wilderness, or Canaan.

BATH, a measure for liquids among the Hebrews. It was of the same capacity as the ephah for corn, and other dry articles, and was the tenth part of an homer (Ezek. xlv. 11). It is commonly rated at  $7\frac{1}{2}$  gallons English measure, some say but  $4\frac{1}{2}$  (Campbell, *Gospels*, iv. 403).

BATTLEMENT, a wall around the top of flat-roofed houses, as those of the Jews and some other Eastern nations generally were, to prevent any one falling from them, or to fight from with an enemy; or it may signify the towers, walls, and fortifications of cities (Jer. v. 10). Any Israelite who had not a *battlement* on his roof was held guilty of the death of him who fell from it (Deut. xxii. 8).

BAY'-TREE. This word occurs only once in our translation of the Scriptures, namely, in Ps. xxxvii. 35, 36: 'I have seen the wicked in great power, and spreading himself like a green bay tree: yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found.' In the margin, the rendering is, like 'a green tree that groweth in his own soil;' and Gesenius gives a similar signification to the word, 'a native tree' (p. 27), i.e., a tree placed in favourable circumstances for growth. If a particular tree was intended by the Psalmist, it is quite uncertain what it was; but the likelihood is, it was not the laurel or bay-tree, as it is doubtful whether that tree grew, or at least was common, in Canaan.

BDELLIUM, a substance the nature of which is not ascertained. It has been very commonly supposed to be a fragrant gum obtained from trees growing in the East. Some learned men, however, understand by it a precious stone. Others understand by it pearls, of which large quantities are fished up in the Persian Gulf (Gesenius, *Lex.* 103). We know it was found in the land of Havilah, which was compassed by the River Pison, one of the four rivers into which that which watered the garden of Eden was divided (Gen. ii. 10, 12). The only other passage in which the word occurs is in Num. xi. 7, where Moses, describing the manna which was rained down in the wilderness as food for the children of Israel, says it 'was as coriander seed, and the colour thereof as the colour of bdellium.'

BEAR, a well-known quadruped, of which three species are commonly enumerated, the white, the brown, and the black bear. The white, or arctic bear, inhabits the countries bordering on the polar sea, principally in America. It is a much larger, stronger, and fiercer animal than either the brown or the

We have said above the species of bat are numerous. In Cuvier's *Animal Kingdom*, v. 54-98, under the genus 'Bat,' we find arranged *twenty-nine* sub-genera, and no fewer than *one hundred and thirty-three* species. It is not unlikely that some of these species have been constituted on insufficient evidence; but at all events it is probable that our account of the bat will not apply to all the species thus enumerated, as it bears reference only to the species commonly and best known.

the highest mountains and largest forests  
type, and the temperate and southern parts  
(Cuvier's *Animal Kingdom*, v. 111). It  
of it that we have any mention in the  
area, and to which consequently we have  
reason to make reference.

form of the bear is rude and unshapely.  
wieldy body is covered with a coarse and  
hide; his legs are thick and muscular;  
long flat soles of his paws, though they  
him to tread the ground with peculiar  
a, render his pace at the same time very  
rd and heavy. With his fore-paws he  
like a dreadful blow, and he can rear  
at pleasure on his hinder paws, and  
his assailant in his embrace, can easily  
the strongest man to death. His coun-  
and voice are both expressive of his  
r character. His countenance indicates  
ness of temper; it uniformly wears a  
illan scowl; and his voice is expressive  
outward; it is a deep murmur, or rather  
often accompanied with a grinding of  
teeth, especially when irritated (Buffon,  
*Nat. Hist.* v. 10). To this characteristic of  
it there is an allusion in the words of  
the prophet, 'We roar' (growl, Gesenius, 227,  
like bears, and mourn sore like doves'  
L. 11).

not safe to meet a lion, but it is perhaps  
more dangerous to meet a bear. A lion  
does not appear at all times disposed to attack  
but a bear is always so disposed, and it  
is fierce and savage in the attack it makes.  
The prophet Amos, who was a herdsman,  
is probably no stranger to dangers of this  
kind, representing not only the succession of  
calamities which should befall the Israelites, but  
the aggravation, says, 'It is as if a man did  
meet a lion, and a bear met him' (v. 19).  
The bear is not only ferocious, but cunning and

in the Scriptures: 'Thou knowest thy father  
and his men,' said Hushai to Absalom, 'that  
they be mighty men, and they be chafed in their  
minds' (margin, bitter of soul), 'as a bear robbed  
of her whelps in the field' (2 Sam. xvii. 8).  
'Let a bear robbed of her whelps,' says Solomon,  
'meet a man, rather than a fool in his folly'  
(Prov. xvii. 12). To express the vengeance  
which he would execute on Israel on account of  
their wickedness, the Lord says by the prophet  
Hosea, 'I will meet them as a bear that is be-  
reaved of her whelps, and will rend the caul of  
their heart' (xiii. 8).

**BEARD.** This appears to be given to man as  
a distinctive mark of sex, and therefore to shave  
it looks like an unnatural, equivocal, and objec-  
tionable practice. The Hebrews accordingly  
wore their beards, and by the law of Moses  
they were required not to 'mar the corners of  
their beards' (Lev. xix. 27). To shave the  
beard of another, or the half of it, was deemed  
a gross insult (2 Sam. x. 4-6; see also Ia. vii.  
20). The Turks set a special value on their  
beard, and nothing is more disgraceful than to  
have it cut off (*Edin. Encyc.* iii. 366). The  
Turkish wives salute their husbands, and the  
children their fathers, by kissing the beard;  
and the same ceremony is used by the men  
when they reciprocally salute one another. To  
kiss the beard of another in token of respect  
appears to have been also a practice among the  
Hebrews, and hence the treachery of Joab in  
the murder of Amasa: 'And Joab said to  
Amasa, Art thou in health, my brother! And  
Joab took Amasa by the beard with the right  
hand to kiss him,' and in the very act stabbed  
him 'in the fifth rib, and shed out his bowels  
to the ground, and struck him not again' (2  
Sam. xx. 9, 10). Hence, too, probably the  
treachery of Judas: 'Behold a multitude, and  
Judas went before them and drew near unto

quite different customs prevailed. They shaved their beards and the whole of their head. Hence we find that Joseph, when he was called out of prison to appear before Pharaoh, 'shaved himself and changed his raiment' (Gen. xli. 14). As the Egyptians wore no hair at any other time, they let their beards and the hair of their head grow long when they lost a relative (Herodotus, ii. 53, 194).

BEE, a genus of insects which includes very numerous species, one of the most remarkable of which is what is commonly called the honey-bee. Though the word *bee* occurs in only four passages of Scripture, yet it is plain that insect must have abounded in Canaan, for that country was often held out to the Israelites as 'a land flowing with milk and honey' (Exod. iii. 8, 17), and honey and the honey-comb are subjects of frequent reference by the sacred writers; and if honey was so common in the country, the bees which produced it must also have been common. In Judg. xiv. 8, 9, it is distinctly the honey-bee that is mentioned: 'And Samson turned aside to see the carcase of the lion; and, behold, there was a swarm of bees and honey in the carcase of the lion; and he took thereof in his hands, and went on eating; and came to his father and mother, and he gave them, and they did eat.' In Deut. i. 44, Moses, addressing the Israelites, and referring to an attack made upon them by the Amorites, says, 'They came out against you, and chased you as bees do;' and in Ps. cxviii. 12, the Psalmist, speaking of his enemies, says, 'They compassed me about like bees'—in both which passages the word may be understood with as much propriety of the honey-bee as of any other species of bee. Indeed, as of all others it is the most common and the best known species, it would not be natural, as it is not necessary, to understand it of any other. The circumstances referred to in both these passages are so familiar to every one, that in order to the understanding of them it is not necessary to enter into any details regarding the natural history and habits of the bee. In the only other passage in which the word occurs (Is. vii. 18) it is used metaphorically for the Assyrians: 'The Lord shall hiss for the bee that is in the land of Assyria.'

BEEL'ZEBUB, or rather BEELZEBUL, a name given to Satan. In all the passages where it occurs in the N. T. the word in Greek is written *Βεελζεβοὺλ*, but our translators have always rendered it Beelzebub, following the Hebrew orthography in 2 Kings i. 2, 3, 6: 'Baal-zebub, the god of Ekron,' a name signifying *the lord of flies, or the fly god*. Beelzebub is called 'the prince or chief of the demons,' *δαιμονίων* (Matt. xii. 24; Luke xi. 15); but it is to be observed that it was the Pharisees who gave him that appellation, and hence we are not certain whether it is to be held as a fact or merely as a Jewish opinion. As the Jews were greatly given to speculations of this kind, the latter is not improbable.

BEER signifies a well; and in this sense it sometimes enters in composition into proper names, as Beer-lahai-roi, 'the well of him that liveth and seeth me' (Gen. xvi. 13); Beer-sheba,

'the well of the oath' (xxi. 31); Beer-elim, 'the well of heroes' (Is. xv. 8).

BEER, or BEE'ROTH. Beer is mentioned only once in the Scriptures as being the place to which Jotham fled from Abimelech (Judg. ix. 21). It is the same word as Beeroth, being the singular form of the word, and signifying *well*, while Beeroth, in the plural, signifies *wells*. Beeroth is repeatedly mentioned in the lists of towns (Josh. ix. 17; xviii. 25; Ezra ii. 28; Neh. vii. 29). It was one of the four cities which were included in the peace which the Gibeonites made with Joshua (Josh. ix. 17), and it was afterwards included in the lot of Benjamin. The only other historical circumstance connected with it is, that it was the birth-place of Baanah and Rechab, the murderers of Ishbosheth (2 Sam. iv. 2, 5, 6).

Dr. Robinson mentions a village named El-Bireh, about three hours north of Jerusalem. The houses are low, and many of them half under ground. Many large stones and various substructions testify to the antiquity of the site. Here are also the remains of a fine old church, with pointed arches, which mark it as being of the time of the Crusades. The population consisted of about 700 persons, all of them Mohammedans. 'I hold,' says he, 'El-Bireh to be the Beer, or Beeroth, of Scripture, unless these were names of two distinct places, and in that case El-Bireh corresponds to the latter, Beeroth. The correspondence of the names is in itself sufficiently decisive. Besides, according to Eusebius, Beeroth was seen by the traveller in passing from Jerusalem to Nicopolis (Amaras) at the 7th Roman mile, and to this day the statement of Eusebius holds true' (Robinson, *Rcs.* ii. 130, 131, 132).

BE'ER-SHE'BA signifies 'the well of the oath,' a name which appears to have been given to it in reference to the oath sworn by Abraham and Abimelech, king of Gerar, in confirmation of the covenant made between them (Gen. xxi. 22-31). In a previous verse (21), however, we read of the wilderness of Beersheba, 'where Hagar wandered with her son Ishmael.' There was also a city named Beer-sheba (Josh. xix. 2); and after the captivity mention is made of 'Beersheba and the villages thereof,' or, according to the Hebrew, 'the daughters thereof' (Neh. xi. 27). 'Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.' Abraham, Isaac, and Jacob, all sojourned in Beer-sheba. From Beer-sheba Abraham set out with his son Isaac for Mount Moriah, to offer him up as a sacrifice at the command of God. From Beer-sheba Rebekah sent forth her favourite son Jacob to go unto Padanaram, on whose face she was never more to look. From Beer-sheba Jacob and his family set out on their journey to go down to Egypt (Gen. xxi. 33, 34; xxii. 19; xxvi. 33; xxviii. 10; xlv. 1, 5). Here it was that Samuel's sons were settled as judges, and so dissatisfied were the elders of Israel with them that they were thereby led to ask for a king (1 Sam. viii. 1-5). The limits of the land of Israel are often expressed by the phrase, 'From Dan even to Beer-sheba'—Dan being the

northern, and Beer-sheba the southern, extremity of the country (1 Sam. iii. 20).

The situation of Beer-sheba was long forgotten and unknown. On the north of the desert of Arabia and the confines of Canaan there is a plain of great extent, being at least ten miles in length and from one to three miles in breadth. In descending into it, one is struck with the complete change in the aspect of the country. The dwarf bushes which had previously filled the wadya, or water-courses, now almost entirely disappear, and the plain and the hills around are covered with short grass, not very tempting indeed to the eye of a traveller, but yet most pleasant to the eye long accustomed to the sterility of the desert (Stewart, 213). 'You at length reach,' says Dr. Robinson, 'Wadi-es-Seba, a wide water-course, or bed of a torrent, upon the northern side of which, close upon the bank, are two deep wells, still called Bir-es-Seba, the ancient Beersheba.

'These wells are some distance apart; they are circular, and stoned up very neatly with solid masonry. The larger one is 12½ feet in diameter and 44½ feet deep to the surface of the water, 16 feet of which, at the bottom, is excavated in the solid rock. The other well is 5 feet in diameter and 42 feet deep. The water in both is pure and sweet, and in great abundance—the finest, indeed, we had found since leaving Sinai. Both wells are surrounded with drinking troughs of stone for camels and flocks, such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb-stones were deeply worn by the friction of the ropes in drawing up water by hand.

'We had heard of no ruins here, and hardly expected to find any, for none were visible from the wells; yet we did not wish to leave so important a spot without due examination. Ascending the low hills north of the wells, we found them covered with the ruins of former habitations, the foundations of which are still distinctly to be traced, although scarcely one stone remains upon another. The houses appear not to have stood compactly, but are scattered over several little hills and in the hollows between. They seem to have been built chiefly of round stones, though some of the stones are square and some hewn. It was probably only a small straggling city. Eusebius and Jerome both describe it as only a 'large village' with a Roman garrison' (Robinson, *Res. i.* 306).

#### BEETLE. [CHARCOL]

BEHEMOTH, a great and powerful animal, described in Job xl. 15-24. Learned men are much divided in opinion as to the animal described under this name. Some, as Drusus, Grotius, Schultens, and J. D. Michaelis, think it is the elephant. Others, as Bechart, Ludolph, Calaneo, and Gesenius, think it is the hippopotamus or river-horse (Gesen. 105). Though some of the circumstances mentioned are applicable to both animals, yet others are only

applicable, some to the elephant and some to the hippopotamus, while some are scarcely applicable to either, as 'he eateth grass as an ox,' and 'moveth his tail like a cedar.' Besides, if the elephant or the hippopotamus had been intended, there are characteristics wanting which could scarcely fail to have been noticed. That would be felt to be a very imperfect description of the elephant which made no reference to its proboscis, or of a hippopotamus which did not notice its living in rivers, and even under the water. The description, as a whole, appears not to apply specifically to either the one animal or the other.

Some learned men have remarked that Behemoth is the plural form of the Hebrew word, and hence they suppose that it does not refer to a particular animal, but signifies beasts generally, as in Job xxxv. 11; Ps. l. 10; Hab. ii. 17; but this interpretation is altogether inadmissible, for the description is not at all applicable to beasts generally; and besides, throughout the whole passage the singular number is employed, and that in a way which shews that a particular animal is spoken of.

Others imagine that some one of the monster animals which existed in the geological periods before the creation of man, and whose huge skeletons have been found embedded in a fossil state in the strata which form the crust of the earth, may have been the animal spoken of in the Book of Job, but this supposition is quite inadmissible. It is plain that the animal referred to was known to, and was even familiar to Job and his contemporaries, but they knew nothing of these monster animals, nor were they known to, or at least understood by, any one until the 19th century of the Christian era, between three and four thousand years after the times of Job. To him a description of one of these animals would not have had the force of an appeal to fact; it would have been more like a representation of one of those imaginary living creatures in which the oriental fancy was so apt to indulge. Besides, the whole is a mere supposition. No geologist has yet examined the bones of any animal which corresponds with the description in the book of Job.

What animal was intended we know not, and we are unwilling to indulge in conjectures on the subject. Whether any animal corresponding to the description in the Book of Job may be in existence, but not yet have been discovered, or at least the resemblance between the two not have been recognised, we cannot tell. This perhaps is possible, but yet, considering the knowledge which we now possess of the animal creation throughout the earth, it is not very probable. Neither can we say whether any animal corresponding to the said description may have become extinct since the days of Job. We know that one great and powerful animal—the mammoth—has become extinct in the course of the present geological period, and others also may have become extinct; but whether any of them corresponded with the behemoth of Job we know not. We throw out the idea as a mere possibility. Besides the mammoth, the dromis and dodo, large birds, once inhabitants of the Isle of Bourbon, the Mauritius, and New Zealand, and several other birds, have become

\* There are five wells, according to Van de Velde (ii. 136). These appear to be smaller wells at some distance. It is even said there are seven (Gesenius, *Lex.* 100).

extinct (Hitchcock, 147, 155; *Saturday Review*, 1863, p. 57).

**BEKAH**, half a shekel (Exod. xxxviii. 26).

**BEL**, a Babylonian deity, probably the same as the Phœnician idol Baal (Is. xlv. 1; Jer. 1. 2; II. 44).

**BELIAL**, a name given to Satan (2 Cor. vi. 15). 'What concord hath Christ with Belial?' There seems no doubt, however, that *Belias*, *Belior*, is here the true reading of the word, the Greek letter *ρ* being substituted for the Hebrew *ב* in *בְּיָדָיו*, because the termination *ל* is unknown to the Greek language (Parkhurst, *Gr. Lex.* 115). It is accordingly introduced into the text by Griesbach (*N. T.* ii. 306).

The name Belial is of not unfrequent occurrence in the O. T. It is a word expressive of unprofitableness, worthlessness, uselessness. To represent persons as exceedingly wicked and worthless they are called children, sons, or men of Belial (Deut. xiii. 13; Judg. xix. 22; Ez. 13; 1 Sam. i. 16; 2 Sam. xx. 1). Gesenius thinks that in the O. T. the word is not to be considered as a proper name, and that the phrase should be rendered simply wicked men (Gesen. *Lex.* 122); but we are disposed to think our translators were right in considering it a proper name. It is plainly so in the only passage in the N. T. where it occurs; and this, we apprehend, should be some guide to us in rendering it in the O. T. Yet the application of the word to things in Deut. xv. 9; Ps. xli. 8; ci. 3 (see margin), gives countenance to the opinion of Gesenius. At all events, in these passages the word is perhaps best rendered wicked or evil, as in the E. T.

**BELIEVE**. 1. To give credit to a report or statement of fact (Gen. xiv. 26). 2. To give a bare assent to the truths of religion, at least such an assent as does not amount to saving faith in Christ (Acts viii. 13). 3. To credit what the Bible tells us concerning Jesus Christ as a saviour, and to trust in him to save us; in other words, to trust in him alone for salvation (John iii. 14-16; Acts iv. 12; Gal. ii. 16). This is what is called saving faith; it is that by which we obtain an interest in Christ, and in all the blessings of his salvation—pardon, sanctification, deliverance from the wrath to come, everlasting life in heaven. 4. To trust in or rely on God for the fulfilment of his promises, or for conferring on us special blessings (Ps. xxvii. 13). 5. To be firmly persuaded of any truth or fact (James ii. 19).

**BELL**, an instrument for giving forth sounds, so well known that it needs no description. The lower border of the high-priest's ephod was hung round with golden bells and pomegranates, the one alternately with the other, the design of which is thus stated: 'His sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not' (Exod. xxviii. 33-35).

Anciently, bells were attached by way of ornament, and perhaps also as signals, to horses and camels. Hence the prophet Zechariah says, 'In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD' (xiv.

20), thereby signifying that the animals were consecrated or set apart to the service of Jehovah.

Perhaps the Hebrew females, at least the upper classes of them, wore bells about their feet or ankles. Isaiah speaks of 'the bravery of their tinkling ornaments,' and of their 'marching a tinkling with their feet' (Is. iii. 16-18). In the present day women in the East are found wearing bells about their feet.

**BEL-SHAZZAR**, the last king of Babylon. In the book of Daniel Nebuchadnezzar is repeatedly called his father, and he is called Nebuchadnezzar's son (v. 2-11, 18-23). About a.m. 3466, a.c. 538, at a time when Cyrus had laid siege to that city, we are told by Daniel, 'Bel-shazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.' In the midst of the feast there 'came forth the fingers of a man's hand, and wrote upon the plaster of the king's palace' this writing, 'MENE, MENE, TEKEL, UPHARSIN,' words which Daniel, when called in, thus interpreted: 'MENE, God hath numbered thy kingdom and finished it: TEKEL, Thou art weighed in the balances and art found wanting: PARSIN, Thy kingdom is divided and given to the Medes and Persians.' Daniel thus concludes his account: 'In that night was Bel-shazzar the king of the Chaldeans slain; and Darius the Median took the kingdom, being about threescore and two years old' (Dan. v.).

Such is the account which we have of Bel-shazzar in the Book of Daniel, and it is to be recollected that the narrative bears that he was contemporary with that prince; that he was in Babylon at the time; and that he took part in the transactions related. It is not often that we have (professedly) such good authority for the facts of ancient history, and it is not to be set aside without good evidence that the book itself wants genuineness or credibility, and least of all in favour of writers who had no personal knowledge of the facts, and who did not even live till nearly one (Herodotus), two (Xenophon), or three (Berosus) centuries afterwards. Indeed the narratives of the two former are so far confirmatory of Daniel's account; in no respect are they contradictory of it, except as to the name of the king Labynetus, as given by Herodotus, and in some circumstances they perfectly correspond with it.

The following is the account of Herodotus:—When 'Cyrus marched forward against Babylon, the Babylonians encamped without their walls and awaited his coming. A battle was fought at a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew within their defences. Here they shut themselves up, and made light of the siege, having laid in a store of provisions for many years in preparation for this attack.'

'Cyrus was now reduced to great perplexity,' but he fell on the stratagem of drawing off the waters of the Euphrates into a basin which he had dug for the river, and his forces entering the channel of the stream, got into the town, for which the Babylonians were not at all prepared. 'As it was, the Persians came upon them by surprise, and so took the city. Owing



a communication between the river and sea, and during the night the water ran in the ditches, and the channel of the river. The city became passable. He now drew to his troops to enter the city by means of the river; and part of them, led Gobryas and Gadates, who had both been of the Babylonians, but in revenge of personal offences had deserted to Cyrus, led on to the palace, and finding the doors closed, attacked the guards; and as soon as noise and clamour began, they that were perceiving the disturbance, and the king sending them to see what was the matter, throwing open the gates. They that led Gadates as assailants, as soon as they saw the gates open, burst in, and pressing forward the enemy, and dealing their blows at them, they came up to the king, who was standing posture with his sword drawn. They mastered and slew, them likewise who were with him they killed (Cooper, *op. cit.* II. 161, 162, 274).

These accounts the statements of other writers differ materially. This is remarkably so as to the name of the king. We have seen that Daniel calls him Bel-shazzar, but Herodotus calls him Labynetus, while he follows generally the account of Daniel, and calls him Βαλτασαρ, *Baltasar*, who by the Babylonians was called *delus*. In Ptolemy's canon the name is Nabonadius (Joseph. *Antiq.* x. 11, 2).

He calls him Nabonnedus. All these names are obviously the same, for even *Laby-netus* easily be identified with *Nabonnedus*. *Nabonnedus*, as quoted by Josephus, differs from Herodotus, and Xenophon in more essentials than the name of the king. After that a plot was laid against the life of the king, he goes on to say—'After his

hopeless to reconcile them together. Yet Sir H. Rawlinson, whose investigations have of late years thrown so much light on the history of Babylon, has gone far to reconcile them, or at least to shew the possibility of their consistency. According to the inscriptions examined by him, the name of the last king of Babylon was Nabun-nit or Nabu-nahit; but according to Berosus he was not in Babylon, but at Borsippa, at the time when it was taken. Having been defeated in the field, he and a few of his troops fled to Borsippa. 'He seems, however,' says Rawlinson, 'to have left in Babylon a representative in the person of his son, whom a few years previously he had associated with him in the government. This prince, whose name is read as Bil-shar-uzur, and who may be identified with Bel-shazzar of Daniel, appears to have taken the command in the city when Nabodenus threw himself into Borsippa' (Rawlinson in *Herodot.* I. 524). Thus it might readily happen that having, as related by Daniel, 'made a great feast to a thousand of his lords,' Cyrus might take the city in the midst of their festivities, and 'in that night' he, 'the king of the *Chaldeans*' be slain.

With regard to the relation between Nebuchadnezzar and Bel-shazzar of father and son, as mentioned in Daniel, there is no reason for supposing that they stood in so near a relation to each other. In the Scriptures, however, descendants are spoken of as standing in that relation even to a distant progenitor; and Bel-shazzar may have been a descendant, and even a grandson, of Nebuchadnezzar. 'Bil-shar-uzur' (or Bel-shazzar) 'says the Rev. Mr. Rawlinson, may easily have been Nebuchadnezzar's grandson, since his father may, upon his accession, have married a daughter of Nebuchadnezzar, and Bel-shazzar may have been the issue of the marriage. A usurper in those days commonly

Thessalonica. Here Paul preached in the synagogue of the Jews with great success. 'These,' says Luke, 'were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men not a few' (Acts xvii. 10-12). Sopater of Berea was among the Christian brethren who accompanied Paul into Asia when he was on his return for the last time to Jerusalem (xx. 4).

Berea is now called Verria, or Kara Verria. It is situated on the eastern slope of the lofty mountains which bound the great plain on the west. As compared with Salonica, the ancient Thessalonica, or most Eastern cities, it is a beautiful town. It is compactly built of a soft porous stone, easily hewn. Through the better houses of the place, and all the principal streets, flow streams of pure water from the mountain, which afterwards form two large brooks, one flowing to the Heliacmon, and one to the Lydias. The population of Berea is nearly 6000, of which about 600 are Jews, 1000 or 1500 Turks, and the rest Greeks. They have an ample supply of places of worship, there being one synagogue, twelve mosques, and sixty Greek churches (*Biblioth. Sac.* xi. 833; *Amer. Miss. Her.* 1852, p. 236).

BERENICE. [HEROD.]

BERO'DACH. [MERODACH.]

BEROSH. Though the Hebrew word בִּרְשָׁה, *Berosh*, is commonly rendered in the E. T. *fir-tree*, yet in most of the places where it occurs it is in the Septuagint and the Syriac version rendered a cypress, and what is said of it suits that tree very well, particularly in its being so often mentioned along with the cedar of Lebanon, as in Is. xiv. 8; xxxvii. 24; lx. 13; Zech. xi. 1, 2. Both trees are celebrated by ancient writers as furnishing valuable timber for houses and ships. Both were employed by Solomon in building the temple (1 Kings v. 8, 10; vi. 15, 34; 2 Chron. iii. 5; see also Song i. 17). Both were used by the Tyrians in shipbuilding: 'They have made all thy ship-boards of the berosh (E. T. *fir*) trees of Senir; they have taken cedars from Lebanon to make masts for thee' (Ezek. xxvii. 5). The musical instruments of David were of berosh wood (2 Sam. vi. 5).

The cypress-tree grows to a considerable height, and has a straight and vigorous stem. In the Apocryphal book of Ecclesiasticus, the high-priest Simon, the son of Onias, is compared to 'a cypress towering to the clouds.' The stem yields a soft resin, somewhat like turpentine, with a pungent taste, but pleasant smell (*Rosen. Bot.* 257).

Dr. Thomson, however, supposes that *berosh* is the general name for the pine, of which there are several varieties in Lebanon. 'Cypress,' he says, 'is rarely found there; but the pine is found everywhere, and it is *the* tree used for beams and rafters' (*The Land and the Book*, ii. 266).

BERYL. [PRECIOUS STONES.]

BETH, a Hebrew word which signifies a

*house*, and often enters in composition into the names of towns, as Beth-el, *the house of God*; Beth-lehem, *the house of bread*; Beth-shamesh, *the house of the sun*; and many others.

BETH-AB'ARA, a place 'beyond Jordan where John baptized' (John i. 28); but the reading here, Bethabara, is exceedingly doubtful. The preferable reading appears to be Bethany; and Griesbach, Lachmann, and Tischendorf have accordingly adopted it into their texts. As, however, its situation shows it to have been a different place from the Bethany of Lazarus and his sisters, which was near Jerusalem, there must have been two places of this name, of which we have various examples in the Scriptures; and perhaps this Bethany is here distinguished from the other by the words, 'beyond, upon, or near the Jordan' (Campbell, *Gospels*, iv. 398).

BETH'ANY, the town of Lazarus and his sisters Mary and Martha (John xi. 1). It was situated near the foot of the Mount of Olives, towards the south-east, and was about fifteen stadia, or nearly two miles, from Jerusalem (xi. 18).

It is commonly supposed that our Lord ascended from the top, or at least the heights, of Mount Olivet [JERUSALEM]. But had he done so, it must have been in the full view of the inhabitants of Jerusalem, a circumstance never hinted at by the sacred writers, nor at all in accordance with the character of our Saviour. Luke no doubt says in Acts i. 12, the apostles, after beholding him ascend to heaven, 'returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey;' but in his Gospel he says, 'He led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them and carried up into heaven. And they returned to Jerusalem with great joy' (xxiv. 50-52). There is no discrepancy between these two accounts. As Bethany lay upon the eastern slope of the hill, though it might be near the foot, the apostles, in coming from thence as really 'returned from the mount called Olivet' as if they had come from its top, and the mention of Sabbath-day's journey probably better corresponds with the distance of Bethany than of the crest of the hill, which was perhaps not more than a mile from Jerusalem. The account by Luke in his Gospel is more particular than his account in the Acts; and a general account is always to be explained by the more particular account when between the two there is, as in the present case, no incompatibility.

Bethany is at present a dirty Arab village, consisting of about thirty small hovels; but its situation is beautiful and peaceful. A considerable number of fruit-trees, olives and pomegranates, figs and almonds, ornament its neighbourhood. They occur chiefly in small patches, and occupy the choicest parts of the hill (Wilson, i. 484).

BETH-A'VEN, a town of the tribe of Benjamin, on the east side of Beth-el (Josh. vii. 2). Near it was a desert called the Wilderness of Beth-aven (xviii. 12). The Talmudists have con-

founded this town with the neighbouring city of Bethel, from the latter having been called by the prophet Hosea in contempt Beth-even, the house of vanity,—i.e., of idols (1 Kings xii. 30; Hosea iv. 15; v. 8; x. 5).

**BETH-BARA**, i.e., the house of passage, a place where Gideon called the Ephraimites to put themselves to stop the flying Midianites. It probably lay on the Jordan, and south of the Sea of Galilee (Judg. vi. 23; vii. 24). If the reading Beth-abara in John i. 28 is correct, and not Bethany, as is supposed by good critics, it would be natural to conclude that it was the same place as Beth-bara; and consequently that Beth-bara lay on the east side of the Jordan.

**BETH-EL**, a city of Canaan, about twelve Roman miles north of Jerusalem, anciently called Luz (Gen. xxviii. 19). Abraham, soon after he came into Canaan, pitched his tent on a mountain on the east of it (Gen. xii. 8; xiii. 8), still one of the finest tracts of country for the pasturage of flocks and herds in the whole land. Here Jacob slept on his way to Haran, and saw in his dream a ladder, and the angels of God ascending and descending upon it; and hence he called the place Beth-el, the house of God (xxviii. 10-22), and many years after he built here an altar to the Lord, and set up a pillar as a memorial of the blessings which were now promised to him and his posterity (xxv. 6, 7, 9-15). Samuel came once a year to Bethel to judge the people (1 Sam. vii. 16). At Bethel Jeroboam set up one of his golden calves, the other being placed at Dan; and it was long the chief seat of the idolatry of the ten tribes (1 Kings xii. 26-33; 2 Kings x. 29; xvii. 25). After the ten tribes were carried captive, Josiah, the king of Judah, brake down the altar that was at Bethel, and burned the high place and the grove (2 Kings xxiii. 15-18). On the return of the Jews from Babylon, Bethel was again inhabited (Neh. vii. 22; xl. 31); and in the time of the Maccabees it was one of the cities which were fortified by Bacchides, the Syrian general (1 Macc. ix. 50).

Bethel is never once mentioned in the N. T., but we learn from Josephus that it still existed, and was by Vespasian taken and garrisoned (Joseph. Wars, iv. 9. 9). Eusebius and Jerome describe it as a small village in their day. This is the last notice which we have of Bethel as an inhabited place (Robinson, ii. 129).

There is, however, little room to question that both the name and site of Beitin are identical with those of the ancient Beth-el. The ruins lie principally at the extremity of a low ridge, with a slight shelving on each side of it, and surrounded by higher ground. They cover a space of three or four acres. They consist of many foundations, broken walls of no great height, and loose stones, some of which are of considerable size. In the western valley are the remains of one of the largest reservoirs to be seen in the country. It measured 314 feet in length by 217 in breadth (Robinson, *Res.* ii. 125, 126; Wilson, ii. 287).

**BETH-HOG'LAH**, a city belonging to the tribe of Benjamin (Josh. xviii. 21). About two

miles west of the Jordan there is a beautiful fountain named Ain Hajlah, enclosed by a circular wall of masonry, five feet deep. It is perfectly sweet and limpid, and is the finest water of the whole ghor or valley which runs (usually between two mountains) below the lake of Tiberias, along the shores of the Jordan and of the Dead Sea, and for some distance beyond it; and as fountains are one of the most permanent and most important features of this region, and of course least likely to lose their ancient names, Dr. Robinson was disposed to regard this as the site of Beth-hoglah. He sought, however, in vain for traces of ruins in the vicinity of the fountain (Robinson, *Res.* ii. 258, 267). Dr. Wilson, however, mentions a tower denominated Kasr Hajlah, a little to the west of the fountain, which may probably indicate the site of the town (Wilson, ii. 14).

**BETH-HO'RON**. There were two towns of this name:—Beth-horon the upper, and Beth-horon the nether (Josh. xvi. 3, 5). When the five kings of the Amorites made war on the Gibeonites because they had made peace with the Israelites, Joshua attacked them and slew them with a great slaughter, and chased them along the way that goeth up to Beth-horon; and as they fled from before Israel, and were in the going down to Beth-horon, the Lord cast down great stones from heaven upon them unto Azekah, they were more which died with hailstones than they whom the children of Israel slew with the sword' (Josh. x. 10, 11). Solomon fortified or strengthened both places with walls, gates, and bars (2 Chron. viii. 5). Beth-horon was afterwards the scene of other victories of the Jews. Here Judas Maccabeus completely defeated the forces of Antiochus Euphanes in two successive battles (Joseph. *Antiq.* xii. 7. 1, and 10. 5). Here, too, the Roman army under Cestius was entirely cut up by the Jews in the beginning of the war which ended in the ruin of their nation (Wars, ii. 19. 8, 9).

Dr. Robinson mentions two villages named Beit' Ur, the one called the upper Beit' Ur, the other the lower, and he has no doubt they represent the ancient upper and nether Beth-horon. Both villages are small, but ancient walls and foundations indicate both to have been once places of some importance. They are situated to the south-east of Lydda, near half-way to Jerusalem (Robinson, *Res.* ii. 59).

**BETH-LEHEM**, a town situated about two hours south of Jerusalem. It was anciently called Ephrath (Gen. xxxv. 16, 19), and Beth-lehem Ephratah (Micah v. 2). It is also called Bethlehem-Judah (Ruth i. 1, 2), perhaps to distinguish it from another town of the same name in lot of Zebulun mentioned in Josh. xix. 15. It was the birth place of David, and of David's greater Son, Christ Jesus (Matt. ii. 1). Here both the Greeks and the Romanists have their convents and numerous other sacred buildings. Of these, one of the chief is the Church of St. Mary of Bethlehem, or the Church of the Nativity, as it is commonly called, which was originally built by Helena, the mother of Constantine. It is a place of considerable grandeur, though its architectural proportions are not very striking. In the body of the church there are double rows

of marble Corinthian pillars on each side, amounting altogether to forty columns. The floor is of the same material; the roof is of moderate height. Part of it, and also the walls, are adorned by various faint pictures and representations in mosaic, which have the appearance of great antiquity. The chancel is immediately over what is called *the Cave of the Nativity*, which in the eyes of the monks possesses far more interest than all Bethlehem besides. The descent to the cave is by a flight of steps. The cave is ornamented with pictures and marble facings, and illuminated lamps. It is not very large, and the smoke of the lights and the profuse burning of incense during the masses which are here performed, with the want of circulation of air, render it not a very comfortable place of resort. Below *the Altar of the Nativity*, in the east of the grotto, there is the representation of a star, with this inscription:—*HIC DE VIRGINE MARIA JESUS CHRIST NATUS EST*. The Armenians, in their turn, have the use of the grotto as well as the Greeks and Romanists. Here also are shewn *the Place of the Manger*, which is now faced and raised with marble; and near it is *the Altar of the Magi*.

Adjoining the cave of the nativity are shewn *the Chapel and Sepulchre of the Innocents* slain by order of Herod, and a preserved tongue, which is set forth as a relic of one of the infants; the study of Jerome, who passed many years of his life at Bethlehem; the sepulchre which contained his body before its alleged translation to Rome; the sepulchre of his friend, the celebrated Roman lady St. Paula; and the sepulchre of the abbot Eusebius of Cremona, the disciple of Jerome, whom some have confounded with the ecclesiastical historian. The Church or rather Chapel of St. Catherine is to the left of the altar of the Church of St. Mary (Wilson, i. 390).

Within thirty or forty yards of the convent is the Grotto of the Virgin, where, the tradition is, she hid herself and her infant from the fury of Herod for some time before their departure into Egypt. The grotto is hollowed into a chalky rock; but this whiteness, it is alleged, is not natural, but was occasioned by some miraculous drops of the virgin's milk which fell from her breast while she was suckling it; and so much are the people possessed of this idea, that they believe the chalk of this grotto has a miraculous virtue in increasing women's milk, and it is said to be frequently taken by the females for that end (Maundrell, 91).\*

\* The following remarks by Maundrell are not unworthy of attention:—'I cannot forbear to mention an observation which is very obvious to all that visit the Holy Land, viz., that almost all passages and histories related in the gospel are represented by them that undertake to show where everything was done as having been done most of them in grottoes; and that even in such cases where the condition and the circumstances of the actions themselves seem to require places of another nature. Thus, if you would see the place where St. Anne was delivered of the blessed Virgin, you are carried to a grotto; if the place of the Annunciation, it is also a grotto; if the place where the blessed Virgin saluted Elizabeth; if that of the Baptist's, or that of our blessed

It is scarcely necessary to remark, that not the slightest reliance is to be placed on the accounts given of the localities as connected with the birth of Christ. They are unsupported not only by Scripture, but by anything worthy of the name of evidence.

The Bethlehem of the present day is a town, or rather straggling village, with one broad and principal street, pleasantly situated on the brow of an eminence, in a very fertile spot, which only wants better cultivation to render it what its name imports, *the house of bread*. It has gates at the entrance of some of the streets. The houses are solidly built, though not large. The many vineyards and olive and fig plantations round about show the industry of the inhabitants; and the adjacent fields, though stony and rough, produce nevertheless good crops of grain. The present inhabitants also employ themselves in carving beads, crucifixes, models of the holy sepulchre, and other similar articles in olive-wood, the fruit of the Doom palm, mother-of-pearl, and the like, in the same manner as the Christians of Jerusalem. Indeed, the neatest and most skilfully-wrought specimens of all these little articles come from Bethlehem. Dr. Robinson estimates the population of Bethlehem at upwards of 3000: the present inhabitants are all Christians (Robinson's *Res.* ii. 161).

Besides Bethlehem in the land of Judah, there was another place, as already hinted, of the same name in the tribe of Zebulun (Josh. xix. 15). The name occurs only once in Scripture, and the place had long been forgotten; but Dr. Robinson appears to have discovered it about six miles west of Nazareth. He says, 'It is a very miserable village. We saw none more so in all the country. We could find no trace of antiquity, except the name, *Beit Lahn*' (Robinson, *Res.* iv. 113).

BETH-PHAGE, a village near Bethany, probably about the foot of the Mount of Olives (Luke xix. 29); but its exact situation has not been ascertained (Wilson, i. 485). Here our Lord obtained the ass for his triumphal yet lowly entrance into Jerusalem (Matt. xxi. 1).

BETH-SAIDA. There appear to be two places of this name: 1. 'Beth-saida of Galilee,' 'the city of Andrew and Peter,' and also of Philip, another of our Lord's disciples (John i. 44; xii. 21). It lay on the shore of the Lake of Tiberias and was a fishing town; but its exact situation is unknown (Robinson, iii. 294). In common with Capernaum and Chorazin, it was the scene of many of our Lord's mighty works; but notwithstanding this high privilege, like them it repented not. Hence the fearful doom which he pronounced upon them (Matt. xi. 20-24). The sites of all these places are now unknown; their memorial has perished from the earth; and though our Lord, in the denunciation

Saviour's nativity; if that of the Agony; or that of St. Peter's repentance; or that where the apostles made the Creed; or that of the Transfiguration—all these places are also grottoes. And in a word, wherever you go you find almost everything is represented as done underground' (Maundrell, 114).

comp. with Matt. xiv. 13, 22, 34). There to be no later historical notices of the and its site is not now certainly known on, *Rev.* iii. 278, 308).

BETH-SHEAN, or BETH-SHAN, a city be- to the half-tribe of Manasseh west of dan (Josh. xvii. 11); but they did not, in the first instance, drive out the inha- therof, nor of other towns which were to them (Judg. i. 27). After the Philis- fanted Saul on the neighbouring moun- Gilboa, 'they fastened his body to the Beth-shan;' and when the inhabitants sh-gilead, which lay on the other side of lan, heard thereof, 'all the valiant men d went all night and took the body of l the bodies of his sons from the wall of in, and came to Jabesh and burnt them d they took their bones and buried them tree at Jabesh' (1 Sam. xxxi. 10-13; sa. xxi. 12-14). The only other men- Beth-shean in the Scriptures is as part strict of one of Solomon's purveyors (iv. 12).

the Babylonish captivity it received the Scythopolis, 'city of the Scythians,' by was known for several centuries. The 'this name has not been satisfactorily d; but whatever this might be, it was oy this name as early as the times of lacabæus. Even then it appears not been a Jewish city, for though Jews it, the Scythopolitans, as they are called, to have dealt lovingly with them, 'and l them kindly in the time of their ad- plainly implying that they possessed une authority in the city (2 Maccab. l). This was still the case at a much ied. About A.D. 65 the Scythopolitans uly massacred the Jewish inhabitants

iv. 328; Burckhardt's *Travels in Syria*, 343; Irby's *Travels*, 302, 303).

BETH-SHE'MESH. 1. A city on the north- west border of Judah. It belonged to that tribe, but was one of the cities assigned to the priests (Josh. xv. 10; xxi. 16; 2 Kings xiv. 11). The name Beth-shemesh signifies *the house of the sun*, and may have arisen from the Canaan- ites having here a temple to the sun. The kin- which carried back the ark from the land of the Philistines took the way to Beth-shemesh; and the men of Beth-shemesh having looked into it, the Lord 'amote of the people fifty thousand threescore and ten men' (1 Sam. vi. 10-15, 19, 20). The number of persons here specified is startling, and has not escaped the notice of in- fidels. It does not, however, appear likely that Beth-shemesh was a place which contained 50,000 inhabitants; nor could such a multi- tude of persons be guilty of the act here men- tioned. It was probably the act of at most only a few individuals, and to destroy such number- for the act of a few individuals would appear to be to confound the innocent and the guilty; (see Ezek. xviii.) Various ways of removing the difficulty have been proposed by commenta- tors; but most of them are quite unsatisfactory. Three MSS. of Kennicott's and two others read the three words signifying 'fifty thousand men.' The reading of the Syriac and Arabic versions is 5070 (Hales, ii. 304). The number stated by Josephus is only 70 (*Antiq.* vi. 1. 4.; though elsewhere he often has larger numbers, not smaller, than are found in the Hebrew text. The Septuagint, the Chaldee, and the Vulgate have the common reading. Though the external evidence is in favour of the received text, yet we cannot help suspecting that, as transcribers, in copying numbers, were particularly liable to make mis- takes, there may here be a corruption of the



on the west of this village there are the vestiges of a former extensive city; and though the materials have been chiefly removed, perhaps for building the more recent villages, yet enough remains to make it one of the largest and most marked sites which he had yet seen (Robinson, *Res.* iii. 19).

2. BETH-SHEMESH, a city on the frontiers of Issachar's lot; but whether it was the same that pertained to the tribe of Naphtali, and out of which they did not expel the Canaanites, is uncertain (Josh. xix. 22, 38; Judg. i. 33).

3. BETH-SHEMESH, a city in Egypt, the same as Aven or On (Jer. xliii. 13). [ON.]

BEYOND'. 1. On the other side of (Deut. xxx. 13). 2. Further than (Num. xxii. 18). To understand the signification of *beyond*, *on the other side*, or *on this side*, it is necessary to know where the sacred writer was at the time of writing. Thus, beyond or on the other side of Jordan, with Moses, who gave his finished books to the Israelites eastward of Jordan, signifies the west side of that river (Deut. iii. 25; xi. 30); while such as lived or wrote on the west of Jordan call the east side *beyond* or *the other side* (Josh. ix. 10; xiii. 8). The Hebrew word לְעֵבֶר ought sometimes to be rendered on *this side*, as Gen. i. 10; Deut. i. 1; Josh. xii. 7). *Beyond measure* is exceedingly (Mark vi. 51). To *go beyond and defraud* is to exceed the conditions of bargain and laws of honesty, or to transgress the rules of chastity and rights of marriage (1 Thess. iv. 6).

BIBLE, the name commonly given to that collection of books or writings which are received by us as the Word of God, and as the only rule of faith and manners. It has long been divided into two parts, commonly called the Old and New Testaments, or as some would render the words, the Old and New Covenants. But neither of these terms are appropriate descriptions of them. In fact, it is not easy to find an appropriate designation for them—the books of which they consist are so many and so various in their nature; yet as the present titles mislead no one, it may just be as well to retain them, at least in those languages in which they have been so long and so completely established.

The O. T. was originally written in Hebrew, the language of the people of God in ancient times, excepting a few passages, viz., Ezra iv. 8 to vi. 18, and vii. 12-26; Jer. x. 11, and Dan. ii. 4 to the end of chap. vii., which are in Chaldee, a dialect of the same language (Horne, *Introd.* ii. 2). The N. T. was written in Greek, the language which at that time was most extensively understood by the nations among which the gospel was then chiefly made known. These facts shew plainly that the Holy Scriptures were designed to be in the languages of the nations of the earth which may, at any particular time, constitute the church of God—a conclusion, indeed, which is involved in their very nature and design.

The O. T. is generally understood to have been written originally in what is now called the Samaritan character. It was long said that Ezra, after the return of the Jews from Babylon

introduced the Assyrian square character, which is now found in all existing MSS. and all printed copies, but for this there is no proper historical evidence; and it is now the more prevailing opinion among learned Hebraists, that the change was not made all at once, but was the gradual work of time (David. *Bib. Crit.* i. 20, 33). Hupfeld places the adoption of the new character in the 1st or 2d century after Christ; but whether it was of Assyrian or Syrian origin scholars are not agreed (Horne, *Introd.* ii. 16, 17).

The Hebrew alphabet was deficient in vowel letters; but that defect was supplied by what are called vowel-points, which mark more precisely the pronunciation of the words, and help to show their signification. The vowel-points were long a subject of great controversy among the learned. Some maintained that they were coeval with the consonants, or at least with the time of Ezra and the Great Synagogue. The great advocates of this opinion were the Jews of the middle ages, the two Buxtorfs, father and son, and many other learned men. The antiquity of the vowel-points was first called in question in the beginning of the 16th century by Elias Levita, a German Jew: Capellus, a Protestant divine and professor of Hebrew at Saumur, was the first to demonstrate their modern origin, in a work published at Leyden in 1624. The question may now be held as settled. The Talmud, the more ancient part of which, called the Mishna, is supposed to have been reduced to writing in the first half of the 3d century of the Christian era, does not contain even the incipient features of a written vowel system: all the expressions which have been supposed to refer to it need only to be rightly explained, and they will be found to involve the absence of vowel-points and accents. Jerome, who flourished in the 4th and 5th centuries, and who paid particular attention to the state of the Hebrew text, shews by his writings that he was not acquainted with the present vowel-points. He never mentions them, and whenever he has occasion to describe words, his descriptions refer to consonants alone. It is also a very remarkable fact, that the vowel-points are to be found only in MSS. made for private use: they are not found, even to the present day, in the rolls made for reading in the synagogues. Now, considering the scrupulous care which the Jews exercised over their sacred books, it is altogether inconceivable that this would have been the case if the points had originally formed a constituent part of the language. It is not easy to say who were the inventors of them, or when they were invented. The common opinion is, that they were the invention of the Masoretes of Palestine, particularly of the celebrated Jewish academy of Tiberias. The system was probably not fully developed at once, but was a gradual process, carried forward perhaps in successive centuries, particularly from the 6th to the 10th or 11th centuries of the Christian era, by the learned Jewish doctors, till it was fully and finally fixed on its present basis. It is of very considerable value, not only as a guide to the pronunciation of the words, but as a help to the understanding of their meaning. It is true it is only the repre-

obviously imperfect, for there is no historical books, though their number is considerable. These were included for the Pentateuch, but partly also for the Prophets. The arrangement appears to have been made on no manner of principle.

The *Law* comprehended the Pentateuch, five books of Moses. When that was divided into five books is not known. The *Prophets* were divided into the *former* prophets including Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, twelve Minor Prophets. The *Hagiographa* contained the Psalms, Proverbs, Job, Solomon, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

The Jews themselves were not agreed as to the arrangement of the Scriptures. The Talmudists and the Masoretes each a different order. The Masoretic text is that found in our present Hebrew Bible. *Bib. Crit.* i. 56; Horns, *Introd.*

Every book which has descended from modern times there are found readings; and the number of these will, be in proportion to the antiquity of the work, and to the frequency of its use. If this principle be applied to the Scriptures, it will afford us a comment, *a priori*, against the accuracy of the present text. As no other writings can claim in respect of antiquity, and none except the N. T. was ever so frequently transcribed, we might naturally expect various readings of the different portions to be numerous. Nothing short of this, and that happening in the case of a scribe, however ignorant or careless

Another source of error in the Hebrew text arose from the Jewish transcribers not dividing words at the end of lines when the space would not contain the whole, as is customary with us both in writing and printing. When the space at the end of a line was too small to contain the next word, they added letters to fill it up. These supernumerary letters were generally the initial letters of the following word, though it was written entire in the next line. Ignorant and careless transcribers, however, sometimes took them into the text. On the other hand, transcribers sometimes suspected the existence of supernumerary letters when they did not really exist, and in consequence of this left out part of the genuine text. From the united operation of so many causes, there could not fail to arise, in the course of ages, an immense number of various readings in the text of the O. T. (*Journ. Sac. Lit.*, Jan. 1852, p. 251).

To the text of the O. T. learned men among the Jews directed much attention even from an early period. They examined it very minutely, and made numerous remarks in regard to it. They were first transmitted by oral tradition, and were afterwards committed to writing. Hence the name Masorah (tradition) was applied to the collection, and Masoretes to the persons who contributed to form it. The greater part of it concerns the text, prescribing means by which it might be kept free from change or corruption. Part of it is older than the Talmud; but after the composition of that work, the remarks increased from age to age, till, about the beginning of the 8th century, the scattered observations were collected and put together by the learned Jews of the academy of Tiberias. Such was the origin of what is now called the written Masorah. From time to time new remarks were added; so that the Masoretes were, properly speaking, a succession of learned

the word **not**, occurs three times, and in how many it is found twice. It also refers to many of the errors which existed at the time the notes were made in the copies of the Jewish Scriptures; how frequently particular words occur throughout the Bible, without specifying the places; and even how frequently they occur at the beginning, in the middle, or at the close of a verse. That this work is a stupendous monument of industry and patience is undeniable; but it utterly failed in effecting its main object—the preservation of the text from corruption or change. The principal value of the work, according to Buxtorf, was ‘to number the letters, words, and verses, so that nothing might at any time be added, subtracted, or changed.’ But to say nothing of the errors, contradictions, and imperfections of the work itself, ‘it was not possible,’ as Walton well observes, ‘to make a correct calculation of the words, or at any rate of the letters, when human industry never could produce a single copy of the Scriptures in which some letters were not deficient or redundant. And as the Eastern MSS. of the Bible read Adonai and the Western read Jehovah, how is it possible to know which reading the Masoretes followed?’ Indeed, as different MSS. must have been used by them in making their remarks and calculations, and as no two MSS. are ever exactly alike, it must have been utterly impossible to turn their notes to any manner of account; and as for their calculations, these were so extended and so minute that no one could have any confidence in their accuracy. But the utter uselessness of the Masorah as a safeguard of the text is demonstrated by the simple fact that thousands on thousands of various readings are found at this day in the Hebrew MSS., though all of them were written since it came into being (*Journ. Sac. Lit.*, Jan. 1852, p. 253).

But though a great part of the Masorah is pure trifling, still it is not without its uses. ‘A few portions,’ says Dr. Davidson, ‘are valuable. In it we meet with very ancient readings belonging perhaps to MSS. as old as the beginning of the Christian era. It assists us also in judging of modern MSS. Indeed, it is almost the only ancient text which enables us to do so. Yet it did not purge the text from former errors; neither did it preserve it from subsequent corruption. It contributed to both these ends, but it did not accomplish either. After all reasonable deductions and qualifications, we are disposed to regard the Masorah as a valuable and useful work—one that tended in no small measure to the genuineness and integrity of the text. Without it the O. T. Scriptures would have been in a much less satisfactory condition than they are’ (David. *Bib. Crit.* i. 128).

In this manner was the Hebrew text brought in the course of successive centuries into a certain normal state called the *Masoretic* text. It was finally fixed about the 11th century, few alterations of importance having been made on it afterwards. Such was the estimation in which it was held by the Jews that it was reckoned the only correct text. The ancient MSS. fell into disuse, and were allowed to perish; and the Masoretic copies, furnished with vowels

and accents, came into general use (David. *Bib. Crit.* i. 131).

After the invention of printing it was of course wished to publish the Holy Scriptures in the original languages. The Psalter was the first part of the Hebrew Scriptures which issued from the press. It was printed in 1477, probably at Bologna. The text was very incorrectly printed, with many abbreviations and omissions, and bore all the marks of a first rude attempt at printing Hebrew.

The Pentateuch was printed for the first time in 1482 at Bologna, with the Targum of Onkelos and the Commentary of Salomon Jarchi or Rashi. The volume is of the large folio size, and the leaves of glazed paper. This volume is thought to exhibit a beautiful specimen of early printing. The text is very correct.

Other portions of the Hebrew Scriptures appeared in the course of a few years; and in this way all the parts of the O. T. were printed before a complete and uniform edition of the whole issued from the press.

The first entire copy of the Hebrew Scriptures was published at Soncini in 1488, in a folio volume. This edition is very scarce.

Hitherto Jews only had been occupied in editing editions of the Hebrew Scriptures; but early in the 16th century Christians engaged in labours of the same kind, and from that time the editions which were printed were sometimes the work of the one and sometimes of the other, and sometimes the result of the labours of both.

The edition in the Complutensian Polyglott first claims our attention. This great work was executed under the auspices and at the expense of Cardinal Ximenes, who procured MSS. and got learned Jews who had embraced Christianity to superintend it. It was printed at Complutum, or Alcalá, in Spain; and it has at the close the date 10th July 1517—the year of the commencement of the Reformation by Luther; but though the whole work was then printed, it was not published till 1522. This work consists of six parts: the first four contain the O. T., viz., the Hebrew text, with the Targum of Onkelos, the Septuagint, and the Vulgate, in three columns; the outer column containing the Hebrew text with points but not accents; the middle one the Vulgate; and the inner the Septuagint, with a Latin translation. The Targum of Onkelos, with a Latin translation, is in two columns at the foot of the page. The Hebrew text was taken from seven MSS., but what they were is not now known.\*

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\* This was the first Polyglott edition of the entire Bible. There were other three great Polyglotts: 1. The Antwerp Polyglott, 1569–1572, in 8 vols. folio, of which Arias Montanus was the chief editor; 2. The Paris Polyglott, 1645, in 10 vols. folio, edited by Le Jay; 3. The London Polyglott, 1657, in 6 vols. folio, edited by Walton. This Polyglott was followed by Castell's Heptaglott Lexicon in 2 vols. folio, which is a common accompaniment of it.

To these great works we may add the following: 1. The Polyglott by Reineccius, Leipzig 1750, in 8 vols. folio. 2. Bagster's Polyglott, in

first editions were sent forth from the press in 4to and three in folio. The first edition appeared in 1518, a year before the Complutensian Polyglott was printed, years before it was published. But of far more importance than these were the editions which issued from the same press. The first of them appeared also in 1518, a year in which the first 4to edition mentioned was printed. It was in folio, in parts or volumes, and contained, besides the Hebrew text, the Targums of Onkelos and of Jonathan Ben Uzziel, and Commentaries of the Rabbis, etc. etc. It was a valuable edition and was printed in an elegant type. It is now rare. Bomberg afterwards published other two rabbinical editions, which are of great value.

At this time numerous editions of the Scriptures, of every form and size and in every language, were printed in Italy, in France, in Switzerland, in Germany, in Holland, in the Low Countries, and in England. In no edition of the Hebrew Bible has there been such a printed.

editions of Athias, published at Amsterdam in 2 vols. 8vo, 1661 and 1667, were distinguished for their beauty, and were also very valuable.

They were the basis of several editions followed, among others of Van der Hooght's edition, 8vo, published at Amsterdam and in 1705. This edition has always been distinguished for the beauty and distinctness of its type and the accuracy of its text.

Of greater importance was the edition published at Halle by J. H. Michaelis, in 8vo, in 1720. In the preparation of this

collation of MSS., great numbers of which were lying unexamined in the libraries of Europe, nor of the other sources of various readings; and consequently no good critical edition or pure text had yet been produced which was worthy of the confidence of scholars.

The first person who seemed to have a right apprehension of the edition required, and who did much towards its accomplishment, was a learned Jew of Mantua, Salomon Norzi, in the early part of the 17th century. Having collected as many printed Bibles as he could obtain, with correct MSS. of the text and of the Masorah; having also consulted the Talmud, the Midrashim, and the Commentaries of the most learned Rabbis; he drew up a copious and learned Commentary on all the books of the O. T., the fruit of many years' labour. He did not, however, see the results of his learned labours printed. It was not till about 116 years after the completion of his work that it was published at Mantua in 1742, in 4 vols. 4to, by a rich Jewish physician, Raphael Chayim. The editor, Raphael Basili, inserted some annotations of his own in the critical Commentary of Norzi, and added others at the end of the volumes.

At length, about the middle of the 18th century, Dr. Kennicott of Oxford published two dissertations on the state of the printed text, the object of which was to show the necessity of an extensive collation of Hebrew MSS. of the O. T., with a view to its correction. Having met with public encouragement to undertake such an edition as he proposed, he and his fellow-labourers, the chief of whom was Professor Bruns of Helmstadt, collated 694, including MSS., editions of the Hebrew Scriptures, and rabbinical works, particularly the Talmud. Many of these were wholly collated; others were consulted only on select passages. The fruits of their labours appeared in 2 vols. folio, Oxford 1776 and 1780. The text was Van der Hooght's without vowel.

some folio, London 1831. It consists of pictures in nine languages, four on each in Hebrew the Samaritan Pentateuch

spects superior to Kennicott's, was published by De Rossi, professor of Oriental languages at Parma, in 4 vols. 4to, from 1784 to 1788, and in 1798 a supplemental volume was published, containing further materials from new sources. The text with which his materials were compared was Van der Hooght's, but he did not print it. This immense collection of various readings was made with marvellous industry and singular care. There is greater accuracy in the collations, and a better judgment in such matters than in Kennicott; but still it is doubtful whether De Rossi is entitled to be held as a consummate critic. His theory of criticism is not sound; his principles and canons are defective or erroneous. The readings generally are of the same description as Kennicott's. There can, however, be no doubt of the superiority of De Rossi's to every other collector of various readings. His collection stands at the head of all similar works before or since.

Several editions of the Hebrew Scriptures have since been published, containing selections of the more important various readings, particularly that of Jahn, professor of Oriental languages in the university of Vienna, in 4 vols. 8vo, 1806, which contains readings from the collations of Walton, Kennicott, and De Rossi, and also of Grabe, Montfaucon, and Holmes; but a critical edition of the O. T. similar to the critical editions we have of the N. T. is still a *desideratum*. The labours of Kennicott and De Rossi remain nearly where they left them, though there is no question that a revised text of the Hebrew Bible is far more necessary than there was of the Greek Testament—the former being in a much less satisfactory state than the latter. It is a reproach to Biblical criticism that this great field has been so long neglected and that it is still allowed to lie waste\* (David. *Bib. Crit.* i. 37, 370; Horne, *Introd.* iv. 674).

\* Though there is little likelihood of our soon obtaining a satisfactory text of the Hebrew Scriptures founded on the collections of various readings which have already been made, or which may yet be made, yet two attempts have been made to provide some substitute for it which may in the meanwhile be found useful. The one was by the Rev. George Hamilton, rector of Kilmorgh, in a work entitled 'Codex Criticus of the Hebrew Bible, wherein Van der Hooght's text is corrected from the Hebrew MSS. collated by Kennicott and De Rossi, and from the ancient versions; being an attempt to form a standard text of the Old Testament.' London 1821. The other is by the Rev. Samuel Davidson, D.D., and is entitled, 'The Hebrew text of the Old Testament revised from critical sources; being an attempt to present a purer and more correct text than the one of Van der Hooght, by the aid of the best existing materials; with the principal various readings found in MSS., ancient versions, Jewish books and writers, parallels, quotations, etc. etc.' London 1855.

Since the collations of Kennicott and De Rossi were made, another has been made, but a much smaller one, by Pinner, at Odessa. But though the number of MSS. which he examined was few, the antiquity of most, and the singu-

The following are the principal sources from which various readings may be derived with a view to the correction of the text of the O. T.

1. *Hebrew MSS.*—It is matter of deep regret that after the formation of the Masoretic text, the old MSS. should, as already mentioned, have been neglected and allowed to perish. There are now no MSS. older than the tenth and eleventh centuries, and even these are rare. The age of MSS. is not always indeed a certain criterion of their value, nor of their weight as an authority. It may happen that a MS. 500 years old may have been transcribed from one of 800; while another 600 years old may have been taken from one of only 700. In determining the value of a MS. it is necessary to judge of it by its own text, according to the acknowledged principles of criticism.

It is, however, to be remarked that, with a few exceptions, all known MSS. belong to one family—the Masoretic recension. There are indeed some few MSS. the writers of which occasionally preferred readings found in more ancient codices which were extant in their day to the Masoretic text. Great value attaches to their readings (David. *Bib. Crit.* i. 131, 343; *Journ. Sac. Lit.*, Jan. 1852, p. 256).\*

2. *Samaritan Pentateuch.*—The modern Samaritans who inhabit Nablous, the ancient Shechem, possess copies of the Pentateuch in the old Hebrew character which was in use before the square Chaldee character was introduced after the Babylonish captivity. Its authority was formerly reckoned by some critics very high; but Gesenius, one of the greatest Hebrew scholars of modern times, has, after a very able and minute examination of the Hebrew and Samaritan texts, proved incontestibly that little weight is to be attached to the Samaritan text as a critical authority, and that it would be unjustifiable to use it much or generally as a source of correction of the Pentateuch. There may be a few passages in which the Samaritan text is preferable to the Hebrew, particularly where it is supported by internal

ilarity of some, render his descriptions important and interesting. The oldest MS. collated by De Rossi belonged, as he supposes, to the 8th century; the oldest in Kennicott's collation belonged to the 11th. But in Pinner's, one is dated in the 6th century, A.D. 580; two are dated in the 9th century; and two in the 10th (Horne, *Introd.* ii. 97).

A MS. at Odessa, examined and described by Pinner, reveals the existence of a vowel-system different from the Masoretic. In it the points, with one exception, are all *above* the letters, and their forms are unlike those of the usual vowels. It represents the vocalisation developed by the Jews of Babylon; but though different from the Palestinian development, it may be traced back to the same simple basis (*ib.* ii. 21).

\* Even the Jews in China, who had been long settled there, had nothing but Masoretic copies. Since 1850 almost all their MSS. have been bought, and are now in London, both synagogue rolls and others. In 1851 fac-similes of parts of them were published at Shanghai, from which it appears that the text is Masoretic (Horne, *Introd.* ii. 97).



was made in Egypt by Alexandrian Jews for their own use. The translation bears on it unmistakable evidence that different versions were executed by different persons, hence it is not improbable that it was made at different times. The Pentateuch is the best translated; that part of it far surpasses the other portions in accuracy. Many of the other books are differently translated, though even among these there is considerable variety. Some of them appear not to have been composed either of the Hebrew or of the Greek. These facts it is of importance to collect, because the generality of references to the Septuagint, appear to be as one work, and as being throughout of the same authority, which is very far from being the case. *David. Bib. Crit.* i. 163, 180; *Journ. of the Bible* July 1855, p. 309. For the various views of the making of this translation, see reader to Prideaux, *Connect.* pt. ii.

It must be added, that the text of the Septuagint is in a very corrupt and uncertain state, so that it is often scarcely possible to ascertain what was the original text of the translators. *Sac. Lit.* July 1855, p. 812.

The principal MSS. of the Septuagint are the Vatican and the Vatican. The Alexandrian, in the British Museum, was edited by Tischendorf, 4 vols. folio and 8 vols. 8vo, Oxford, 1826-1830. The best edition representing the text is that of Dr. Holmes, containing a collation of various readings, in 5 vols. 8vo, 1798-1820. This is the most accurate edition, and the most important of the kind. (Horne, *Introd.* iv. 723). Various editions of the Septuagint follow, the best, originally published in 1518, or a first published in 1587. The Vati-

can from Babylon, the Hebrew language having ceased to be spoken and understood by them, paraphrases came to be given of their sacred books in the Chaldean dialect, in order to enable them to understand them. To these paraphrases, when written, the name Targum was given. Of these, the Targum of Onkelos on the Pentateuch has always been much valued by the Jews, and it is truly valuable. It is more of the nature of a version than of a paraphrase. When it was written it is difficult to determine; but it was commonly supposed to have been before the Christian era, though some have assigned to it a later date. Various editions have been printed of it.

The Targum of Jonathan Ben Uzziel contains the Prophets, i.e., according to the Hebrew arrangement: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is more of an interpreter and paraphrast than Onkelos; and it cannot be denied that his interpretations are often arbitrary and incorrect, and sometimes even absurd. In general, however, he translates literally and faithfully where the text does not require paraphrase, particularly in the historical books. Various editions of it have also been printed.

The text from which the Targums of Onkelos and Jonathan were made appears not to have differed much from the present Masoretic text.

There are several other Targums, as the Targum on the Pentateuch by the pseudo-Jonathan, and the Jerusalem Targum; but they are all greatly inferior to those of Onkelos and Jonathan Ben Uzziel, and are of little use as regards the criticism of the text (*David. Bib. Crit.* i. 226, 229, 232, 234, 236, 237, 239). For a fuller account of the Targums we refer to Prideaux, *Connect.* pt. ii. 618-645).

These are the chief sources of various readings

be entirely discarded as a source of Scriptural readings. In this the best critics are now very much agreed. There are no doubt many passages, especially in the Hebrew Scriptures, which are unquestionably incorrect. This is probably often the case in regard to numbers which are so large as to be scarcely credible, and also as to names and genealogies, and to different and contradictory statements which are made as to the same persons and events. It has been common to explain away these things; and though many are ready to receive any explanation that is given of them, yet the difficulties are seldom removed by such arbitrary methods of exposition; and we can no longer shut our eyes to their existence, or betake ourselves to the stale shifts which once sufficed to force them into harmony. Now it is precisely in such passages that the materials for correction are often most meagre. In some there is not a single various reading, either in MSS., versions, or otherwise. But though a reading should be obviously false, it should by all means be allowed to remain until it can be corrected by adequate evidence, if that shall ever be found. Conjectural criticism is, at the best, a very uncertain means of correcting the text, and may very probably only substitute one error for another, while it at the same time tends to stifle further inquiry. Even when exercised by such distinguished Hebraists as Cappellus, Michaelis, Houbigant, Kennicott, Lowth, and others, it has generally proved an utter failure, and has often altered unnecessarily or corrupted the text. It is better, we apprehend, to run no such risks, but to leave manifest errors to remain as they are, with the general acknowledgment that the text, particularly the Hebrew text, is often erroneous, especially in regard to such points as those now referred to (David. *Bib. Crit.* i. 374).

As the church of the living God was established among the Hebrew nation, the books of the O. T., which were originally given for its instruction, were in the Hebrew language. But as the gospel was designed for all nations, the N. T. was in Greek, a language which was understood not only in Greece and in Asia Minor, but to a considerable extent in Italy, in Egypt, and even in Palestine—more extensively, in fact, than any other then known language. Even as regards the Jews, the N. T. being written in Greek was not unsuitable, for great numbers of them, when the books composing it were written, were settled in countries where that language was understood and spoken; and they had long been accustomed to make use of the Septuagint version of the O. T. In fact, Greek was the language which, in most cases, was best understood by both the writers and the readers originally and more immediately addressed. Epistles to the inhabitants of Galatia, Ephesus, Colosse, Philippi, and Thessalonica, to Timothy, Titus, and Philemon, from a native of Tarsus, could hardly be expected to be in any other language than Greek. The same may be said of the Epistles of Peter, which were addressed to the strangers in various parts of Asia Minor, who had no other language in common than the Greek; and a similar obser-

vation may probably be extended to those to whom James addressed his Epistle. The native language of Luke, as well as of Theophilus, to whom he addressed his Gospel and the Acts of the Apostles, appears also to have been Greek. The Revelation of John was originally addressed to the Seven Churches in Asia Minor, and his gospel, and epistles were also, in all likelihood, directed to persons speaking the Greek language. But it is further worthy of notice, that while the Greek language was specially adapted for being the medium of a revelation from God, the Hebrew language was about to cease to be fitted for such a purpose, in consequence of the destruction of Jerusalem by Titus, and the entire dispersion of the Jews which resulted from it. If the books of the N. T. had been written in Hebrew like the O. T., or in the Syro-Chaldaic, which had now become vernacular in Palestine, the arrangement would have been not only very restricted, but of very temporary use. The Jews, becoming now scattered among the nations, must ere long have lost their vernacular tongue, and adopted that of the countries in which they were exiles (Horne, *Introd.* iv. 11; Michaelis, *Introd.* ii. 100).

The Greek of the N. T. is not pure classical Greek. It has been called the Hellenistic dialect, i.e., the dialect used by the Jews who dwelt among the Greeks. It corresponds a good deal with the Greek of the Septuagint. The words are sometimes used in a different sense, and a different construction from what they are by classical authors. It abounds in Hebraisms and ungrammatical constructions. The peculiarities of thought also often give rise to a peculiar use of words, as *δικαιοσύνη*, *righteousness, justification*; *δοκαιοῦσθαι*, *to be justified*; *πίστις*, *faith*; *πιστεύειν εἰς Χριστόν*, *to believe in Christ*; *κλητός*, *called*; *ἐκλεκτός*, *elect, chosen*; *ἄγιοι*, *saints*. There are also a few Syro-Chaldaic words, as *ἄββᾶ*, *father*; *μαμωνᾶ*, *mammon*; *μαρὰν δθᾶ*, and various other peculiarities (Horne, *Introd.* iv. 12).

The books which compose the N. T. were not all collected into a volume, nor were they even all acknowledged as canonical until after a considerable time. Marcions' list is the first we meet with in history. Whether any collection has preceded his time is not now known; but it is probable there was. It consisted of ten Epistles of Paul—viz., one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, and one to Philemon; to which he added the *εὐαγγέλιον*, apparently a mutilated Gospel of Luke. This was about the middle of the 2d century. Other books were added from time to time, viz., the gospels of Matthew, Mark, and John, the Acts of the Apostles, the two Epistles to Timothy, the Epistle to Titus, the First Epistle of Peter, and the First Epistle of John. The whole of the above were brought by Irenæus from Western Asia to Lyons in France, about 170. Origen, who died about 253, affirms that the whole Catholic Church received the four Gospels, the Acts of the Apostles, the thirteen Epistles of Paul, and the first Epistles of Peter and John.

Previous to this time the collection of books

the books now named had been known to—probably looked upon as authentic—by some in all countries where they were known; but they were not commonly as of like authority with the other formerly mentioned. Afterwards, however, they were all, some earlier and some later, introduced into the number of the canonical books, in the middle of the 4th century, or soon after, when the collection was definitively settled as canon, and it may be held to have been about that time (*David. Bib. Crit. ii.*

The Greek Testament was not printed so early as the Hebrew Scriptures. An edition of the Gospels was published so early as 1450; and about 80 years from the original introduction of printing before the entire Greek Testament was printed. The first portion of the New Testament which was printed consisted of the thanksgiving hymns of Mary and Luke I., appended to a Greek Gospel published at Venice in 1486, in 4to. It consisted of the first six chapters of the Gospel of John, edited by Aldus Manutius. In 1504, in 4to; and in 1514 the entire verses of the same Gospel were printed at Tübingen (*Horne, Introd. iv. 117*). The first printed edition of the Greek Testament was contained in the Complutensian Polyglot, as already mentioned, was printed at the expense of Cardinal Ximenes. Besides the Greek text, it contained the Vulgate version, and was entitled 'Novum Testamentum grece et latine in academia complutensi noviter impressum.' It was the first part of the work printed, and a subscription at the end of the edition gives the date of its completion at January 10, 1514. Of the MSS. used in the preparation of this edition of the Greek Testament we have little information. In the

their antiquity and value. He did not, indeed, confine himself entirely to them; he also made some use of the Fathers and of the Vulgate for correcting the text, and even of critical conjecture. From all this it is evident that the text cannot possess much value, especially as he spent little time upon the work, it having been finished in ten or eleven months from the time it was first proposed to him. He might, therefore, well say of it, 'Præcipitatum fuit verius quam editum.'

Erasmus afterwards printed other four editions of this work. Into the second and third he introduced numerous alterations, and a few more into the fourth and fifth. Many of the changes were to the better; but some also were to the worse, particularly the introduction into the text of 1 John v. 7, and that on very insufficient authority (*Tregelles, Text of N. T. 19*; *David. Bib. Crit. ii. 106*).

The next editors after Erasmus who advanced the text of the Greek Testament were Robert Stephens and Theodore Beza, both of whom published several editions of it, and made use to some extent of MS. authorities in amending or altering the text; but critical collation was then but little understood, and neither of them made that use of their materials which they might have done.

Next, as regards the text, came the editions of the Elzevirs, printers at Leyden. Their edition of 1633 became on the Continent the *Textus Receptus*, or received text: the editor, however, does not appear to have made use of any Greek MSS., for all its readings are found in either Stephens' or Beza's editions. In England Stephens' folio edition of 1550 has been commonly followed. The *Textus Receptus* of this country and that of the Continent are therefore not quite the same (*Tregelles, Text of N. T. 30, 32, 34*).

of the Fathers, but few of them accurately edited' (Griesbachii *Nov. Test.* i. 33).

From the statements now given, it will not be difficult to estimate the value of the commonly received text. The more closely the original sources from which it was taken are examined, the less reliable is it found to be. The materials in the hands of the early editors were both scanty and of small value. Such as they were, they did not even make the best use of them. They took no pains to ascertain their age and value; they did not thoroughly collate them; they did not give all their readings; they were very negligent in citing them. Indeed, they had properly no critical principles by which they were guided. Nor is all this to be wondered at. Criticism was then but in its infancy, and it is nothing more than what might naturally be expected.

The Greek text of the N. T., however, soon became, as it were, stereotyped in men's minds, so that the readings originally edited (often on very insufficient authority) obtained a kind of prescriptive right, and many were prepared to stand up for, or at least to give the preference to, readings contained therein, on no other ground than that they were and had been long there. It may well be matter of wonder that the early text should still be upheld as possessing preferable claims to all that has been more recently published, though founded on a far more extensive and more careful induction of evidence, and a much more thorough understanding of the principles of criticism—in fact, of the whole subject (David. *Bib. Crit.* ii. 113, 115; Tregelles, *Text of N. T.*, 29, 35).

To determine the text of the N. T. is, no doubt, often a matter of great difficulty, yet we need not despair of bringing it back to nearly its original purity, at least in all material points. It is worthy of observation that we possess far more ample materials for restoring the text of the N. T. than for restoring that of any other work of antiquity, the sources of evidence being much more numerous, more ancient, more various, and more trustworthy. There are three main sources from whence various readings may be derived with a view to this end—Greek MSS., ancient versions, and quotations from the Fathers.

1. GREEK MSS. Manuscripts of the Greek Testament are commonly divided into two classes, uncial and cursive; the former being written in capital letters, without any connection between them, the latter in small letters, running on continuously, and being often joined together. The oldest copies are written in uncial letters, and are by much the most valuable. The cursive style of writing came into use in the 9th century. The oldest known MS. of this class has the date of 890. In the 10th century this style of writing became general. The use of uncial writing was not given up at once, but continued to be employed long after for certain church books (Horne, *Introd.* iv. 25; David. *Bib. Crit.* ii. 262, 267).

Few MSS. contained originally the whole N. T.; but the two most ancient and most valuable uncial codices, commonly called the Vatican and the Alexandrian, contained both. Both contained also, as already mentioned, the Sep-

tuagint. Most, however, even of those which were once complete, are no longer so. The greater part of MSS. are more or less mutilated, wanting leaves, or still larger portions, in the beginning, the middle, or the end. Even the Vatican and Alexandrian MSS. are both now imperfect. This, indeed, is the case of nearly all the uncial codices. Many MSS. contain only portions of the N. T., as the Gospels, the Epistles of Paul, or even the Apocalypse or the Acts alone. The MSS. of the Gospels are by far the most numerous; next to them are the Epistles of Paul; the fewest are of the Book of Revelation. It is very necessary to attend to the chasms of MSS., lest they should be quoted for or against particular readings in places where they are defective.

We do not find any copies of the N. T., or of separate parts of it, in the form of rolls, as was common with the books of the O. T. They are of the same forms as books in modern times, and of similar sizes, folio, quarto, duodecimo. Of what materials the earliest MSS. were made we do not certainly know, but probably it might be of the papyrus, which, however, was a frail and perishable article. In the 4th century the skins of animals, or parchment, had come into its place. In the 10th century cotton paper came into use, and it afterwards gave place to paper made of linen rags. This was the material on which the later MSS. of the N. T. were very generally written.

Sometimes MSS. were ornamented in various ways, as articles of luxury and show. Costly skins were procured for the purpose, and the writing was elegantly executed. The skins were dyed purple; the letters were adorned with gold and silver. Chrysostom refers to wealthy individuals who were ambitious of possessing splendid copies of the Scriptures. Few such MSS., however, have come down to the present time, and the fragments that do remain shew little of the purple dye, or of the silver and gold wherewith the letters were ornamented. In more ordinary copies, gold and silver colours were applied merely to the initial letters. The commencement of a new book was also frequently ornamented in the same way.

In very ancient MSS. there was no division of words, and no punctuation. The words ran into one another, just as in speaking our words run into each other. Probably, to readers in ancient times, this might rarely create any indistinctness or uncertainty as to a writer's meaning, just as our way of speaking seldom leads to any misunderstanding of a speaker. But to us, who are unaccustomed to read books which are thus written, there is the appearance of great indistinctness and uncertainty. Sometimes, indeed, it gives rise to differences of interpretation by critics; some reading words by dividing the letters in one way, while others form other words by reading them in another way; and some read words as part of a former sentence, while others take them as commencing that which succeeds.

The following are a few of the most valuable uncial MSS.:—

a. The Vatican MS. consists of one volume, and contains both the Greek version of the O. T. by the Seventy, and the N. T., but it is not

admitted that it was written in the 4th, or at latest in the beginning 5th century. Dr. Tregelles seems inclined to award it a still higher antiquity, for 'How much older it may be than the 4th century we have no means of knowing.' Scarcely anything is known of its origin, and it is on internal and palaeographical grounds exclusively that the general estimate which prevails among scholars of its antiquity has been attained. There is no belief that it was in the Vatican in 1533, and still further back, in fact when it was originally obtained, or since it came, there is no account (*Brit. Mus. Review*, Jan. 1859, p. 147).

Several collations had been made of it, but they were partial, and were not always correct; they not unfrequently differed from each other. The MS. was so jealously guarded that with extreme difficulty permission was obtained to examine its readings. Horne was allowed to inspect only a few passages. Tregelles was not allowed even

to see it, in 1857, there appeared a work of the following title—*Vetus et Nova Testam. antiquissimo Codice Vaticano*. It was edited by Cardinal Mai, and was in five volumes quarto. But, after all, we cannot yet say that it is in possession of the N. T. according to the Vatican MS. This edition is probably not free from imperfection and inaccuracy in the history of critical works. Indeed, the Vatican MS. can scarcely yet be said to be known. In many cases where, in the opinion of the editor, the transcriber had fallen into an error, where the MS. from which he copied gave a reading not considered genuine, the text is altered. Verses or passages wanting in the MS. are supplied in the printed edition.

the Corinthians, and a fragment of the second, which, however, is deemed spurious. In some places of the N. T. it is defective, as at the commencement of Matthew's Gospel, for it does not begin till chap. xxv. 6. It also wants from John vi. 50 to viii. 52, and from 2 Cor. iv. 13 to xii. 6. There is an Arabic subscription of a comparatively modern, yet not recent date, which states that it was written by the martyr Thecla, but on this no reliance can be placed. The age of this MS. was once much contested, some assigning it to the 4th century, others to the 5th or beginning of the 6th. Tregelles says, if we assign it to about the middle of the 5th century, or a little later, we shall probably not be far wrong. It is probable Egypt was the country in which it was written. There can be no question that the scribe or scribes who wrote this MS. were careless in their work. The orthographical mistakes are numerous; so also are the omissions. There are a great number of corrections. Many things have been scraped out with a knife, or washed with a sponge. Erasures, single letters omitted, and then written above, are by no means rare. If there was a reviser distinct from the original scribe, he was equally careless in his department of the work; his corrections are sometimes inserted in the wrong place. Yet, notwithstanding these and other defects, the Alexandrian MS. is a very valuable codex. Its antiquity is great, and its readings are entitled to considerable regard, especially as they agree generally with other very ancient authorities. Of all the uncial MSS. which we have, it contains the N. T. most entire. No other Greek MS. of the oldest class contains the Apocalypse complete (Horne, *Introd.* iv. 152).

The N. T. of this MS. was edited in facsimile by Weide in a folio volume, London 1786; and the O. T. was also edited in fac-



lated into Greek. It is on vellum of the folio size, and the writing is elegant. It contains some portions of the O. T., and a considerable part of the New, and consists of 209 leaves, 145 belonging to the latter, and comprising near two-thirds of the text. It is supposed to belong to the 5th century, and to have been written in Egypt (Horne, iv. 166).

In 1843 the text of the N. T., as contained in this MS., was edited by Tischendorf, and in 1845 the fragments of the O. T. were, in like manner, published by him (Tregelles, *Text of N. T.* 130).

d. The Cambridge MS. formerly belonged to Beza, and was long named after him, but in 1581 he presented it to the university of Cambridge, where it still remains in the university library. It contains the four Gospels, and the Acts of the Apostles in Greek and Latin on opposite pages. Here and there parts of the MS. are wanting, and many leaves are torn or mutilated. Some of these chasms have been supplied by a later hand, and as the Latin text is opposite the Greek, there are also places in which the readings of the MS. are preserved in the translation, though lost in the Greek text.

The text is peculiar in the Latin as well as in the Greek. Its peculiarities consist of interpolations, of sentences which seem to be wholly recast, occasional omissions, etc. In no part are the additions so many, or so peculiar, as in the Acts. The small measure of intelligence manifested by the scribe shews that the peculiar text of the MS. could not have originated with him. The interpolations had probably been introduced into some older copy, perhaps on the margin, and were taken by our copyist into his text. 'But,' says Dr. Tregelles, 'the peculiarities of this MS. do not affect the character of its text in other parts; the interpolations may be separated, and there remains a text strongly corroborative of the other most ancient MSS. Its evidence, then, is all the more forcible, for the basis of interpolation and change must have been a text of very great antiquity.' 'Taking the peculiarities of this MS. into consideration, it may be said that its evidence when alone, especially in additions, is of scarcely any value as to the genuine text, but of the very greatest when corroborated by other very ancient authority' (Horne, *Introd.* iv. 169, 172, 173, 175).

In 1793 this MS., including both the Greek and Latin text, was edited in fac-simile by Dr. Kipling, in two splendid volumes folio (Horne, iv. 681).

e. Clermont MS. This codex is now in the Imperial Library at Paris. It is written on fine vellum, and contains in Greek and Latin, on opposite pages, all the Epistles of Paul. Tischendorf assigns it to the 6th century, but, according to that distinguished critic, the text is much more ancient than the MS. itself. It is one of the most valuable MS. extant. In 1852 Tischendorf edited an edition of both the Greek and Latin texts (Horne, *Introd.* iv. 190).

These are a few of the chief uncial MSS. Several others have been published by different editors, among which we may mention the following:—

In 1715 the Codex Laudanus, a Græco-Latin

MS. of the Acts of the Apostles, in the Bodleian Library, Oxford, was edited by Thomas Hearne, in 8vo. The Latin text is one of the versions which differs from Jerome's. Contrary to the usual arrangement of Græco-Latin MSS., it occupies the first column. It is written in a large hand; the Greek is in uncial characters. Wetstein conjectured that it was written in the 7th century, a conjecture to which Michaelis was disposed to accede. Griesbach attributed it to the 7th or 8th century, Hearne to the 8th (Michaelis, *Introd.* ii. 269, 272, 274).

In 1791 the Codex Boernerianus, a Greek MS. of thirteen of Paul's Epistles, with an interlinear ancient Latin version, in the Electoral Library at Dresden, was edited by C. F. Matthæi. It was re-issued in 1818. It wants the Epistle to the Hebrews, and is supposed to belong to the 9th century.

In 1801 a rescript MS. of Matthew's Gospel, in the library of Trinity College, Dublin, was edited by Dr. Barret at the expense of the college. It was engraved in fac-simile on sixty-four copper-plates, and formed a very splendid quarto volume, but it was edited in a very unskillful and unsatisfactory manner (Tregelles, *Text of N. T.* 129, 166).

In 1836 the Codex Sangallensis, a Greek and Latin interlinear MS. of the four Gospels, made by the monks in the monastery of St. Gallen, in, it is supposed, the 9th century, was edited at Turin by H. C. M. Rettig. It is a fac-simile in lithograph of the quarto size.

In 1859 *An exact Transcript of the Codex Augiensis* was edited by the Rev. F. H. Scrivener at Cambridge. It also is a Greek and Latin MS. of the Epistles of Paul. The Greek is written in neat, but rude, uncial characters, while the Latin is in a cursive hand. It is supposed to be of the 9th century. It once belonged to the celebrated Dr. Bentley, and since his death has been deposited in the library of Trinity College, Cambridge. The work, as edited by Mr. Scrivener, is called 'an exact transcript' of the MS., and it is so. It is printed in parallel columns, page for page, word for word, and letter for letter, with the original. The careful and beautiful printing of this transcript reflects the highest credit, not only upon the editor, but upon the university press (*Sat. Review*, 1862, p. 24).

In 1861 Dr. Tregelles edited the Codex Zacynthius, a Greek palimpsest MS. containing the Gospel of Luke, obtained on the island of Zante by General Macaulay, who presented it to the British and Foreign Bible Society in 1821, in whose library it has been since deposited. The text is in round full-formed uncial characters. Dr. Tregelles supposes it to be of the 8th century, and considers it a very valuable MS. (*Journ. Sac. Lit.*, April 1859, p. 171).

Tischendorf has laid the world under great obligations by the publication of numerous fragments of Greek MSS. of books of both the O. T. and N. T. He has also been successful in collecting in Egypt various other MSS., Greek, Syriac, and Arabic (Tregelles, *Text of Gr. N. T.* 130, 131). More lately he discovered a very valuable MS. of the N. T. in the library of the monks on Mount Sinai, and

ion of scholars generally; and were it the prejudices in favour of the *Textus* as we might hope to obtain ere long a more improved text, particularly of the Testament.

as cursive MSS. it is not necessary to give a particular account. Several hundreds of such ranging in date from the 10th to the 15th century, have been inspected more or less fully, but few of them have been properly collated or fully collated. Some of them, however, are very valuable, and are, no doubt, representatives of ancient uncial MSS. The number already known, large as it is, might be increased, for there are many in the great libraries of this country and of the Continent; and we may also hope yet to obtain MSS. from Egypt and other parts of the East, both uncial and cursive (David. *Bib. Crit.* 328, 330).

SCARCITY OF VERSIONS. The number of versions which have been used in collecting various parts of the N. T. has been much too extended. Any version later than the 6th century—as the Syriac, the Persian, the Georgian, the Slavonic, &c.—should be laid aside as of no authority for ascertaining the ancient text. The only versions of value in this way are the Syriac, the Peshito, the Philoxenian, the Curetonian, from the Nitrian monasteries in Egypt, containing portions of the four Gospels, and the Syriac Lectionary of the Gospels, a copy of which is in the Vatican Library; the Latin, viz., the Vulgate, of which various MSS. remain, particularly as found in MSS. in preference to the printed copies authorized by the Church; the Egyptian, including the Coptic, the language of Upper Egypt, of which, however, only fragments have as yet been pub-

lished. Still, however, quotations by the Fathers have a certain value, and ought not to be discarded or neglected. Hitherto, indeed, the range of writers has been much too extended. It has been carried down to the 13th and 14th centuries, whereas it should scarcely have been brought beyond the first five centuries. The peculiar advantage of quotations by the Fathers arises from the circumstance that the copies they possessed were generally more ancient than almost any we now have; and hence we can obtain by means of them more ancient readings than we can obtain from any other sources. But it is often not easy to tell the particular reading contained in their copies. They often quoted from memory; they also frequently gave the general sense of a passage rather than the precise words. It would be hazardous to admit a reading which had no other authority than the writings of the Fathers; but when a quotation is in accordance with some ancient MSS. and versions, it possesses great corroborative value. It is chiefly as confirming a reading known to exist independently of them that quotations by the Fathers are of importance. It is also to be borne in mind that the early writers are of far more weight than those who lived after the beginning of the 4th century; and hence, when patristic quotations are referred to, the age of the writers must be duly looked to. Those who lived from the 5th to the 7th century are not to be weighed in the balance with those of the 2d or 3d (David. *Bib. Crit.* ii. 362, 367, 370; Horne, *Introd.* iv. 333, 338).

The world is deeply indebted to the learned and indefatigable men who have employed themselves in collating these various authorities, and collecting their various readings. But this, though a necessary, is only one step in the pro-

weighed; and the balance, often influenced by minute and sometimes doubtful circumstances, to be carefully and fairly struck. To do all this requires thorough investigation, patient thought, sound judgment, perfect impartiality, much practice, and a peculiar tact. The ablest critics, after doing their best, will often have to be satisfied with probabilities instead of certainties, or even be in doubt to which reading to give the preference.

Various readings may be arranged under three several classes—Alterations, Additions, Omissions. The order of words is also frequently changed; but this, for the most part, is of no importance, as not changing the meaning. It might naturally be supposed that omissions would be more frequent than additions; but the reverse is the case, additions being much more common than omissions. In the Gospels, for example, additions are often made to one Gospel from parallel passages in the other Gospels. Quotations from the O. T. are frequently given in a more lengthened form than they were originally.

Contrary, too, to what many would expect, it is an established rule that difficult readings are generally to be preferred to easy readings, copyists being disposed to alter difficult readings into easy readings, but not *vice versa* (Horne, *Introd.* iv. p. 52; Tregelles, *Text of N. T.* 220).

It is also to be remarked that the evidence, and especially the united evidence of the ancient authorities, including the uncial MSS., the early versions, and the early Fathers, and any modern codices whose general text corresponds with them, and thus indicates their being representatives of an ancient text, far outweighs the evidence of the modern copies, i.e., of MSS. written from the 8th to the 16th century, though greatly more numerous (Tregelles, *Text of N. T.* 174).

According to the views which prevailed in former times, every MS. which was not a copy of another, every ancient version, every quotation by any of the Fathers, was held to be a separate individual voice; and the leading canon of criticism, according to this view, would have been as many individual MSS., versions, and quotations, so many distinct authorities for a reading.

But when critics began to look more closely into the various sources of the text of the N. T., they met with so many harmonious and so many discordant peculiarities, that they were led to conclude that they ought to be arranged into classes, and that they were capable of a geographical and ethnographical arrangement. Bengelius was the first to attempt a definite classification of authorities into families, but it was reserved to Griesbach fully to develop the theory; and this he did by investigating the subject with much critical tact and acuteness. He reduced the MSS., versions, and quotations of the Fathers into three families: the *Alexandrian*, which extended over the great majority of the countries of the East; the *Byzantine*, which was found in Greece, Asia Minor, and the neighbouring countries; and the *Western*, which originated at Rome or Carthage, and spread over nearly the entire West.

According to this view, MSS., versions, and

quotations by the Fathers are no longer to be counted and reckoned independent voices, but the entire mass of materials is separated into classes, which may again be subdivided; and the whole of the MSS., versions, and quotations, which constitute a particular class or recension, are allowed only one voice in determining the original reading of a passage (David. *Bib. Crit.* ii. 68; Horne, *Introd.* iv. 67, 71).

The classification of authorities proposed by Griesbach, though ingenious and plausible, was objected to by succeeding critics. Indeed, he himself, in the last work which he lived to publish, virtually gave up his system to a large extent; but yet the influence which his labours exercised upon criticism was most important. There are many who, when they hear that his system of recensions has been abandoned, are apt to conclude that all reference to his labours may now be cast aside as not being worthy of attention. But this is a great mistake. 'In the places,' says Dr. Tregelles, 'in which Griesbach differs from the common text, he *generally* gives a reading which is better attested, though in many cases not the best supported. That he improved the text is unquestionable; that he led the way for the same thing to be done by others is equally certain; and yet his own theoretical system had very little to do with the benefit which resulted from his labours' (Horne, iv. 88; Tregelles, 89, 91).

Other classifications were afterwards proposed by different critics, but objections were also made to them; and the more the subject is investigated, the more difficult is it found to produce a satisfactory classification. But though the subject is unquestionably involved in much intricacy, and though the families or recensions which have been proposed do often intermingle with and draw upon each other, yet even an imperfect classification may afford some aid in determining the claims of particular readings, and in settling the text of the N. T.; and perhaps it may yet be found practicable to establish, if not a perfect, yet a more satisfactory and useful classification of authorities than any which has yet been proposed (Horne, *Introd.* iv. 76, 94, 103).

From the statements we have made, many may be ready to conclude that the text of the N. T. must be in a very uncertain, if not even a very corrupt state. But this would be quite a mistaken conclusion. 'Tis a good providence,' says the learned Dr. Bentley, 'and a great blessing, that so many MSS. of the N. T. are still amongst us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of places, as well as numbers of the books, demonstrate that there could be no collusion, no altering nor interpolating one copy by another, nor all by any of them.'

'In profane authors, as they are called, whereof one MS. only had the luck to be preserved—as Velleius Paterculus amongst the Latins, and Hesychius among the Greeks—the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of

errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever more correct, and comes nearer to the true words of the author' (Bentley, *Works*, iii. 65).

Michaelis also well remarks, 'No book is more exposed to the suspicion of wilful corruptions than the N. T., for the very reason that it is the fountain of divine knowledge; and if in all the MSS. now extant we find a similarity in the readings, we should have reason to suspect that the ruling party of the Christian church had endeavoured to annihilate whatever was inconsistent with its own tenets, and by the means of violence to produce a general uniformity in the sacred text. Whereas the different readings of the MSS. in our possession afford sufficient proof that they were written independently of each other, by persons separated by distance of time, remoteness of place, and diversity of opinions. They are not the works of a single faction, but of Christians of all denominations, whether dignified with the title of orthodox or branded by the ruling church with the name of heretic; and though no single MS. can be regarded as a perfect copy of the writings of the apostles, yet the truth lies scattered in them all, which it is the business of critics to select from the general mass' (Michaelis, *Introd.* i. 263).

There is no book which has been so often transcribed as the Greek Testament, and of which there is such a number of MSS.; and probably, we may add, such ancient MSS. Besides, we have versions of it made at an early period into various languages, and numerous quotations from it in the writings of the Fathers from the 1st or 2d century downwards, which cannot be said, at least to an equal extent, of any of the writers of Greece or Rome. There are therefore no such means of restoring the original text of their writings as there is of restoring that of the Greek Testament. 'We have,' Dr. Bentley remarks, 'such materials for critical application to it as we have not for any profane work whatever' (Bentley, *Works*, iii.).

Indeed, one great result of the extensive collections of various readings of the Greek Testament has been to establish its correctness in all important particulars. No new doctrines have been brought out by them,† nor have any of the great truths of Christianity been shaken by them. All the doctrines and duties of religion

\* Of the fact here stated we have an illustration in the state of the Hebrew text of the O. T., which is in a much less satisfactory condition than that of the N. T., in consequence of the revision of it by the Masoretes, as already mentioned, and the reduction of it to a common standard; and though various readings have arisen in the copies since transcribed, yet we have no MSS. older than the Masorah itself; and for more ancient readings our only authorities are the Septuagint, the Samaritan Pentateuch, and the other sources of readings already mentioned.

† 'Not one,' says Michaelis, 'has been selected by the reformers of the present age as the basis of a new doctrine' (i. 266).

remain unaffected by them. They have proved beyond dispute that in the N. T. there is no material corruption; that it is not very different from what it was 1700 years ago. Critics, by all their researches, have not shown that the common text of the Greek Testament varies essentially from what they would now recommend as coming nearest to its earliest form. It is substantially the same text as they propose. Hence no one need be alarmed when he hears of the vast collection of various readings accumulated by successive collectors and editors. The majority of them relate to mere minutiae, and are of the most trifling nature (David. *Bib. Crit.* ii. 147).

But though the great mass of various readings are quite unimportant, there are some well deserving of notice.

The doxology to the Lord's Prayer (Matt. vi. 13) is generally considered by the best critics as an interpolation from some one of the ancient liturgies. Griesbach, Scholz, Lachmann, and Tischendorf reject it from their texts.

The form in which the Lord's prayer is given in the most ancient authorities in Luke xi. 2-4, is much shorter than in the common text. The additions are supposed by some good critics to have been taken from Matthew (Tregelles, *Text of N. T.* 142).

The conclusion of Mark's Gospel (xvi. 9-20) is considered by some good critics as not having originally formed part of that Gospel (*Ib.* 246).

There is a great variety of readings in the account of the miraculous effect of the moving of the waters of the Pool of Bethesda by an angel in John v. 3, 4, and some of the best critics deem the passage spurious (*Ib.* 243).

The account of the woman taken in adultery (John vii. 53-viii. 11) is generally considered as not a part of John's Gospel\* (*Ib.* 241).

\* Dr. Tregelles, who has made the various readings of the N. T. more the subject of his study than any other Biblical critic in this country, and who has no rationalistic leanings, but is thoroughly evangelical in his views, and is guided simply by the evidence, after stating the evidence for and against this passage, and pronouncing in very decided terms an unfavourable opinion as to its authenticity, makes the following just observations in regard to it:—

'It may be felt by some to be a serious thing to conclude these *twelve* whole verses, which they have been accustomed to read, are no part of the Holy Scripture; and yet if they are only in possession of a moderate share of information, they must know well that they are, and have always been, regarded as of unproved genuineness.\* I would also ask such, if it is not also a very serious thing to accept as part of the Word of God what (as they have full

\* Beza, after stating the manner in which various writers knew nothing about this passage, concludes thus: 'As far as I am concerned, I do not conceive that I justly regard as suspected what the ancients, with such consent, either rejected or did not know of. Also such a variety in the reading causes me to doubt the fidelity of the whole of that narrative' (Tregelles, *Text of Gr. N. T.* 34).



The answer of Philip to the eunuch (Acts viii. 37) is now allowed on all hands to be an interpolation. Griesbach, Scholz, Lachmann, and Tischendorf reject it from their texts (*Ib.* 26).

The following passages are of special importance from their bearing on the doctrine of the divinity of Christ:—

In Acts xx. 28 there are two principal readings: 'The church of Θεοῦ, *God*;' and 'the church of Κυρίου, *the Lord*, which he hath purchased with his own blood.' Until of late some of the best critics were decidedly inclined to the latter reading, as best supported by the authority of MSS., and accordingly it was adopted by Griesbach, Lachmann, and Tischendorf into their texts (*Ib.* 231); but now that it is ascertained that the Vatican has Θεοῦ, that reading of the *Textus Receptus* is beginning again to be preferred by critics.

In 1 Tim. iii. 16 there are three readings: Θεός, *God*, as in the common text, and the relatives ὅς, *who*, and ὃς, *which*. Of these readings the evidence, in the opinion of some of the ablest critics, preponderates greatly in favour of the relatives; and of the relatives ὅς is considered by them as by far the best-supported reading. It is adopted by Griesbach, Lachmann, and Tischendorf into their texts (*Ib.* 227).

The following is the reading of 1 John v. 7, 8: 'For there are three that bear witness [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth], the Spirit, and the water, and the blood, and these three agree in one.' The words inclosed within brackets are unquestionably an interpolation. In this opinion critics are all but unanimous. They are omitted by Griesbach, Scholz, Lachmann, and Tischendorf in their texts.

But though we may not be entitled to adduce any of these passages in proof of the divinity of Christ, the evidence of that doctrine will not be rendered doubtful. In the N. T. there are other passages in which it is so plainly taught as to leave no room for doubt on the subject.

Various editions of the Greek text have been published, some of them containing collections of various readings, and several of them a revised text. Of these the most valuable are Mill's edition, in one volume folio, Oxford 1707; Bengel's, in 4to, Tübingen 1734; Wetstein's, in two volumes folio, Amsterdam 1751 and

opportunity of knowing) rests on precarious grounds, and is contradicted by the best testimonies? Would it not render all Scripture doubtful, and go far to undermine all true thoughts of its authority, if all that rests on utterly insufficient evidence, and all that is supported by unquestionable testimonies, were placed on the same ground? It is impossible to give real and sufficient sanction to that which is not attested to be a genuine part of a book of Scripture; and thus, while it is in vain to attempt to raise it to the place of authority, the only consequence will be to depress the true Scriptures to the low and unsatisfactory level of such unattested additions' (Tregelles, *Text of Gr. N. T.* 241).

1752; Griesbach's, 2d edition, in two volumes 8vo, Halle 1796 and 1806; Matthæi's, 2d edition, in three volumes, Wittenberg 1803, 1806, and 1807; Scholz's, one of the Roman Catholic professors at Bonn, in two volumes 4to, Leipsic 1830 and 1836; Lachmann's, in two volumes 8vo, Berlin 1842 and 1850; the several editions of Tischendorf; and Alford's 2d and later editions in four volumes 8vo, London 1854, etc. Tregelles, *Text of N. T.*, passim; Horne, *Introd.* iv. 142, 707, 710.

Dr. Tregelles has published a very useful work, which partly supplies the *desideratum* of a revised text of the N. T., under the following title: 'An Account of the Printed Text of the Greek N. T., with remarks upon its revision on Critical Principles, together with a Collation of the Critical Texts of Griesbach, Scholz, Lachmann, and Tischendorf, with that in common use,' London 1854.

Though Christianity was early introduced into England, it is not known that any portion of the Scriptures was translated into the language of the country until the beginning of the 8th century. Adhelm, bishop of Sherborn, who died in 709, is reported to have rendered the Psalter into his native tongue; and the Anglo-Saxon version of the psalms discovered in the *Bibliothèque du Roi* at Paris about the beginning of the present century, is supposed to be, at least in part, his production. The first fifty psalms are in prose and the others in verse. The venerable Bede translated the Gospel of John, which he seems to have completed about the time of his death, which took place in 735. To the 9th century may safely be attributed the Anglo-Saxon translation of the Gospels. Several MSS. of it are preserved; but none of them appear to give the version in its original purity. Towards the end of the 10th century Ælfric translated the Pentateuch, Joshua, Judges, a portion of the books of Kings, Esther, Job, Judith, and the Maccabees, but omitting some parts and abridging others. He also drew up in Anglo-Saxon a brief account of the books of the O. and N. T. (Wycliffe, *Bible* i. Pref. i.) Several portions of the Anglo-Saxon Scriptures have been printed, as the Psalms, the Gospels, and the Pentateuch, Joshua, Judges, and Job, by Ælfric (*Horne*, iv. 739).

The earliest version in English prose of any entire book of Scripture appears to have been made about the time Edward III. ascended the throne. This was a translation of the Psalter by William de Schorham, vicar of Chart-Sutton in Kent. It still exists in MS., and contains the Psalms in Latin and English, verse by verse. One or two other versions of the Psalter in English appear to have been made not long after. But it was not until near the end of the 14th century that a translation of the whole Bible was completed in English. For this inestimable gift England was indebted to John de Wycliffe, rector of Lutterworth. It may be impossible to determine the exact share which his own pen had in the translation; but there can be no doubt that he took a part in the labour of translating, and that the accomplishment of the work is to be attributed mainly to his zeal, encouragement, and direction. In the latter half



of the 14th century the several books of the N. T. were translated into English. Of some of them, as of the Epistles, more than one version appears to have been made. Wycliffe himself, it is likely, translated the N. T., or a great part of it. Probably while the N. T. was in progress the O. T. was taken in hand by one of his coadjutors. The original copy of the translator is still extant in the Bodleian library. It is corrected throughout by a contemporary hand. This translation is ascribed to Nicolas de Hereford, of Queen's College, Oxford, one of the leaders of the Lollard party. The translator was probably stopped as he was going on with his work; the translation itself affords proof that it was completed by a different hand. It comprises, besides the canonical books, all those commonly reckoned Apocryphal, except the Fourth Book of Esdras. The part translated by Hereford differed in style from the rest, was extremely literal, occasionally obscure, and sometimes incorrect, and there were other blemishes throughout incident to a first attempt of this magnitude. It is not improbable that Wycliffe suggested, if he did not himself commence, a second or revised version of the whole Bible; but whatever part he might take in its origin, he did not live to see its completion. That the version above described was in a greater or less degree the work of Wycliffe, and the earliest translation of the whole Bible into the English language, admits of no reasonable doubt, though it may be impossible to ascertain the exact share which he had in it (Wycliffe, i. Pref. pp. vi. xvi.)

About 1383, as is supposed, appeared a later version of the Bible in English, with which is usually associated the name of John Purvey. This version is everywhere founded upon the previous translation; and in the later books of the O. T., which were not translated by Hereford, and in those of the New, it is often little more than a mere revision of the former text. The Bible thus completed by Purvey caused the earlier translation to fall into disuse. MS. copies of it were multiplied and passed into the hands of all classes of the people (Wycliffe, i. Pref. pp. xxviii. xxxii.)

The translation of the Scripture, as might be expected, called forth the opposition of the adherents of Rome: 'Christ,' says Henry de Knyghton, a canon of Leicester, 'delivered his gospel to the clergy and doctors of the church, that they might administer to the laity and to weaker persons according to the states of the times and the wants of men. But this Master John Wycliffe translated it out of Latin into English, and thus laid it out more open to the laity, and to women who could read, than it had formerly been to the most learned of the clergy, even to those of them who had the best understanding. In this way the gospel-pearl is cast abroad and trodden under foot of swine; and that which was before precious both to clergy and laity is rendered, as it were, the common jest of both. The jewel of the church is turned into the sport of the people; and what had hitherto been the choice gift of the clergy and of divines is made for ever common to the laity.' To the same purpose is the decision of an English council held in 1405, with Arundel, arch-

bishop of Canterbury, at its head: 'The translation of the text of Holy Scripture out of one tongue into another is a dangerous thing, as St. Jerome testifies, because it is not easy to render the verse in all respects faithfully. Therefore we enact and ordain that no one henceforth do, by his own authority, translate any text of Holy Scripture into the English tongue, or into any other by way of book or treatise; nor let any book or treatise now lately composed in the time of John Wycliffe aforesaid, or since or hereafter to be composed, be read, in whole or in part, in public or in private, under pain of the greater excommunication' (Vaughan, *John de Wycliffe*, 335).

It is a singular circumstance, that though both Wycliffe and Purvey's versions were executed in the 14th century, neither of them was printed until the 18th and 19th centuries. In 1731 the N. T., under the name of Wycliffe, was published for the first time by Lewis, the author of the *History of the Translations of the Bible into English*; and in 1810 it was again edited in a 4to volume by Baber; but in neither case was it Wycliffe's translation, but the recension by Purvey. In 1848 the N. T. by Wycliffe was published for the first time by Mr. Lea Wilson, from a MS. in his own possession. But if injustice was long done to these translations, justice was done to them at last. In 1850 they were printed at the Oxford University press in four splendid 4to volumes, under the following title: 'The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books in the earliest English Versions, made from the Latin Vulgate by John Wycliffe and his Followers. Edited by the Rev. Josiah Forshall, F.R.S., etc., late Fellow of Exeter College; and Sir Frederic Madden, K.H., F.R.S., etc., Keeper of the MSS. in the British Museum.' In this work the two versions are printed in parallel columns, and the various readings obtained by the collation of different MSS. are exhibited in foot-notes.

Though Wycliffe's translation was so long of being printed, its place was more than supplied from other quarters. The Reformation had not been long begun when, as one of its fruits, printed copies of the Scriptures began to be introduced into England.

1. In 1525 the N. T., translated by William Tyndale from the original Greek, was printed on the Continent, it is commonly said at Antwerp; but this appears to be a mistake, as there is good evidence that it was begun at Cologne and finished at Worms. There were two editions, one in 4to with a prologue and glosses, and another in 8vo without them. Of the 8vo edition only one complete copy is known to exist. It is in the Baptist Museum, Bristol. Of the 4to there is nothing more than a venerable fragment (Anderson, *Annals of the English Bible*, i. 52, 62, 64, 67).

In 1526 a third edition was printed at Antwerp. Early in that year copies were introduced into England, and they continued to be brought over year after year in great numbers, and to be carried into various parts of the country; among others to Oxford and Cambridge, where they produced a great effect among the scholars, and even into Scotland,

notwithstanding all the watchful care which was exercised to prevent it, and of the strict search which was made from time to time to discover the persons who spread them or possessed them. Some persons were seized, and many copies were publicly committed to the flames (*Ib.* i. 87, 91, 116).

The great authorities of the kingdom—Henry VIII., Sir Thomas More, the Lord Chancellor, Cardinal Wolsey, Warham, the archbishop of Canterbury, Tunstal, the bishop of London, the other bishops, and the priesthood generally throughout the land—were all leagued to stop the spread of the books. But finding that notwithstanding all their endeavours the Testaments continued to be spread at home, they directed their efforts to cut off the supplies from abroad. Well aware that it was from the Low Countries that the books came, they left no stone unturned to find out the authors and instruments of the evil. An envoy of the name of Hacket was sent to the court of Brabant to solicit the aid of the authorities in that country for this purpose; and the Lady Margaret, the regent, wrote to Henry, in reply to a letter which he had written to her, that 'she could not sufficiently praise his Majesty's virtuous intentions,' and that 'she had pointedly commanded her officers to search the country for these books, intending to proceed in all rigour against those whom they found culpable.' But though Hacket appears to have made every effort to accomplish his mission, he entirely failed. He however suggested the sage idea of purchasing the copies of the N. T. and burning them, in order to prevent the circulation of them; not considering that with the money received for them fresh copies might be multiplied in perhaps still greater numbers, and in a more correct state. Warham, the archbishop of Canterbury, caught the idea, and in the spring of 1527 busied himself in procuring what copies could be found out abroad of Tyndale's original editions of the N. T. in 4to and 8vo, to the amount of £66:9:4—a large sum in those days; and not thinking it reasonable that the whole cost of them should fall on himself, he made an appeal to the bishops of his province to share it with him, by contributing a due proportion thereof. How far they responded to this appeal we do not know; but Nix, the aged bishop of Norwich, appears to have greatly approved of the measure: 'Surely, in mine opinion,' says he, 'you have done a gracious and blessed deed, and God, I doubt not, shall highly reward you therefor.' Tunstal, the bishop of London, also purchased numbers of Tyndale's New Testaments, and had them burned at Paul's Cross in London (*Ib.* i. 122, 157, 213).

Efforts were also made, for many years, to seize Tyndale, and one or two others on the Continent who assisted him in his work, or in introducing the Testaments into England. These efforts, begun by Wolsey, were carried on afterwards by Henry VIII., who was mightily enraged against Tyndale; by Sir Thomas More, the Lord Chancellor, who wrote several books against him; and by Cromwell, the future vicegerent of the kingdom. Various agents were employed for this purpose, and various were the means devised to effect it; but for several years

all their efforts proved ineffectual. He was, however, at length seized—not through their agency, but through that of the old party in England, who had all along been opposed to the progress of the 'new learning,' as it was called, and who were now in fact as great enemies to the King of England as to Tyndale himself. The men selected in England for this purpose were Henry Phillips and Gabriel Donna. The former, a good-looking young man, acted as the gentleman, the latter in disguise as his counsellor and servant. Tyndale was then at Antwerp, and Phillips having come thither, got acquainted with him, and artfully wormed himself into his confidence. Visiting him one day, as they left his lodgings together Phillips had him seized by a set of officers whom he had placed there for the purpose, and from thence he was conveyed to the castle of Vilvorda, about twenty-four miles distant. Here, after an imprisonment of, it is supposed, about eighteen months, he was led forth, October 6, 1536, to be put to death. After he was fastened to the stake, he cried with a loud voice, 'Lord, open the eyes of the King of England,' and was then strangled, and his body was afterwards burnt to ashes (*Ib.* i. 194, 268, 321, 387, 418, 519).

Previous to his seizure Tyndale had engaged in the translation of the O. T. from the original Hebrew, and had printed the Five Books of Moses and the Book of Jonah, and a revised edition of the N. T. From 1525 to 1535 there had been printed at least thirteen or fourteen editions of his N. T.; and in 1536, the last year of his life, there were printed at least nine or ten editions. From the number of editions of late years, the demand for the Scriptures appears to have been not only great, but much on the increase. One edition printed this year was in folio, and was printed in England itself, it is supposed in London, by Thomas Berthelet, the king's patent printer; though, if this was the case, it remains a mystery how it came to be done. At all events, this was the first time the N. T. was printed on English ground (*Ib.* i. 209, 241, 288, 394, 455, 547, 549).

2. Meanwhile the whole Bible, 'translated out of Douche (German) and Latyn into Englishe,' by Myles Coverdale, was finished at press October 1535. It was probably executed, though secretly, under the auspices and with the pecuniary aid of Cromwell; but where the translation was carried on, and where it was printed, was unknown. Prefixed to it was a dedication to Henry VIII., and Coverdale closed the heading of the dedication to the king by imploring the divine blessing on himself and his 'dearest just wife and most vertuous princess Queen Anne;' but probably before copies reached England Anne Boleyn was out of favour, and a few months after she was beheaded. Her name, therefore, so far from being now a passport to royal favour, was fatal to anything to which it was affixed, if involving anything like eulogium on her. Hence it was that in some copies the word Anne was altered by the pen into Jane, thus: 'Your dearest just wife and most vertuous pryncesse, Qu. JAne.' But in the copies still in existence there is great variety as to the name, some having the one and

meanwhile, the O. T. begun by Tyndale  
 bed. He had, as already mentioned,  
 the five books of Moses and the book of  
 Job before his death he had carried on  
 the translation to the end of 2 Chronicles.  
 The remaining books were translated  
 from the Hebrew. The remaining  
 were translated by John Rogers, who  
 went to Antwerp as chaplain to the English  
 adventurers in that city. Though  
 he may have taken advantage of Coverdale's  
 work, it is evident he had sat in judgment  
 upon it, and did not follow him implicitly;  
 it is much to be regretted that, like  
 Coverdale, he should have included the Apocry-  
 phal work was finished at press by the  
 July 1537; but it bore the names, not  
 Coverdale and Rogers, but that of Thomas  
 Rogers, for what reason does not appear.  
 It came afterwards to be known by the  
 name of Matthew's Bible. It was in folio, and  
 Coverdale's, was dedicated to Henry VIII.  
 The title of it was: 'The Byble,  
 the Holy Scripture, in which are con-  
 tained the Olde and Newe Testament, truly  
 translated into Englysh by Thomas  
 Coverdale, M.DCCCXVII.' and at the bottom of the  
 title page, in large letters, are these words: 'Set  
 forth by the Kinges most gracyous Licence.'  
 One of the printers, came over im-  
 mediately to England, and applied to Cranmer  
 as not having been the patron of  
 Coverdale's translation. The archbishop lost no  
 time in sending a copy to Cromwell, who had  
 secured great influence with Henry, and  
 in the very influential office of vicegerent to  
 the king, and who now, probably without  
 delay, that it contained Tyndale's transla-  
 tion, wrote to him entreating him to employ  
 the same offices with the king in its behalf.  
 Cranmer accordingly did, and the request of  
 Rogers was immediately granted, for which

he manifested in this respect arose, it is pro-  
 bable, chiefly from political motives, particu-  
 larly as his best defence against the insidious  
 efforts of the votaries of the old learning, for it  
 is not easy to believe that a man who was an  
 obsequious instrument of Henry VIII., and was  
 ready to carry out some of even his worst and  
 cruellest acts, could be much under the influence  
 of religious principle (*Ib.* ii. 24, 26, 30, 32, 33,  
 60, 74, 77, 81, 82, 118, 129).

In 1538 he, as 'vicegerent unto the King's  
 Highness,' issued among others the following  
 'Injunctions for the Clergy':—

'Item, That ye shall provide on this side of  
 the feast of N. (Natalis, Nativity of our Lord, De-  
 cember 25th) next coming, one book of the whole  
 Bible, of the largest volume in English, and the  
 same set up in some convenient place within the  
 said church, that ye have cure of, where your  
 parishioners may most commodiously resort to  
 the same and read it, the charges of which  
 book shall be rateably borne between you, the  
 parson and parishioners aforesaid: that is to  
 say, the one half by you and the other half by  
 them.'

'Item, That ye shall discourage no man,  
 privily or apertly, from the reading or the hear-  
 ing of the said Bible, but shall expressly pro-  
 voke, stir, and exhort every person to read the  
 same, as that which is the very lively Word of  
 God, that every Christian person is bound to  
 embrace, believe, and follow, if they look to be  
 saved; admonishing them, nevertheless, to  
 avoid all contention and altercation thereon, but  
 to use an honest sobriety in their inquisition of  
 the true sense of the same, and to refer the ex-  
 plication of the obscure places to men of higher  
 judgment in Scripture.'

'Item, That ye shall make, or cause to be  
 made, in the said church, and every other cure  
 ye have, one sermon every quarter of the year at

the same authority to observe and keep, upon pain of deprivation, sequestration of your fruits, or such other coercion as to the King's Highness or his vicegerent for the time being shall seem convenient.'

But these and other injunctions which were subsequently issued were little attended to by the clergy to whom they were specially addressed. The whole shews the deplorable state of ignorance in which the people must have been before the Reformation, and the miserable provision which was now proposed for their instruction (*Ib.* ii. 33, 40, 142, 167).

4. In 1539 an edition of the Bible in folio issued from the press bearing the name of Richard Taverner, who appears to have been a good Greek scholar; and it was followed in the same year by three or four other editions in 4to and 8vo, and in subsequent years there were other editions of it printed. These Bibles were a correction of Matthew's (i.e., of Tyndale and Rogers'), in which Taverner adopted a large proportion of the marginal notes, and he also inserted others of his own (*Ib.* ii. 81, 241; App. pp. ix. x. xii.)

5. In April 1540 an edition of the Holy Scriptures issued from the press with the name of Cranmer affixed to it. The following was the title: 'The Byble in Englishe, that is to saye the contēt of al the holy Scripture, both of the Olde and New testamēt, with a prologe thereinto made by the reverende father in God, Thomas, archbishop of Cantorbury. ¶ This is the Byble apoynted to the use of the Churches. ¶ Printed by Edward Whytechurche. Cum privilegio ad imprimendum solum MDXL.' This was followed by other editions in folio, one of which, completed the same year, but not published till the next, bore the following remarkable title: 'The Byble in Englishe of the largest and greatest volume, auctoryed and apoynted by the commandemente of our moost redoubted Prynce and soueraygne Lorde Kynge Henry the VIII., Supreme heade of this his churche and realme of Englande: to be frequented and used in every churche in this his sayd realme, accordynge to the tenour of his former Injunctions given in that behalfe. ¶ Oversene and perused at the commaundmēt of the Kynge's Hyghnes, by the ryghte reverende fathers in God, Cuthbert, Bysshop of Duresme, and Nicolas, Bissop of Rochester. Printed by Edward Whitchurch. Cum privilegio ad imprimendum solum 1541.' Here was a Bible bearing on its title the apparent approval of Tunstal the bishop of Durham, and of Heath the bishop of Rochester, who had lately gone over to Tunstal's party, though the translation was almost verbally the same in the N. T. as what the king himself and Wolsey had first denounced, and Tunstal after them had consigned again and again to the flames. The translation does not appear to have been altered or corrected by them, but to have been overseen and perused by them after it was printed in obedience to the command of their imperious and capricious sovereign. Including those now mentioned, there were no fewer than five editions of these folio Bibles printed in less than two years—four of them within thirteen months. They were long loosely called Cranmer's Bible (*Ib.* ii. 130, 133, 140, 144, 146).

Thus it appears that Tyndale and Rogers' translation of the Scriptures had been printed under other names, as Matthew, Taverner, Cramer, and Tunstal and Heath, that translation having been retained with very little variation in all the editions to which these names are attached. Some of the alterations which were made were not improvements. It is in fact the translation which in the Psalms is retained to this day in the Book of Common Prayer, and is in constant use in the services of the Church of England (*Ib.* ii. 243).

6. In June 1557 there was completed at press the N. T., forming part of what has commonly been called the Geneva translation. It was the first English N. T. which was divided into verses, and it would have been well had it been the last. This translation, it has been said, was made by many of the principal English Reformers; but so far from many being engaged in it, the address to the reader at the beginning shews it to have been the work of one man; and though it cannot even yet be very positively said who that individual was, there are strong reasons for believing that his name was William Whittingham, one of the English exiles at Geneva, who had married a sister of Calvin (*Ib.* ii. 306, 307, 308, 311).

In 1560 the whole Bible which goes under the name of the Geneva translation issued from the press. The following was the title: 'THE BIBLE AND HOLY SCRIPTURES conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in divers langages. With moste profitable annotations upon all the harde places and other thinges of great importance as may appear in the Epistle to the Reader.' Beneath is a woodcut of the Israelites passing through the Red Sea. 'At Geneva. Printed by Rouland Hall, MDLX.' Like other translations executed not long after the Reformation, it contained the Apocrypha. This was the first English Bible divided into verses. Considering the high character of this version, and the number of editions through which it passed, it would have been gratifying could we have named with certainty the person or persons to whom the nation was indebted for so valuable a gift. It has often been attributed to six and even more individuals; but, according to Mr. Anderson, there were probably not more than three, or at most four, persons who were engaged in it. These individuals, he thinks, were William Whittingham, Anthony Gilby, and Thomas Sampson. This translation was very highly esteemed. Numerous editions of it were printed both in Holland and in England, not only during the long reign of Queen Elizabeth, but down to nearly the middle of the 17th century (*Ib.* ii. 318, 321, 327; Horne, ii. 30).

7. In 1568 the first edition of the Bible, superintended by Parker, archbishop of Canterbury, issued from the press. Great pains were taken in the revision of the text by more than fifteen learned men, Hebrew and Greek scholars, besides Parker himself, who superintended the several portions as they came from the hands of those to whom he had committed them. From the majority of the translators being on the bench, this translation was called the Bishops'

some time presented to him, of whom stood fifty-four to carry it on (though seven actually engaged in it), and he gave certain instructions to them for the act of it. The work occupied them years; but at length, in 1611, the first of it issued from the press in a large size in black letter; and in an edition in 1613 it was still further corrected. When it was undertaken by authority of the king, and bears on the title-page to have been wry translated out of the original and with the former translations diligently compared and revised, by his Majesty's command, and though it is added as a separate line, 'Appointed to be read in churches,' there is no legal or special authority attached to it. There are no traces of it of Parliament, or royal proclamation, ecclesiastical canon enjoining or sanctioning its use of it. It appears to have made its way into the country without the interposition of authority whatsoever. Nor did it come easily into general use. The Geneva Bible continued to be printed and to be used; and it was not until about the middle of the century that our present translation began to be generally used (*Id.* ii. 368, 369, 380, 387; *Lee, Mem. for Bib. Soc.*

It is not generally known that the Bible now in use differs materially from the text of 1611. Dr. Lee says, 'The difference between the early and the late editions in many places greater than between the Geneva version and the version now in use; and, however, generally only verbal, rarely the alteration or insertion of a whole sentence which have been introduced at different times, and by various authorities without authority either civil or ecclesiastical came to be tacitly received into

fourth edition in 1657, and one in 12mo the following year. Thus, for more than a century there were only two editions of the Bible printed in Scotland, nor during all that time was there an edition so convenient for general use as one of an 8vo size. The first pocket Bible was printed in 1638. During the Commonwealth, and down to the 12th year of Charles II.—i.e., from 1649–1672—there is understood to have been no Bibles printed in Scotland: so few were the editions of the Scriptures printed in this country during near a century and a half after the N. T. was brought into it. During this long period Scotland had depended for a supply of the Scriptures chiefly on the importation of them from the Continent (Holland particularly) or from England; and indeed, up to the present time, most of our best-printed Bibles have been from England (*Anderson, Annals*, ii. 408, 413, 532, 535, 536, 561).

The first Bible printed in Ireland appears to have been a folio edition in 1714 (*Darling, Cyc. Bibl.* 91).

It was not until a much later period that the English Scriptures were printed in America. The Bible, translated into the Indian language by John Eliot, was printed in 1663. This was the first Bible printed in the New World. German Bibles too were printed in our colonies. But to print an English Bible, strange to say, was illegal! For the long period of a century and a half copies of the Scriptures could only be had from the presses of the patentees in the mother country.† It was not until 1782 that the first Bible with an American imprint was published. It was in small 12mo, and was printed at Philadelphia by Robert Aitken, a native of Dalkeith in Scotland. Editions in folio, 4to, and 8vo were not printed till 1791 (*Anderson, Annals*, ii. 567, 572).

The printing of Bibles, both in England and in Scotland, was long a monopoly being con-



failed in accomplishing this object. The Bible was far from being correctly printed; certain editions were characterised by some notable *errata*. In an edition printed about 1632 by Robert Barker and Martin Lucas, the king's printers in London, among other errors the word *not* was left out of the seventh commandment. When this was discovered, the edition was called in and the printers fined £300. In 1638 a handsome folio edition of the Bible was printed by Buck and Daniel, the university printers, Cambridge, in which Acts vi. 3 read thus: 'Wherefore, brethren, look ye out among yourselves seven men of honest report,' etc., 'whom ye may appoint over this business,' instead of 'whom we may appoint;' and this error of the press continued to infect many editions from the days of Charles I. down to those of William and Mary. In a pocket edition printed by Field in 1653 the following words in John ix. 21 are left out: 'Or who hath opened his eyes we know not.' Rom. vi. 13 is thus printed: 'Neither yield ye your members instruments of *righteousness*,' instead of *unrighteousness*; and 1 Cor. vi. 9 reads thus: 'Know ye that the unrighteous shall inherit the kingdom of God'—the word *not* being omitted; besides which there are several other *errata*. In another edition 2 Cor. xiii. 6 was entirely omitted. Baskett's folio Bible, printed at Oxford in 1717, is distinguished by the name of the VINEGAR Bible, in consequence of an error in the running title of Luke xxii. where, instead of 'The parable of the vineyard,' the reading is, 'The parable of the vinegar.' In an 8vo edition printed at Oxford in 1782 Philip is named, in Luke xxii. 34, as the disciple who should deny Christ (*Ib.* ii. 389, 558; Lee, 98, 100, 185; Darling, *Cyc. Bibl.* 94). We had at one time in our possession copies of a 12mo edition of the British and Foreign Bible Society, in which 1 Cor. viii. 6, 'To us *there* is but one God,' was printed, 'To us *three* is but one God.'

The editions of the Bible in Scotland were, generally speaking, greatly inferior to those of England as regards both paper and printing; and some also as regards accuracy. The *errata* of a N. T. printed by the widow of Andrew Anderson, who in the reign of Charles II. had obtained a most extraordinary monopoly of printing in Scotland, filled six columns of very closely printed 4to, and would occupy twelve 8vo pages. Several whole lines were omitted; some of the errors were ludicrous, and not a few materially affected the sense. Others of her editions were marred by the grossest errors and imperfections. We might give other examples of the incorrectness of editions of the Scriptures printed in Scotland in the 18th and 19th centuries; but these may suffice (Lee, *Mem.* 118, 152, 163, 184, 206, 208). In 1839 the monopoly of the king's printers in this country was abolished. For a number of years previous to this the editions of the Scriptures printed by them had much improved in quality. After the abolition of the monopoly copies of the Scriptures were much reduced in price; but many of the editions were very wretched, and the binding was, if possible, worse than even the printing. We trust that publishers will yet be found in Scotland who will put forth editions of the Bible which, in point of paper, printing,

and binding, will be a credit to themselves and to the country.

Before we close our account of English translations of the Bible we must not omit to notice the Roman Catholic version of the Scriptures. After the Reformation had made considerable way in England, when it was no longer possible to keep the Bible out of the hands of the people, the Romanists judged it advisable to have a translation of their own. In 1582 the N. T. was published in 4to at Rheims in France, under the following title: 'The New Testament, faithfully translated into English out of the Authentical Latin, diligently conferred with the Greek and other editions. With Arguments, Annotations, and other Helpe. In the English college of Rhemes.' The O. T. did not appear till 1609, when it was published in 2 vols. 4to at Douay, under the following title: 'The Holy Bible, faithfully translated out of the Authentical Latin, diligently conferred with the Hebrew, Greek, and other editions in diverse languages. With Arguments, Annotations, Tables, and other Helpe for discovery of corruptions in some late Translations, and for clearing Controversies in Religion. By the English college at Douay.' Though in the title it is stated to be 'By the English college at Douay,' yet it appears, from the preface to the N. T., that when it was printed the O. T. was also already translated; 'but,' say the translators, 'is lying by us for lack of good means to publish the whole in such sort as a work of so great charge and importance requireth.' Though the Roman Catholic translation is in many respects very exceptionable, yet it is rendered still more so by the large annotations with which it is accompanied, with the view of supporting the doctrines of the Church of Rome and repelling the heresies of Protestants. These notes are singularly characterised by disingenuousness, falsehood, slander, and gross scurrility. The translation of both the O. T. and N. T. was made by Gregory Martin, assisted (it is said only as revisers) by William (afterwards Cardinal) Allen, Dr. Stapleton, and Richard Bristow. The notes to the O. T. were by Dr. Worthington; those to the N. T. by Bristow.

The Apocryphal books are not collected together as in the ordinary English translation, but are interspersed among the canonical books of the O. T., as if they were of divine and equal authority.

The Roman Catholics have never shewn much disposition to circulate even their own translation of the Scriptures. Various editions of it have indeed been printed; but they have not been numerous, and no way proportioned to the Catholic population of England, Scotland, and Ireland. They have generally, too, been so bulky (folio, 4to, or in 4 or 5 vols. 12mo), and consequently so expensive, that they were above the means of the great body of our Catholics. They have also been commonly accompanied with the Rhemish notes, in whole or in part, for it would appear they could not trust their people with the pure and simple Word of God. Latterly, however, there have been editions in one volume, and both the text and the notes have been corrected (Darling, *Cyc. Bibl.*, subjects, 97; Lowndes, *Brit. Lib.* 42, 47, 48).

Of the alterations made on the translation Cardinal Wiseman complains bitterly. 'To call it any longer,' says he, 'the Douay or Rhemish version, is an abuse of terms. It has been altered and modified till scarcely any verse remains as it was originally published; and so far as simplicity and energy of style is concerned, the changes are in general for the worse' (Wiseman, *Essays*, i. 75). In reading one of the later editions of the N. T. we were agreeably surprised at its correspondence with our common translation. But this is explained by Dr. Wiseman, who says the alterations were sometimes made in conformity with the Protestant version. He also tells us that some editions were very incorrectly printed: 'The mass of typographical errors,' says he, 'to be found in some editions is quite frightful, from many of these falling upon important words, and not so much disfiguring them as transforming them into others that give a correct grammatical, but unsound theological sense' (*Ib.* i. 75, 76, 78).

The O. T. has also been translated into English by Jews. The following is the title of one translation: 'The Jewish School and Family Bible: Vol. I. containing the Pentateuch, newly translated under the superintendence of the chief Rabbi of the United Congregation of the British empire, by Dr. A. Benisch; vol. II. containing the Historical Books; vol. III. containing Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets; and vol. IV. containing the Hagiographa. 8vo, London 1852-1861.' This work is also published interpagated with the original Hebrew text. The following translation appears not to have been completed: 'The sacred Scriptures in Hebrew and English: A new translation, with notes, critical and explanatory, by D. A. De Sola, J. L. Lindenthal. Vol. I. Genesis. 8vo, London 1844' (Darling, *Cyc. Bibl.*, subjects, 95).

**BIER**, a kind of wooden board on which they carried dead bodies to their interment. It was generally used only for the poorer sort (Luke ii. 14); and the rich were carried on a kind of bed, sometimes very splendid (2 Sam. iii. 31, Heb.)

**BIRDS**. Under the law a distinction was made between birds clean and unclean, just as here was in regard to quadrupeds and other living creatures; but the distinction was not drawn from anything in their external structure. It appears to have been founded on the kind of food which they used; birds of prey, or such as feed on other living creatures and carrion, being pronounced unclean. Of this class, according to the E. T., were the eagle, the osprey, the vulture, the eagle, the osprey, the glade, the vulture, the eagle, the osprey, the owl, the hawk, the cuckoo, the cormorant, the swan, the pelican, the stork, the heron, the lapwing, and also the bat, which, however, though it has a kind of wings, is rather a quadruped than a bird. This enumeration will indicate with sufficient distinctness the class of birds which were deemed unclean; but here is ground to question the correctness of particular names given in our translation. Of birds that might be eaten we have no enumeration. There is simply this general direction:

'Of all clean birds ye shall eat' (Deut. xiv. 11-20). Probably birds which lived on the various kinds of seeds and other fruits of the earth were held to be generally clean.

No birds were offered up in sacrifice except turtle-doves and young pigeons. These were offered up both as sin-offerings and as burnt-offerings. This, however, was chiefly in the case of persons who from poverty were not able to provide a lamb or other similar offering (Lev. i. 14-17; v. 7-10; xii. 8; xiv. 22, 30; xv. 14, 15, 29, 30). It is not unworthy of notice, as an indication of the poverty of the mother of our Lord, that 'when the days of her purification were accomplished, they brought him to Jerusalem to present him to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle-doves, or two young pigeons' (Luke ii. 22-24). It appears that a turtle-dove and a young pigeon were employed by Abraham in a ceremonial service by the express command of God, which carries us much further back than the Mosaic institute (Gen. xv. 9).

**BISHOP**, *ἐπίσκοπος*, an overseer. The etymology of the Greek and the English word is precisely the same. The word *ἐπίσκοπος* is of frequent occurrence in the translation of the O. T. by the LXX., as in 2 Chron. xxxiv. 12, 17; Neh. xi. 9, 14, 22, and is commonly used in reference to mere civil offices. Such is also the use of the word by Greek writers, so that of its proper signification there can be no question.

In the N. T. the word occurs in Acts xx. 28; Phil. i. 1; 1 Tim. iii. 1, 2; Tit. i. 7, in all of which it plainly signifies the ordinary pastors of the churches. It is synonymous with elders. The apostle Paul, on coming to Miletus, 'sent to Ephesus, and called the elders (τοὺς πρεσβυτέρους) of the church;' and in addressing them when they were come, he used these words: 'Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers;' the word he uses is *ἐπισκόπους*. Here there can be no question the same persons are denominated *πρεσβυτέρους* and *ἐπισκόπους*.

We have a similar use of the words by the apostle in his Epistle to Titus, i. 5: 'For this cause left I thee in Crete, that thou mightest ordain elders, *πρεσβυτέρους*, in every city, as I had commanded thee;' ver. 6, 'If any be blameless,' etc.; ver. 7, 'For a bishop (*ἐπίσκοπον*) must be blameless.' Here it is plain *πρεσβυτέρους*, elders, and *ἐπίσκοπον*, translated *bishop*, refer to the same class of persons. The apostle first speaks of ordaining elders in every city, and then he goes on to state the qualifications of the persons to be so ordained. There is no separating the one from the other.

The apostle Peter, in like manner, says: 'The elders (*πρεσβυτέρους*) which are among you I exhort,' etc. (1 Pet. v. 1); ver. 2, 'Feed the flock of God which is among you, taking the oversight thereof,' *ἐπισκοποῦντες*, exercising the office of overseers or bishops according to the phraseology of our E. T. Here, therefore, we have another proof that *ἐπίσκοπος* and *πρεσβύτερος* are synonymous words, and apply to the same class of persons. The fact is, the word *ἐπίσκοπος* was properly the name of office, and

*πρεσβύτερος* was a title of respect borrowed from the practice of the Jews.

It deserves also to be noticed that at Philippi there was a plurality of bishops or overseers, just as there was a plurality of elders at Ephesus. Paul thus addresses his Epistle to the Philippians: 'Paul and Timotheus to all the saints in Christ Jesus which are at Philippi with the bishops (*ἐπισκόποις*) and deacons' (Phil. i. 1). Here it is plain that the word must be understood of the ordinary pastors or overseers of the church; for it is not to be supposed that in the one city and the one church of Philippi there was a plurality of bishops in the sense of the word as now ordinarily used in this country.

We cannot but express our regret that the word *bishop* should have been introduced into the E. T. of the N. T., as to careless readers it appears to lend support to the office of bishops as existing in the Church of England and other churches, and there is little doubt it has been very effective in imbuing the English mind with the idea of that office resting on the authority of the N. T. If even in Acts xx. 23 our translators had, as in other passages, employed the word *bishops*, this would have proved a check to such a misinterpretation of it; but they have sunk the name in the true signification of it—*overseers*. If they used the word *bishop* in the other passages where it occurs, they should also have used it in that passage: 'Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you bishops.' This would have made even the common reader aware of the true signification of the word as having reference to the ordinary pastors of the church.

That the words *ἐπίσκοπος* and *πρεσβύτερος* are synonymous, appears not only from the N. T. but also from Jerome in the 4th century. It is also sanctioned to some extent by the apostolical constitutions, by Chrysostom, and Theodoret. Such testimony has the greater weight, inasmuch as custom had set in strongly in an opposite direction, bidding fair to annihilate all traces of the original equality of the offices (Horne, *Introd.* ii. 342), as it has long since done in the Romish and all the Oriental churches, and also in some Protestant churches, particularly the Church of England.

It is a well-established fact, that in the first ages of Christianity the *ἐπίσκοποι*, bishops or overseers, were just the ministers or pastors of particular churches, and that they possessed no manner of authority over other churches or their ministers. See Lord King's *Enquiry into the Constitution, etc., of the Primitive Church*, Lond. 1691, pp. 11, 14, 26, 30, 40.

BITHYN'IA, a province of Asia Minor, bounded on the west by the Propontis, on the north by the Euxine Sea, and on the east by Paphlagonia. When Paul and Silas 'were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not' (Acts xvi. 7). It appears, however, that a church was early planted in that province, and a number of Jews, and probably others, believed, for Peter addresses his First Epistle 'to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and *Bithynia*' (1 Pet. i. 1). It is worthy of notice that it was in relation to the Christians

of Bithynia that Pliny wrote his celebrated letter to the Emperor Trajan, requesting instructions as to the way in which he should treat them. Here, too, was held, in A.D. 325, the Council of Nice, which drew up what is commonly called the Nicene Creed. A council was also held at Chalcedon, another city of Bithynia, A.D. 451.

#### BITTERN. [ΚΙΡΡΟΔ.]

BLACK, BLACK'NESS, applied to garments, skin, face, raiment, imports great distress, bitter grief and mourning (Job xxx. 30; Jer. xiv. 2; viii. 21; Lam. iv. 8; Mal. iii. 14); but when applied to the hair of the head, it signifies beauty, freshness, and soundness (Lev. xiii. 37; Song v. 11). To mark the fear, perplexity, and distress of the Jews and Assyrians, all faces are said to gather *blackness* (Joel ii. 6; Nah. ii. 10). Hell is called the *blackness of darkness*. There is no glimmering of hope or mercy, nothing but endless torment, perplexity, despair, and sorrow (Jude 13).

BLASPHEMY. The Greek word *βλασφημία*, from which our English word *blasphemy* comes, properly denotes *calumny*, *detraction*, *reproachful* or *abusive language*, against whomsoever it is vented, whether God, angel, man, or devil. There does not seem therefore to have been any necessity for adopting the Greek word into our language, one or other of the English words now mentioned being in every case sufficient for conveying the sense. To have uniformly translated and not transferred the words *βλασφημία* and *βλασφημεῖν*, would have both contributed to perspicuity and tended to detect the abuse of the terms when wrested from their proper meaning. That *βλασφημία* and its conjugates are in the N. T. often applied to reproaches not aimed against God is evident from numerous passages, such as Matt. xii. 31, 32; xxvii. 39; Mark xv. 29; Luke xxii. 65; xxiii. 39; Rom. iii. 8; xiv. 16; 1 Cor. iv. 13; x. 30; Eph. iv. 31; 1 Tim. vi. 4; Tit. iii. 2; 1 Pet. iv. 4, 14; Jude 9, 10; Acts vi. 11-13; 2 Pet. ii. 10, 11, in the much greater part of which the English translators have not used the words *blaspheme* or *blasphemy*, but *rail*, *revile*, *speak evil*. In one of the passages referred to, a reproachful charge brought even against the devil is called *Κρισις βλασφημίας*, and rendered by them *railing accusation*.

Now, as the word *βλασφημία*, taken in its largest acceptation, comprehends all sorts of verbal abuse, imprecation, reviling, and calumny, when such abuse has reference to God, there is properly no change made on the signification of the word; the change is only in the application, that is, in the reference to a different object. The idea conveyed in the explanation now given is always included against whomsoever the crime is committed. In this manner every term is understood that is applicable to both God and man. Thus, the meaning of the word *disobey* is the same whether we speak of disobeying God or man. The same may be said of *believe*, *honour*, *fear*, and many other words. In proof of this, in the case before us, we would observe that sometimes in the same sentence the word is applied in common both to divine and to

human beings which are specified as the objects of it, and sometimes the word having been applied to one of these is repeated in an application to the other, the sacred writers thereby shewing that the evil is the same in kind in both cases, and that the cases are discriminated solely by the dignity of the object. Thus our Lord is represented in the common version as saying, 'All manner of blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven.' And in the following verse this blasphemy is explained as *speaking against*: 'And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come' (Matt. xii. 31, 32; see also 1 Kings xxi. 10). The difference of the sins in point of atrociousness is here represented as exceedingly great,—the one being described as unpardonable, and the other as what may be pardoned; but this is exhibited as resulting purely from the infinite disparity of the objects—our fellow-creatures on the one hand, the great Author of our being on the other. As, however, the English word *blasphemy* is not of the same extent of signification as the Greek, and is not properly applied to any abuse uttered against man, it would have been better here to have chosen a common term which would have admitted equally an application to either, such as *reproach* or *detractio*n. We have a similar example in the Acts: 'We have heard him speak blasphemous words against Moses and against God' (Acts vi. 11).

These observations will shew in what sense we are to understand Paul when he represents himself before his conversion as a *blasphemer*; the word ought unquestionably to have been rendered *defamer*. Of this we can make no manner of doubt when we consider the testimonies which after his conversion he did not hesitate to give of his own religious character when a Jew: 'Men and brethren, I have lived in all good conscience before,' or rather 'towards God, until this day.' And when, addressing King Agrippa, he appeals to the testimony of his countrymen at Jerusalem, 'who,' says he, 'knew me from the beginning, that after the strictest sect of our religion I lived a Pharisee' (Acts xxiii. 1; xxvi. 4, 5). He could not have made these declarations if his conscience charged him with blasphemy in the ordinary sense of that word, of all crimes against God the most heinous. In what sense, then, could he represent himself as a defamer? Whom did he defame? Not only the Lord Jesus, the head, but the members also of the Christian community, both ministers and people.

In most other places in the N. T. in which *blasphemia* and its cognates occur, they ought to have been translated in their greatest latitude—that is, in the sense of defamation or reviling in general; for example, in Matt. xii. 31; xv. 19; Mark iii. 28, 29; vii. 22; Luke xxi. 65; Col. iii. 8; James ii. 7 (Campbell, *Gospels*, ii. 77, 79, 84, 91).

BLESS, in general, signifies to do or wish good to others. When God is said to bless, it

signifies—1. To bestow temporal good things on men, to make their outward affairs prosperous and successful (Gen. xxx. 27; xxxix. 5; xlix. 25; Job xlii. 12). 2. To bestow on them both temporal and spiritual good things (Gen. xii. 2, 3); or simply spiritual good things (Eph. i. 3). 3. To make happy in the enjoyment of blessings (Ps. xxxii. 1, 2; lxxxix. 15-18; Rev. xiv. 13). 4. To consecrate or set apart things to a holy use, and to render them a mean or an occasion of blessing (Gen. ii. 3; Exod. xx. 11). 5. To give creatures—men, animals, and plants—the power of propagating their species (Gen. i. 22-28; ix. 1).

When Christ is said to bless, it signifies—1. To pray in behalf of others; to recommend them in prayer to God. When it is said, in Mark x. 16, that our Lord took up in his arms the little children who were brought to him, and 'put his hands on them and blessed them,' it might at first sight appear doubtful whether he did not himself authoritatively pronounce a blessing upon them; but when he was in our world he did not usually act in his character as God, but commonly set himself forth as the Father's servant, and, as such, prayer was with him a frequent practice. It is therefore natural to suppose that on this occasion he did not depart from his wonted practice. In this conclusion we are strengthened by the circumstance that, as related in Matt. xix. 13, the children were brought to him 'that he should put his hands on them and pray,' i.e., for the blessing of God upon them. In the same sense we are disposed to understand the act of our Lord on occasion of the miracle of the loaves and fishes; at least we do not apprehend it was an authoritative act on his part. The language of the evangelist plainly indicates a reference to his Father in heaven: 'And he took the five loaves and the two fishes, and looking up to heaven he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude' (Matt. xiv. 19). The same language is employed in Mark vi. 41 and in Luke ix. 16; but John, in giving an account of the miracle, says he *gave thanks* (vi. 11); and in the account of a similar miracle wrought shortly after, both Matthew and Mark use the word which signifies *gave thanks*, though Mark also employs the word *blessed* (Matt. xv. 36; Mark viii. 6, 7). We have also the use of the word *blessed* in reference to an act of our Lord on occasion of an ordinary meal (Luke xxiv. 30). In none of these cases can we understand the words employed of an act of consecration, nor yet, we think, of an act of authoritative blessing. We are not sure that it was an act of prayer; it is more certain it was the act of giving thanks, though from the use of both words it is probable the act was a combination of prayer and thanksgiving. These observations will prepare us for the next sense of the word. 2. To give thanks to God. This we apprehend is the meaning of the word in the account of the institution of the Lord's Supper. In Matt. xxvi. 26 the reading according to the received text is: 'And as they were eating, Jesus took bread and blessed it,' but, as stated in the margin, 'many Greek copies have *gave thanks*;' and Griesbach considers this reading as equal, or almost equal, to that of the



received tart; and it is worthy of notice that in the very next verses Matthew says: 'And he took the cup, and gave thanks.' Mark employs the same language: in reference to the bread he says he *blessed* it; in reference to the cup, he gave *thanks* (xiv. 22, 23). Luke, in reference to the bread, says he gave *thanks*, and in reference to the cup he seems to imply the same thing (xxii. 19, 20). John gives no account of the institution of the Lord's Supper; but Paul, in 1 Cor. xi. 23-30, gives a more detailed view of it than any of the evangelists; and he expressly says: 'The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it;' and he afterwards says: 'After the same manner also the cup,' etc. From all these passages we think it is plain that the appropriate act in the observance of the Lord's Supper is 'to give thanks.' The word *bless*, which may have a double meaning, is found certainly only in a single passage (Mark xiv. 22), and uncertainly in another (Matt. xvi. 26); and even both these evangelists employ the word which signifies gave *thanks* in reference to the cup in the verses immediately following, and both Luke and Paul say 'he gave thanks.' The whole of this review may shew how unfounded is the idea of consecration of the elements used in the Lord's Supper, which the Protestant churches, in the spirit of the Romish Church, have so long clung to, and which is not yet rooted out of our own country. 3. To bestow a favour on another (Acts iii. 26).

When men are said to bless, it signifies—1. To adore and praise God for the glories and excellences of his nature and works (Neh. ix. 5, 6; Ps. civ.) 2. To give him thanks for his mercies (Deut. viii. 10; Ps. ciii. 1-5; 1 Cor. xiv. 13). 3. To wish or pray for blessings to others (Gen. xxiv. 60; xlviii. 9, 15, 16, 20; Num. vi. 23-27; 2 Sam. vi. 18; Matt. v. 44). 4. To salute persons, wishing them peace and prosperity (Gen. xlvii. 7; Ruth ii. 4; 1 Sam. xiii. 10; Ps. cxxix. 8). 5. To pronounce blessings on others, to predict their future prosperity or success (Gen. xlix. 25; Num. xxiv. 10; Deut. xxxiii.) 6. To flatter oneself with false notions or false hopes (Ps. xlix. 18; Deut. xxxix. 19).

God is *blessed*, is infinitely happy in himself, and is adored and praised in the highest strains by his creatures (Rom. i. 25; 1 Tim. i. 11; vi. 15). Christ as Mediator is blessed, is raised to the highest dignity and felicity, and is worshipped and extolled by both angels and saints (Ps. lxxii. 17; Rev. v. 8-14; vii. 9, 10). Men are blessed who have the curse removed, their sins pardoned, their natures sanctified, and have a well-founded hope of everlasting happiness in heaven (Ps. xxxiii. 1, 2; Gal. iii. 8, 9, 13, 14; Eph. i. 3; Tit. ii. 13). Those are specially blessed, are peculiarly happy, whose tempers, dispositions, and conduct are in conformity with the law of God and with the spirit of the gospel (Matt. v. 3-12). The memory of the just is blessed, is remembered and commended as honourable and useful (Prov. x. 7). *It is more blessed to give than to receive*; it is a source of greater happiness and is more praiseworthy (Acts xx. 35).

**BLESSING.** 1. What tends to render one honoured, happy, prosperous, or successful (Gen. xxxix. 5; Prov. x. 23; Is. lrv. 8). 2. Commendation, thanks, good wishes (Job xix. 18; Prov. xi. 28). 3. A present, a gift (Gen. xxxii. 11; Josh. xv. 10; 1 Sam. xrv. 27; 2 Kings v. 15). 4. Alms, bounty, free contribution (2 Cor. ix. 5+). 5. The means or medium of conveying blessings to others (Gen. xli. 2; Is. xix. 24; Ezek. xxxiv. 26).

**BLOT,** a sinful stain, a reproach (Job xxi. 7; Prov. ix. 7). To *blot out* living things, or one's name or remembrance, is to destroy, abolish, or cause them to be forgotten (Gen. vii. 47; Deut. ix. 14; xrv. 19; xxix. 20; Ps. cix. 13; Col. ii. 14). To *blot out sin* is fully and finally to forgive it (Ps. li. 1, 9; Is. xlv. 22). God's *blotting men out* of his book is to reject them from being his peculiar people, deny them his providential favours, or cut them off by an untimely death (Ps. lxxix. 28; Ezek. xxxii. 31, 33). His *not blotting their name out* of the book of life imports his carrying into effect the act of their eternal election (Rev. iii. 5).

**BLUE.** This colour or dye is mentioned at a very early period along with purple (Ezek. xrv. 6). Gesenius says it was obtained from a shell-fish, a species of mussel found in the Mediterranean Sea. He calls the colour *cerulean purple* (p. 864). Sir J. G. Wilkinson says it was extracted from indigo, which was an Egyptian and Persian dye. Both agree in considering it the *kyanos* (Vulg. *Apocynthinos*) of the Greeks (Rawlinson in Herodot. ii. 418). It appears to have been anciently deemed a rich and magnificent colour (Ezek. xlii. 6; xlvii. 7, 24).

**BOAR.** [SWINE.]

**BODY,** the material part of a man or thing. In the present state our body is *natural*, and in the future state shall be *spiritual*—that is, so refined as to need no meat or drink, so active as to be no clog to our soul (1 Cor. xv. 44). *The body is dead because of sin; but the spirit is life because of righteousness.* Because we have sin, our body must die a natural death; but through Christ's righteousness the quickening Spirit of God shall make our souls partake of eternal life (Rom. viii. 10). Our whole man, and Christ's whole manhood, are called a *body*, because the body is most obvious and visible (Rom. vi. 12; Heb. x. 5); and the last is called *the body of his flesh*, to represent it in its humbled estate, and distinguish it from his mystical body, the church (Col. i. 22). Christ's body may sometimes denote himself as fulfilling all righteousness for us (Rom. vii. 4; Heb. x. 10). The church is called Christ's *body*; it consists of many members or persons united to him and to one another by faith, love, and similarity of spirit; and by him is every true member quickened, strengthened, and supported (Eph. iv. 16; Col. ii. 19; 1 Cor. xii. 12, 13). Our inward corruption is called a *body of sin and death*. It consists of numerous lusts connected together, is of a base nature, and disposes men to seek after and delight in carnal things. It is altogether sinful, the cause of sinful acts, and a chief ingredient of spiritual and eternal death (Rom. vi. 6; vii. 24). The *body of types* is what



is prefigured by them (Col. ii. 17). *The body of heaven in its clearness* is its unclouded blue appearance, with the unnumbered stars sparkling brightly therein (Exod. xxiv. 10). Other sins are *without* a person's *body*; that is, the body is only the instrument, not the object, thereof; but fornication is a sin *against the body*; the body is both the instrument therein and the object defiled thereby (1 Cor. vi. 18).

**BONES.** 1. The hard parts of animal bodies which support their form (Job x. 11). 2. A dead body (1 Kings xiii. 31; 2 Kings xiii. 21). 3. The whole man (Ps. xxxv. 10). A troubled soul is likened to *broken, pierced, shaking, or rotten bones*; its distress is painful, lasting, and difficult of cure (Ps. xlii. 10; li. 8; Jer. xxiii. 9; Hab. iii. 16). To be *bone of one's bone, and flesh of his flesh*, or a *member of his flesh and bones*, is to have the same nature, and the nearest relation and affection (2 Sam. v. 1; Gen. ii. 23; Eph. v. 30). To *pluck the flesh off one's bones*, or to *break and chop* them, is most cruelly to oppress and murder (Micah iii. 2, 3).

**BOOKS** are first mentioned in the O. T. in Job ix. 23, and in Exod. xvii. 14; after which the word occurs not unfrequently in the Pentateuch and the subsequent books of Scripture. They were anciently written on a kind of paper made from the reed papyrus, which grew in great abundance in Egypt; but the exportation of paper being prohibited by one of the Ptolemies, from envy of Eumenes, king of Pergamus, who was endeavouring to rival him in the magnificence of his library, improved methods of preparing skins for writing on were there invented, and hence they were called Pergamena, and in English parchment. They were also sometimes called in Greek *μεμβράνα* (2 Tim. iv. 13). Most of the MSS. which remain are written on parchment; few on the papyrus (Adam. Rom. Ant. 470).

If the book was large, it was of course formed of a number of pieces of papyrus, or of skins connected together. These were rarely written on both sides, yet this was sometimes the case (Ezek. ii. 9, 10; Rev. v. 1).

The paper made of the Egyptian papyrus being flexible yet brittle, this led not unnaturally to the rolling up of what was written thereon (Jer. xxxvi. 2; Zech. v. 1, 2). This may account for the inconvenient way so long taken of giving books the form of rolls. This may have been originally the form given them, the custom was continued when other materials were used which might very safely have been treated in a different manner (Harmer, Obs. iii. 51).

Books were usually rolled round a stick, or if they were very long, round two sticks from the two extremities. The reader 'unrolled the book' (*ἀναπτύξας τὸ βιβλίον*) to the place he wished to read; and when he had read as much as he wanted, he 'rolled it up again' (*πτύξας τὸ βιβλίον*, Luke iv. 17, 20). Hence came the idea of a volume, or a thing rolled up (Is. xl. 7). The leaves thus rolled up and bound with a string were sometimes sealed (Is. xxix. 11; 12. xli. 4), and sometimes it would appear in several or successive seals (Rev. v. 1, 2, 5; vi. 1-12; viii. 1).

There were also books which were inscribed on tablets of wood, lead, brass, or ivory. These were connected together by rings at the back, through which a rod was passed to carry them by (Jahn, 44, 45).

Though *book* is in most cases quite a suitable translation of the word *βιβλίον*, yet as the books of the ancients were in outward form and construction very different from ours, when we find anything stated concerning *βιβλίον* in Greek, in allusion to the outward make of it, the English word *book* is not a proper version. Thus the words, Rev. vi. 14, if rendered, 'The heavens departed as a *book* when it is rolled together,' would convey to a mere English reader an unintelligible and incongruous idea, though nothing could convey a more distinct image than the words of the original, the books of the ancients consisting of long scrolls, commonly of parchment, sewed or pasted together. Our translators, therefore, employed very properly here the more general word *scroll*, which perfectly conveys the meaning of the original.

Again, the word *βιβλίον* in Rev. v. 1 is quite improperly rendered *book* by our translators: 'I saw in the right hand of him that sat on the throne a *book* written within and on the back-side.' By an ordinary reader the last term thus applied would be understood to mean the cover, which with us is not very fit for being written upon, and could besides contain no more than might have been contained in a single additional leaf, though the book had consisted of a thousand leaves. Now the long scrolls or books of the ancients were seldom written but on one side, here said to be *within*, because that side was turned inwards in rolling it up. When any of these rolls was written on both sides, it contained twice as much as if written in the ordinary way. The chief intention of John in mentioning this circumstance must have been to signify that this volume or scroll was replete with information, and that its contents were not to be measured by its size (Campbell, *Gospel*, i. 46).

A *sealed book* is one whose contents are secret; and the opening or breaking of the seals signifies the fulfilling of the purposes of God contained therein.

To *cut a book* is to consider its contents carefully, to understand them thoroughly, and to have the mind imbued with its statements as if it were a part of its constitution.

Moderns, accustomed to the ready multiplication of books by means of the art of printing, and living in times when most persons of any intelligence are the owners of a library, are apt not to realise to themselves the condition of the ancients in these respects. Books were anciently, especially in more early times, multiplied with difficulty, and were published more by being read to audiences than by the tedious and costly process of writing out copies (Rawlinson in *Herodot.* i. 42). Homer is said to have publicly recited his poems, and Herodotus to have publicly read his history at Athens, and possibly at other places (*Ibid.* i. 16, 17). In the Scriptures we have various examples of this, as in Exod. xxiv. 7; Deut. xxxi. 9, 11-13; Josh. viii. 32-35; 2 Kings xxiii. 2; Neh. viii. 1-3, 18. The public reading of books was then a

more effectual way of diffusing knowledge than the copying and private reading of them.

**BORDER.** 1. The edging, hem, or fringe of garments (Exod. xxv. 25 ; Mark vi. 56). The *borders of garments* enlarged by the Pharisees were the fringes worn by the Hebrews as a memorial of their separation to God's service and subjection to his law (Matt. xxiii. 5). 2. A coast ; boundary (Gen. xlix. 13).

**BORROW, To.** To obtain a thing from another under an expressed or implied promise that it is to be returned again. In the E. T. the Israelites, when about to leave Egypt, are said to have 'borrowed of the Egyptians jewels of silver and jewels of gold, and raiment' (Exod. xii. 35) ; but though the Hebrew word here used does sometimes carry with it the idea of *borrowing*, as in Exod. xxii. 14 ; 1 Sam. i. 28, yet the ordinary and general signification of the word is to *ask*, to request, to demand a thing (Gesenius, 798). Now there is no reason why we should, in the matter before us, adopt an occasional and specific signification of the word, instead of its more ordinary and general meaning. In this way we get rid of any expressed or implied understanding that the articles thus asked and given were to be returned again. It is plain the Israelites had no intention of coming back to Egypt, and consequently that they could have no intention of returning the articles they obtained. It is probable the Egyptians were about equally well aware that the Israelites did not design to return to Egypt, and consequently that they had no design to return the articles which they gave up to them (Exod. vi. 6-8 ; x. 7). The articles themselves shew that they were *given*, not *borrowed* : 'jewels of silver and jewels of gold and raiment,' were quite unsuitable for mere temporary use in a visit, to or short sojourn in, 'a waste howling wilderness.' Hence we may conclude that there was no misunderstanding on the subject, either on the one side or the other. The morality of the act on the part of the Israelites we cannot call in question, for it was expressly authorised by God (Exod. iii. 22 ; xi. 2), which is a further proof that we have taken the Hebrew word in its true sense here, for it would have been no better than deceit and robbery to have asked things on loan and not to return them again. But then comes the question, How can it be supposed that the Egyptians would give the Israelites, a people who had been so long enslaved among them, such valuable articles as 'jewels of silver and jewels of gold,' etc., upon their asking them ? We admit the difficulty ; but yet it may arise entirely out of our ignorance. If we knew all the circumstances of the case, it is very possible the whole difficulty might vanish, and the conduct of the Egyptians admit of a very simple and natural explanation. We do not know, for example, what was the effect upon them of the successive plagues with which they had been visited ; and particularly of the last plague, the death of their first-born. Perhaps they were glad to get rid of the Israelites, and that at any cost. We are expressly told there was a divine influence exercised on them, disposing them to comply with the requests of the Israelites, and it is not unlikely this might be through the medium of

these judgments. Moses himself appears to have felt the difficulty ; for, mentioning the fact three several times, he each time gives this explanation of it—'The Lord gave the people favour in the sight of the Egyptians' (Exod. iii. 21 ; xi. 3 ; xii. 36).

**BOSS'ES**, the thickest and strongest parts of a buckler (Job xv. 26).

**BOTTLES.** Anciently bottles were a kind of leather-bags, commonly made of goats' skins ; and some of the Eastern nations retain the use of them to this day. When the animal is killed the Arabs cut off its feet and its head, and draw the body out of the skin without opening its belly, in the same manner as we do hares and rabbits. They afterwards sew up the places where the legs and the tail were cut off, and when it is filled they tie it about the neck. In these bags or bottles they put up and carry, not only their liquids, as water, milk, and wine, but dry substances which are not apt to be broken, as butter, cheese, and honey ; and being smeared over with grease they are found to keep their contents more fresh, and to secure them better from dust and insects than any other mode of keeping them (Harmer, *Obs.* i. 234). Such was probably 'the bottle of water' which Abraham 'gave unto Hagar, *putting it on her shoulder*,' when he sent her and her son Ishmael away (Gen. xxi. 14). These bottles were liable to grow old, to crack, and burst. Hence the ambassadors of the Gibeonites, with the view of making Joshua and the Israelites believe that they came from a far country, 'took old sacks upon their asses, and wine bottles old and rent and bound up,' as if they had become so in the course of their long journey (Josh. ix. 4, 5, 12, 13). Persons unacquainted with the kind of bottles in use in the East are apt to be startled by the statement of our Lord, 'No man putteth new wine into old bottles ; else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved' (Luke v. 37, 38). But the circumstances now mentioned explain it, for the process of fermentation being apt to go on in new wine, there was great danger of these skin bottles, when old, being burst and marred for future use, and the wine being spilt. A bottle of wine appears to have been a not unfrequent present in ancient times, and that to kings (1 Sam. xvi. 20 ; xxv. 18 ; 2 Sam. xvi. 1). To us this may seem a paltry present, but it is to be recollected that skin bottles were of considerable size, and might contain a number of our bottles. The *bottles of heaven* are the clouds which contain and pour forth rain and dew upon the earth (Job xxxviii. 37). *Put thou my tears into thy bottle* ; do not overlook my sorrows, but keep them in thy remembrance and grant me thy sympathy under them (Ps. lvi. 8). *I am become like a bottle in the smoke* ; I am wasted with grief and trouble, and am rendered almost useless (cxix. 83).

**BOW**, a weapon used in war, and also in hunting, made of wood, horn, steel, or the like ; which, after being strongly bent by means of a string fastened to its ends, in returning to its natural state, throws off an arrow with great

bow (2 Sam. i. 16); but L.T. Robinson remarks that the words, 'the use of,' are the original, and convey a false interpretation of the text. It should have been rendered 'the bow,' i.e., the song of the bowman, David's elegy on Saul and Jonathan—is so called from the mention of 'the bowman' in ver. 22. This mode of indicating a poem or part of a book is common in the Koran. Thus, in the Koran the second Sura is the Cow, from the mention in it of the cow. To say that David 'bade them as children of Judah the use of the bow' is wholly foreign to the subject in hand; the interpretation now given is quite to the purpose, for it is immediately added, 'Be written in the book of Jasher.' *mak a bow*, or a *bow of steel*, is to destroy like power and strength of nations or (Hos. i. 5; Jer. xlix. 35). God's *bow* (Gen. xlviii. 34) is his power, wisdom, and mercy, whereby he protects his people, and smites his enemies with his arrows of famine, pestilence, or the human instruments by which he executes his judgments, who also draw to fill his bow (Ps. vii. 12; Deut. 3-25, 42; Ezek. v. 16).

*To bow*. To bend the body downwards, as a sign of civility, of homage, or of devotion. The degree to which this was carried according to the relative rank of the parties, or the measure of respect which it was intended to express. Of this we have many examples in the Scriptures. Sometimes they made simply a respectful bow. Abraham proposed buying of the sons of Hittites a piece of ground for a burying-place, and bowed himself to the people of the land, even to the children of Heth' (Gen. xlv. 1). When Jacob with his family met his kinsmen, 'then the handmaidens came near

and bowed, partly perhaps from reverence and partly from gratitude, 'fell at his feet and bowed herself to the ground, and took up her son' (2 Kings iv. 36, 37).

In some cases where great respect or great affection was designed to be expressed, the bowing was repeated. When Jacob beheld Esau coming to him, and with him 400 men, he was alarmed, and passed over before his wives and children, 'and bowed himself to the ground seven times until he came near to his brother' (Gen. xxxiii. 1-3). When David was about to part from Jonathan, as he came to meet him he 'fell on his face to the ground and bowed himself three times, and they kissed one another, and wept one with another, until David exceeded' (1 Sam. xx. 41).

Of the difference of ceremony according to the rank and relation of the parties, we have the following illustrations:—When David was on his deathbed, his wife Bathsheba, wishing him to settle the kingdom on her son Solomon, 'went in unto the king into the chamber; and Bathsheba bowed and did obeisance unto the king. And lo, while she yet talked with the king, Nathan the prophet also came in; and he bowed himself before the king with his face to the ground.' And David having anew appointed Solomon his successor, Bathsheba, with the view of expressing her thanks, 'bowed with her face to the earth, and did reverence to the king' (1 Kings i. 15, 16, 22, 23, 31). Afterwards when 'Bathsheba went unto king Solomon' to present a request unto him, 'the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand' (ii. 19). Bathsheba did not approach her husband king David, nor her son Solomon, with so much ceremony as did Nathan the prophet.

Some of these were probably examples of

which was to this effect—'While I shall have the happiness to *hiss the dust of thy feet*, I shall think that fortune favours me with its tenderest caresses and its sweetest kisses' (Harmer, Ode. ii. 336). Such circumstances as these shew that there is no extravagance of figure in the following passages—'He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust' (Ps. lxxii. 8, 9). 'Kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee, with their faces toward the earth, and lick up the dust of thy feet' (Is. xlix. 23; see also Micah vii. 17).

Bowing is often spoken of in the Scriptures as an act of worship, both of the true God (Micah vi. 7) and of false gods (Jer. xxiii. 7). We particularly meet with the expressions *bowing down to them* (Ps. xcv. 6; Exod. xx. 5), *bowing the head* (Neh. viii. 6), and *bowing the knees* (1 Kings xix. 18; Eph. iii. 14).

BOWELS, the internal parts of the body (2 Sam. xx. 10). *Bowels*, when ascribed to God, denote his infinite compassion and tender mercy; and the *sounding or trouble of his bowels* is the powerful and secret working of his mercy towards his people (Is. lxiii. 15; Jer. xxxi. 20). *Bowels* figuratively ascribed to men denote their soul (2 Cor. vi. 12; Philam. 7), or a person dearly beloved by us, as our very soul (Philam. 12), or strong affection and pity (Gen. xliii. 30; Col. iii. 12). Paul longed after the Philippians *in the bowels of Jesus Christ*—i.e., with the most ardent love and tenderest pity, and similar, though not equal, to Christ's love to men (Phil. i. 8). *Trouble, pain, and boiling of bowels*, import terrible distress and grief (Lam. i. 20; Jer. iv. 19; Job xxx. 27). The *curse coming into one's bowels* like water implies the execution of its fearful effects on the soul and whole man (Ps. cix. 18).

BOZRAH. 1. A city in the plain country of the Reubenites, the same as Bezer in the wilderness, which was given to the Levites, and was one of the three cities of refuge on the east of the Jordan (Deut. iv. 41-43, Josh. xxi. 34-36). It does not appear to be mentioned in the Scriptures under the name of Bozrah, unless it be, as is maintained by Porter, in Jer. xlviii. 24. There is no reason to doubt that it is the Bostra of the Greeks and Romans. It is situated, Burckhardt informs us, in the open plain, and is at present the last inhabited place in the south-east extremity of the Hauran. It was formerly the capital of *Arabia Provincia*, and is now, including its ruins, the largest town in the Hauran: its circumference is about three quarters of an hour. It was anciently enclosed by a thick wall, which gave it the reputation of a place of great strength. Many parts of this wall still remain. Some of the ruins indicate buildings of considerable magnificence: they are the finest remains of antiquity in the Hauran. On them are a number of Greek and some Roman inscriptions; but some of the buildings appear to have been also of Saracen origin. In the days of Abulfaria, the historian and geographer, Bostra or Duzrah, as it was then called, was still a

populous town and the capital of the Hauran, having large markets and rich gardens. Now it is almost deserted. As a city it has long ceased to exist; it is now one vast field of ruined ruins. Of the vineyards, for which it was once celebrated, not a vestige remains. There is scarcely a tree in the neighbourhood of the town, and the twelve or fifteen families which inhabit it cultivate nothing but wheat, barley, horse-beans, and a little dhoura (Indian corn) (Burckhardt, *Trav. Syria*, 236; Porter, *Damascus*, ii. 116, 142, 159, 160, 169, 170).

2. A city in the land of Edom, and for a time the capital of the country. This is probably always the place which is mentioned in the Scriptures under the name of Bozrah. When mentioned it is usually in connection with the land of Edom, as in Gen. xxvi. 33, from which it appears to have been a very ancient place; and also in Is. xxiv. 5, 6; lxiii. 1; Jer. xlii. 7, 13, 22; Amos i. 11, 12. Bozrah, indeed, is once mentioned as a city of Moab (Jer. xlviii. 24); but this must either have been a city of the same name in the land of Moab,\* or, what is more probable, it is no other than Bozrah, in the land of Edom, the possession of particular cities

\* While we readily admit that the passages here referred to relate to Bozrah in the land of Edom, we apprehend with Porter that Jer. xlviii. 24 is naturally to be understood of a Bozrah in the land of Moab proper. In this part of the prophecies of Jeremiah we have judgments denounced successively on the Philistines (xlvii.), on Moab (xlviii.), on the Ammonites (xlix. 1-6), then on Edom (ver. 7-23), and after that on other nations. Now, the judgments on these several nations are distinctly separated from each other; and it is a most unnatural interpretation to suppose that the judgments on Moab are in any degree intended to be understood of judgments on Edom; in other words, that Bozrah of Moab is to be understood of Bozrah in Edom. Besides, as is remarked by Porter, Jeremiah, 'while pronouncing the judgment of God upon Moab says, "Judgment is come upon the *plain country*," and he then gives a list of some of the cities situated in the *plain*, among which we find the names of Beth-gamul, Bozrah, and Kerioth (xlviii. 21-24). His description in this passage could not apply to the land of Edom, which is exclusively a mountainous country, any more than his description in xlix. 16 could apply to the region around Buzrah, which is an unbroken plain. There is another circumstance connected with the prophetic denunciations which is strongly corroborative of this view. After completing the sentence of Moab, the Spirit of God adds: 'Yet will I bring again the captivity of Moab in the latter days' (xlviii. 47); whereas in Edom's doom we have these terrible words: 'For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes. As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.' These two sentences cannot apply to one country.' (Porter, *Damascus*, ii. 160-162).

or mother-of-pearl, etc. Such ornaments were anciently in common use among the Jews, and were worn by men (Gen. xxxviii. 18, 19), as well as by women (Isa. iii. 21). Women often wore several on the same foot above another. They were sometimes of considerable weight and value. The two which Abraham's servant presented to Leah for her hands were ten shekels' weight (Gen. xxiv. 22).

Women of the East wore similar ornaments on their legs about the ankles. These are called anklets. The females of Syria and Arabia at this day wear great rings around their ankles which are attached to many other smaller rings which make a tinkling noise like little bells when they walk or stir. To these ornaments of the ankles small chains are fastened to connect the legs together, and cause them to move with a short measured step. Isaiah, in 'the daughters of Zion,' specifies 'the ornaments of their legs,' and represents them as 'trampling and mincing as they go, and making a tinkling with their feet' (Isa. lvi. 10; see Gesenius, l.).

**BRAMBLE.** The Hebrew and Greek words for this in the common translation bramble, thorny prickly bush, but of what species it is difficult to determine. Though it may not have been the bramble, that word is used at the sense of the passages where it is used with sufficient distinctness, and with more precision, than if the general term thorn-bush had been employed (Judg. ix. 14, 15; Isa. l. 3; Luke vi. 44). Besides, in the last passage the word *thorn* occurs as well as *bramble*.

In some places the Greek word *baros* is properly rendered simply *bush*, the sense being dependent on the particular expression. Mark xii. 26; Luke xx. 37; Acts vii. 30.

employed in the Lord's Supper, nor to the reason thereof.

As the bread in use among the Jews consisted of thin flat cakes, as is still the case in the East, we question the use of the words *loaf* and *loaves* in our common translation, as they give a false idea of the form of the bread, and in translation a want of conformity to the customs of the country is to be studiously avoided.

**Shewbread** (Heb. *bread of the presence*) was that which was placed before the Lord on the golden table in the holy place (Lev. xxv. 23, 24, 30). This consisted of twelve cakes made of fine flour, which were set on it in two rows, six in a row, and frankincense was put on each row, 'that it might be on the bread for a memorial, even an offering made by fire unto the Lord.' This was to be done every Sabbath, and the stale bread, which was then removed, was to be given to the priests, who were to eat it in the holy place (Lev. xxiv. 5-9). In ordinary circumstances it was not lawful for any but the priests to eat thereof (1 Sam. xxi. 3-6; Matt. xii. 3, 4).

**BREASTPLATE.** 1. A piece of defensive armour to protect the chest and its vital organs, particularly the heart, in battle (1 Kings xxii. 34, marg.). The word is also used of spiritual armour: 'The breastplate of righteousness' (Isa. lix. 17; Eph. vi. 14); 'the breastplate of faith and love' (1 Thess. v. 8; see also Rev. ix. 9, 17).

2. A part of the Jewish high-priests' dress. It was a span square, and was made of similar materials as the ephod. It was set with twelve different precious stones, on each of which was engraved the name of one of the tribes. These were set in gold, and in four rows, three in each row; but the names of them given in the E. T. are somewhat uncertain. [PRECIOUS STONES.] The breastplate was fastened to the breast of the high-priest by the two upper corners to his shoulders.



was with brick that men from the East, when they came and dwelt in the land of Shinar, proposed to 'build a city and a tower whose top should reach unto heaven:' 'Go to, they said one to another, let us make brick and burn them thoroughly: and they had brick for stone, and slime had they for mortar' (Gen. xi. 2-4). The custom of building with bricks must have been long continued in Babylonia, for in the ruins of Babylon are found in the present day immense quantities of bricks—some simply dried in the sun, others burnt in the fire. [BABYLON.]

In Egypt brick-making was also carried on to a great extent. The use of crude bricks, baked in the sun, was general in both Upper and Lower Egypt. Besides natives of the country, numerous captives, who worked as slaves, were employed in brick-making. When the children of Israel multiplied in Egypt, the king got alarmed at the increase of their numbers, 'and the Egyptians made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve was with rigour.' Of the rigour with which they were made to serve we have afterwards an example in the case of those employed in brick-making. When Moses and Aaron informed Pharaoh of the command of Jehovah, that he should let the Israelites go that they might hold a feast unto him in the wilderness, the king, so far from complying with the order, 'commanded the same day the task-masters of the people and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof, for they be idle.' It was common in ancient times, in making bricks, to mix chopped straw with the clay, for the purpose of making it more adhesive; and it is no doubt in reference to this practice that Pharaoh issued this unreasonable order, which has passed into a kind of proverb as to some men's requirements. Probably these were sun-baked bricks; but burnt bricks were also made in Egypt, for in Jer. xliii. 9 mention is made of 'the brick-kiln which is in the entry of Pharaoh's house in Tahpanhes.' In Egypt brick-making was a monopoly of the government (Wilkinson, ii. 194), and hence it probably was that the Israelites were employed in making them.

Bricks were also in use by the Israelites after they were settled in Canaan. David made his Ammonite captives 'pass through the brick-kilns' (2 Sam. xii. 31), which shews, however we may understand the passage, that brick-making was then practised in the country. Indeed, bricks were perhaps the chief materials employed in building. This seems implied in the following passage in Isaiah: 'All the people shall know, even Ephraim and the inhabitants of Samaria, that say, in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars (ix. 9, 10; see also lrv. 3). Bricks, and especially unburnt bricks, are poor materials for building as compared with hewn stone, particularly of the finer sorts—marble for example;

and the contrasting of bricks and materials so much more durable and beautiful, places the vaunting of Israel in a strong point of light.

The want of durability of houses built of sun-burnt bricks, or often only dried mud, is not the only objection to them, for they make the streets dusty when there is wind, and dirty when there is rain. Maundrell says that upon a violent rain at Damascus, the whole city becomes, by the washing of the houses, as if it were a quagmire. Agreeably to this account, the prophet Zechariah, referring probably to the great quantity of the dust and mire of great cities, says, 'Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets' (ix. 3; Harmer, *Obs.* i. 320, 348).

Bricks appear to have been much in use in Nineveh as well as in Babylon, and to have been employed even in the fortifications of the city. Nahum, describing its final overthrow, calls on the inhabitants to exert themselves with vigour and activity in making bricks to strengthen their defences: 'Draw thee waters for the siege; fortify thy strongholds; go into clay, and tread the mortar; make strong the brick-kiln' (iii. 14).

**BRIDE**, a betrothed or new-married wife. The saints and church are a *bride*—they are betrothed and espoused to Jesus Christ; they are adorned with the wedding garment of his righteousness, and rejoice in him (Rev. xxi. 17; xxi. 9).

**BRIDE'GROOM**, a betrothed or new-married man. Among the Arabs brides appear with great reverence before their bridegrooms, and often cast themselves down at their feet (comp. Gen. xxiv. 64, 65; Ps. xlv. 10, 11). The sun is likened to a *bridegroom* because of his glorious or cheerful aspect as he ariseth, and apparently walks along our sky (Ps. xix. 5).

**BRIG'ANDINE**, a coat of mail, composed of iron rings, to protect from the sword of an enemy (Jer. xlv. 4; li. 3).

**BRIM'STONE**, or **SULPHUR**, is a hard, brittle, highly inflammable substance, of a yellow colour, and with very little taste. It has been known from the earliest ages, and is found sometimes pure and sometimes in a state of combination with other substances. It occurs particularly in volcanic countries, and is a common constituent of lavas. It is a ready means of raising a great and terrible conflagration; and hence it is often referred to in the Scriptures as an instrument of the destruction or punishment of the wicked. This was one of the means employed in destroying the cities of the plain: 'The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven' (Gen. xix. 24). Isaiah, in predicting the destruction of the Assyrians, introduces it with powerful effect into the following picture: 'Tophet is ordained of old; yea for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it' (xxxii. 33). In describing the destruction of Idumæa, he, in like manner, says, 'The streams thereof shall be turned into pitch,

or. Some brooks were winter torrents, retained a considerable body of water. word *nahal* signifies both a brook and it is possible there might be other which are rendered valleys in our translation.

Nay, in a country so abounding with Canaan it is probable valleys and brooks in the same locality—brooks one part year and valleys another. Streams of appear to have run in many places which now call wadys or valleys. Job, who lived in some part of Arabia, makes reference to these characteristics of (vi. 15-20). From the margin of our the translators appear to have been often whether to translate the word valley or

**BROTHER.** The Scripture uses the words or *brethren* in a variety of senses. 1. *proper brethren*, by immediate descent from same parent or parents (Gen. xiii. 13). 2. *are brethren* by affinity, kindred, or

In Gen. xiv. 16 Lot is called the of Abraham; but in xi. 31 he is said to be his brother's son—i.e., his nephew (Gen. xiii. 8). In Gen. xxix. 12 Jacob tells that he was her father's brother; but in xxviii. 5, Laban was not Jacob's, as we use the term, but the brother of his mother. The word has, perhaps, sense in Gal. i. 19. All the Israelites, and the Edomites, were *brethren*, because from descent (Deut. xxiii. 7, 19; Rom.

3. By common participation of the nature; thus all men are *brethren* (Gen.

4. In having the same religious profession all professed Christians are *brethren* (1 John iii. 14). 5. In being members of the same family of God by regeneration and adoption all saints are *brethren* (1 John iii. 14, 15). In bearing the same office: as consel-min-

nated such as were truly so (Gal. ii. 4). A *brother* is born for adversity: then he should peculiarly discover his love in sympathy, help, and comfort of his distressed relations (Prov. xvii. 17). To *stick closer than a brother* is, in adversity, to befriend another, even more than a natural brother (Prov. xviii. 24). The Jews did not lament Jehoiakim, saying, *Ah my brother! Ah Lord!* or *Ah his glory!*—i.e., Alas! brother, how are we distressed by the death of our beloved king! Alas! our Lord, our governor is cut off! Alas! his glory is quite abolished (Jer. xxii. 18). The duty of *brethren*, in every lawful connection, is mutual love, unity, and honouring of one another (Pa. cxxxiii. 1; 1 John iii. 14).

**SISTER,** among females, has much the same extent of signification as **BROTHER** among males. It is taken not only for a sister properly so called, but for a woman nearly related, or professing the same religion. Christ's cousins, the daughters of his mother's sister, are called his *sisters* (Mark vi. 3). Women who are fellow-professors of Christianity are called *sisters* (Rom. xvi. 1; 2 John 13; 1 Cor. vii. 15; ix. 5; James ii. 15); but in this last text it may be taken for any woman in general; and so, when God forbids the Jews to take a wife to her *sister*, to vex her in her lifetime, it implies a discharge to marry any second wife till the former is dead (Lev. xviii. 18). Jerusalem, Samaria, and Sodom are called *sisters*, because the inhabitants of these places were so similar in wickedness (Jer. iii. 8, 10; Ezek. xvi. 46). The saints are called Christ's *sisters*: they possess the same human nature; they are spiritually begotten by his Father, and made like him in grace; and he dearly loves, protects, and carefully provides for them (Matt. xii. 50).

**BUCKLER, SHIELD, TARGET.** The buckler, or shield, was a piece of defensive armour

z. 16, 17; xiv. 20, 27). There was probably some difference between the shield and the buckler, as they are sometimes mentioned together (Pa. xxv. 2; xci. 4; Jer. xvi. 3; Ezek. xiii. 24); but in what this consisted we do not know.

**BUILD**, To, signifies, in common language, to construct, as a house, including the whole process of erection; but as used in the Scriptures, it often does not refer to the original founding and erection of a city, but signifies to repair, enlarge, or embellish, and particularly to strengthen or fortify a city. In 2 Chron. xi. 5-12 a number of places are mentioned which Rehoboam is said to have built; but most of them had been in existence before; some of them, indeed, had been long in existence. The whole passage conveys the special idea of his having strengthened or fortified them. We have similar examples in chap. xiv. 6, 7; xvi. 1, 5. In like manner, Nebuchadnezzar, as he walked in his palace at Babylon, exclaimed, "Is not this the great Babylon that I have built?" Now Nebuchadnezzar had done so much in the way of erecting great and magnificent buildings in Babylon that he had some ground for making this boast: it could scarcely, in fact, be called a vain boast; yet it was not literally true. Babylon had existed long before he was born, and had even been the capital of a kingdom. This use of the word may sometimes render it difficult to say whether it is to be understood of the original founding of a city, or only of repairing, improving, or strengthening it. In the figurative use of the word in the Scriptures this last is frequently the special reference which it has. The saints *build up themselves in their most holy faith*, they more fully consider, more firmly believe, and more diligently practice divine truths, and receiving out of Christ's fulness, increase in faith, love, and every other grace (Jude 20). To *build again what we once destroyed* is to return to ceremonies and sinful practices we had once relinquished (Gal. ii. 15).

**BUL**, or **MARCHESVAN**, the eighth month of the Jewish sacred year, and the second of the civil. It commenced, according to the rabbins, with the new moon of our October, but according to Michaelis, and others who follow him, with that of November. It was called Bul, as denoting *the month of showers*. On the 10th day of this month the Jews fast on account of Zedekiah having his eyes put out by Nebuchadnezzar, and the murder of his sons (Jer. li. 10, 11). On the 15th day of it Jeroboam fixed his idolatrous festival, opposed to the feast of tabernacles in the preceding month (1 Kings xii. 32, 33). On the 17th day of it the flood began. On the 27th of it, next year, Noah and the other living creatures came out of the ark, after the flood was dried up (Gen. vii. 11; viii. 14). In this month the building of Solomon's temple was finished (1 Kings vi. 38).

**BULL**, **BULL'OCK**, **OX**. The Jews never castrated any of their animals, nor do the Mohammedans to this day properly do so. Their oxen were therefore *bulls*, properly so called. Besides the tame kind, whose strength, ferre-

ness, and pushing with their horns, in fighting are known, there is a wild kind of bulls, said to be exceeding large, swift, and fierce, and to dwell in large woods, as of Livonia and Ethiopia. Another kind of wild bulls, or buffaloes, are often tamed; and by an iron ring in their nose are made to submit to the plough, though they never entirely lose their natural ferocity. Multitudes of these, or of a like kind, run wild in America; their hair is more shaggy, their body more large, and themselves more ferocious than the common. But Bochart and others will have the **THAU** or **THO** to mean, not a wild ox or bull, but a wild goat (Deut. xiv. 5; Is. l. 20).

With the Hebrews bulls were clean animals. Bulls were often sacrificed in burnt-offerings and peace-offerings, and sometimes in offerings.

As the Hebrews had seen, and perhaps more of them worshipped, the Egyptian god Apis, which was a living bull, and sometimes adored in the form of one, or in form of a man with a bull's head, they instigated Aaron to make a golden calf in the wilderness, to which they, on the day after, observed a solemn festival. This calf Moses soon after reduced to powder, and caused the idolaters to drink it (Exod. xxxii.) When Jeroboam the son of Nebat, who had resided for a time in Egypt, got possession of the kingdom of Israel, he made two golden calves: the one he placed at Bethel, on the south, and the other at Dan, on the north frontier of his kingdom. These calves the ten tribes, for about 200 years, continued to worship, till their state was overturned, and the people carried captive by the Assyrians (1 Kings xii. 27, 29; 2 King xvii.) Whether the calf at Dan had, for fear of the Syrians carrying it off, been transported to Samaria, the capital of the Israelitish kingdom, I know not (Hosea viii. 5, 6).

#### BUL'RUSHES. [RUMEX.]

**BUR'IAL**. In the Scriptures we meet with frequent notices of the burying of the dead, but they are chiefly of an incidental kind. We have no full and distinct account of the customs connected with it which prevailed among the Jews and others in ancient times. Some indeed generalize these notices, and consider them as shewing what was the common practice. But this we are not entitled to do, more especially as they vary so much from one another.

The practice of burying the dead appears to have been general among the Hebrews from the earliest times. We have no ordinary example of any other mode of disposing of their bodies. Abraham, on the death of Sarah his wife, bought the field of Machpelah, at Hebron, and buried her in the cave that was therein, and they 'were made sure unto him for possession of a burying-place by the sons of Heth' (Gen. xxiii. 2, 17-20). Here Abraham himself was afterwards buried (xxv. 9, 10). Here also were buried Isaac, and Rebekah his wife, and Jacob, and Leah his wife; but Jacob having died in Egypt, his body was first embalmed, according to the custom of that country, and was afterwards conveyed, almost in a princely style, to its resting-place in Canaan (xxv. 27-29; xlix. 29-30).



into the sepulchres of the kings of Israel' (2 Chron. xxviii. 27); Hezekiah, of whom it is said, 'they buried him in the chiefest of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him honour at his death' (2 Chron. xxxii. 33). Up to this time all the kings of Judah were buried in the city of David, but of wicked Manasseh it is said, 'he was buried in the garden of his own house, in the garden of Uzza' (2 Kings xxi. 18).<sup>\*</sup> Of his idolatrous son Amon it is also said, 'he was buried in his sepulchre in the garden of Uzza' (xxi. 26). It is said of Josiah, 'his servants buried him in his own sepulchre' (xxiii. 30); and in 2 Chron. xxxv. 24, 'he was buried in one of the sepulchres of his fathers; and all Judah and Jerusalem mourned for Josiah: and Jeremiah lamented for Josiah, and all the singing men and the singing women spake of Josiah in their lamentations unto this day, and made them an ordinance in Israel.' He was the last of the kings who was buried in Jerusalem. His successors, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, were all carried into captivity; Jehoahaz to Egypt, the other three to Babylon. Of their burial we have no account; but of Jehoiakim, Jeremiah prophesied: 'They shall not lament for him, saying, Ah my brother! or Ah sister! They shall not lament for him, Ah lord! or Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem' (xxii. 18, 19). Of Zedekiah he also gave forth this prediction: 'Thus saith the Lord, Thou shalt not die by the sword: thou shalt die in peace, and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee, and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the Lord' (xxxiv. 4, 5).

Some would draw an illustration of the ancient mode of burial from that magnificent passage, Is. xiv. 4-23; but that passage is not only poetry, and that of a sublime order, but the description refers not to this world, but to Hades, into which the king of Babylon is represented as entering, while at his appearance the kings of the nations are stirred up, and rising up from their thrones, they thus address him: 'How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cast down to the ground which didst weaken the nations!' Though the passage may not be without some allusion to the mode of burial in ancient times, we are scarcely entitled to employ it in illustration of it.

It would appear that the warriors of some of the nations of antiquity had their weapons of war buried with them, and had their swords laid under their heads (Ezek. xxxii. 27). It is supposed by Bochart, and many other learned men, that Meshech and Tubal, of whom Ezekiel is here speaking, mean Mingrelia and the country thereabouts. Now, Sir John Charden informs us, that 'in Mingrelia they all sleep with their

swords under their heads, and their other arms by their sides, and they bury them in the same manner, their arms being placed in the same position (Harmer, Obs. iii. 54).

These are the principal examples of burial noticed in the O. T. In the N. T. we have an example of a funeral procession in the case of the widow of Nain's son: 'Now,' says Luke, 'when Jesus came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And he came and touched the bier, and they that bare it stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother' (vii. 11-15). It appears from this account that the place of interment was without the walls of the city; that the young man's mother attended the funeral; that much people of the city were also with her; that the body was placed on a bier or bed; and that it was carried by bearers. The whole circumstances form a most interesting spectacle.

In the raising of Lazarus we have also some interesting notices of Jewish customs connected with burials. It would appear there was no long interval between his death and his burial (John xi. 6, 17, 39), for in warm countries early burial is necessary, as the process of corruption goes on so rapidly. The place of burial was probably without the town; 'it was a cave, and a stone lay upon it.' 'And they took away the stone from the place where the dead was laid. And Jesus cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go' (xi. 30, 32, 34, 38, 41-44).

The burial of our Lord also furnishes us with some interesting illustrations of the customs of the Jews. A few days before his crucifixion, when he was supping in the house of Lazarus, Mary, the sister of his host, 'took a pound of ointment of spikenard, very costly, and anointed his feet, and wiped them with her hair; and the house was filled with the odour of the ointment.' Judas Iscariot having found fault with this, alleging that it might have been sold for 300 denarii, and given to the poor, our Lord excused her, saying, 'Let her alone: against the day of my burying hath she kept this.' In saying this it is plain he could have no reference to the embalming of his body, for he knew, and had already told his disciples, that on the third day he would rise again; a fact which we are to bear in mind in reference to the actual circumstances of his burial. Immediately upon his death Joseph of Arimathea, having obtained leave from Pilate, took down his body from the cross; 'and there came also Nicodemus, and brought a mixture of myrrh and aloes, about an hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now, in the place where he was crucified there was a garden, and in the garden a new sepulchre' ['which was hewn out of a rock,' Mark xv. 44], 'wherein was never man yet laid; and the sepulchre was nigh at hand' (John xix. 38-42).

<sup>\*</sup> In 2 Chron. xxxiii. 20 it is said, 'they buried him in his own house.' The above statement may help to explain that expression in the cases of Samuel and Joab.



And they returned and prepared spices incense, and rested the Sabbath day, according to the commandment. And upon the day of the week, very early in the morning, came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled from the sepulchre. And they entered in, and found not the body of the Lord Jesus' (xxv. 47; Luke xxiii. 55, 56; xxiv. 1-3). It appears that the linen clothes which were wound about his body were lying in the sepulchre, and the napkin that was about his face lying with the linen clothes, but wrapped apart in a place by itself (John xx. 5-7).

Two other burials we have a brief notice in Acts vi. 8. When Ananias, on being rebuked by Peter for a lie which he had told, 'fell down, gave up the ghost, the young men arose, and laid him up, and carried him out, and buried him' (Acts vi. 8-10).

And it was about the space of three hours when his wife, not knowing what was come in, and persisting in the same lie, said unto her, Behold the feet of them which have buried thy husband are at the door, and will carry thee out. Then fell she down at their feet, and yielded up the ghost; and the young men came in and found her dead, and carrying her forth, buried her by her husband' (Acts v. 1-10). The immediate burial of these burials appears singular. Perhaps, as death was perfectly ascertained, it might be unusual to hasten the funeral.

The only other case we have to mention is that of Stephen. He was stoned to death by the Jews as a criminal, but he was the first Christian martyr, and he had an honourable burial: 'Devout men carried Stephen to his burial, and made great lamentation over him' (Acts vii. 2).

Enough in the survey we have taken we have

37; 1 Kings xiii. 22; Neh. ii. 3, 5).

Not to be buried at all was reckoned a great calamity (Ps. lxxix. 2, 3; Eccles. vi. 3; 2 Kings ix. 10, 34-37; Jer. xvi. 4, 6; xxxvi. 30).

In the time of our Lord it was deemed an act of piety to repair and to garnish the sepulchres of the prophets and other righteous men (Matt. xxiii. 29).

To the north of Jerusalem there are what are called *the tombs of the kings*; but it is certain they cannot be the sepulchres of kings of Judah, for we have already seen nearly the whole of these were buried in Jerusalem, in the city of David. When or by whom these tombs were erected is not known. Some suppose it was by Helena, the queen of Adiabene, who became a proselyte to the Jewish religion; but of this there is no proper evidence (Wilson, i. 428).

**BURY.** 'She goeth unto the grave to weep there,' said the Jews of Mary, the sister of Lazarus, when she rose up hastily and went out to meet Jesus. 'Going to the grave, and weeping there,' says the Rev. Mr. Perkins, 'is common in Persia, especially among the females. The great cemeteries around Urumiah are thronged on some of their festivals, and more or less on other occasions, and present affecting scenes, not less in the thoughtless levity of the mass, than in the dolorous lamentations of the few. I have frequently observed a circle of women sitting on the ground around a grave in a cold winter day, and wailing most piteously over the dust of a departed friend' (Perkins, *Residence in Persia*, p. 406).

When the modern Jews come to their burying-place, which they call *the house of the living*, they address themselves to the persons buried, and bless God for making, preserving, and cutting them off by death, and that he will raise them again. At the grave this blessing is repeated, and the corpse being set down on the

rendering the names of ancient measures by names current among us. The word *pubbus*, rendered *busel* in the E. T., occurs only in Matt. v. 15, and the parallel passages in Mark and Luke, and should have been transferred, not translated, unless perhaps it might have been rendered by the general term *measure*, though, as something may depend on the form and capacity of a measure, that term is scarcely sufficiently specific. The *modus* contained about an English peck; a busel contains four pecks.

**BUSY**, diligent in work. *Busynesses* are such as, neglecting their proper duties, give themselves up to intermeddle with the affairs of others (2 Thess. iii. 11). *Business* is the work which men do, or which they ought to do, by virtue of their calling or trust (Deut. xxiv. 5; Rom. xii. 11).

**BUTTER**, a well-known article of food in common use among us. and though Michaelis, Gesenius, and other critics maintain that *ἔλαιον*, the word commonly rendered *butter*, has not that sense, but signifies *thick or curdled milk* [Milk], and though we are ready to admit that in various passages this is most probably its meaning, yet in others *butter* appears to give a preferable sense. It is scarcely to be supposed that the Orientals in ancient times should have been ignorant of the process of making butter, or that, knowing it, they should not have practised it. The process is so simple that migratory tribes living much on milk, and being much in motion, might even discover it by accident. Dr Robinson repeatedly mentions the use of butter by the inhabitants of Palestine in the present day, and he often saw the process of churning in different parts of the country. 'The churn,' he says, 'consists of a common water-skin, i. e., the tanned skin of a goat stripped off whole, and the extremities sewed up. This is partly filled with milk, and being then suspended in a slight frame, or between two sticks leaning against the tent or house, it is regularly moved to and fro with a jerk until the process is complete' (Robinson, *Res.* ii. 127, 180). This process has so primitive a look, and the customs of the East are generally so little changed, that we not improbably see in it the way in which butter was made in the days of Abraham and his descendants. 'When the butter has come,' says Dr. Thomson, 'they take it out of the skin, boil or melt it, and then put it in bottles of goats' skins. In winter it resembles candied honey, in summer it is mere oil. This is the only kind of butter we have. Some of the farmers have learned to make our kind of butter, but it soon becomes rancid, and indeed it is never good' (*Land and Book*, i. 393). Porter says: 'When fresh the butter is tolerable, but when it has stood some time it tastes and smells pretty strong of the skin in which it has been churned' (Porter, *Damascus*, i. 190).

C

**CAR**, a measure containing, according to the rabbins, the sixth part of a seah. The word occurs only in 2 Kings vi. 25. [*MEASURE*.]

**CABUL'**. 1. A city on the frontier of the lot of Ashur (Josh. xix. 27). 2. The name that Hiram, king of Tyre, gave to the district of country in Galilee which Solomon presented him with, to mark his displeasure with it (1 Kings ix. 13).

**CAPAPHAS**, the high-priest of the Jews in the time of our Lord, along with Annas (Luke iii. 2). He succeeded Simon, the son of Canith, about A.D. 27 or 28, and held the office nine or ten years (Joseph. *Antiq.* xviii. 2. 3, and 4. 3). He was married to the daughter of Annas (John xviii. 13). At the time of our Lord's crucifixion he is said to have been 'the high priest that same year' (xi. 47). When our Lord was apprehended he was led away first to Annas, who sent him bound to Caiaphas; and he was afterwards taken to Pilate, who, yielding to the clamours of the people, gave him up to be crucified, contrary to his own inclination and to the convictions of his own mind (xviii. 24, 25-40; xix. 1-16). Not long after the death of our Lord, Peter and John were brought before the rulers of the Jews, among whom are particularly mentioned 'Annas the high priest, and Caiaphas' (Acts iv. 5, 6). The mention of both Annas and Caiaphas in the N. T. as high-priests has occasioned commentators considerable difficulty. Some have supposed that Annas is called high-priest because he had formerly held that office, persons being often called by an office after they have ceased to hold it, but the terms in which he is spoken of appear to imply that he still acted officially as a high-priest. Some therefore suppose that he and Caiaphas may have officiated as high-priest by turns, perhaps for the term of a year. This almost appears to be implied in the words twice employed by John in regard to Caiaphas, 'he was the high priest that same year' (xi. 47; xviii. 13). Previous to our Lord's crucifixion Caiaphas may have been the officiating high-priest, but after it Annas may have been the officiating high-priest, the passover which had intervened being the time when the change was made. Others suppose that Caiaphas was, strictly speaking, the high-priest, but that Annas was his deputy or *agans*; but it is to be remarked that both in Luke iii. 2, and in Acts iv. 6, Annas is named before Caiaphas, which does not look as if he was only a deputy or *agans*. Caiaphas was deposed from the office of high-priest by Vitellius, the Roman governor of Syria, about A.D. 37 or 38. What became of him afterwards is not known. Jonathan, a son of Annas, was made high-priest in his stead (Joseph. *Antiq.* xviii. 4. 3).

**CAINAN**, the son of Enoch. He was born A.M. 325. Seventy years after, he begat Mahalalel, and died A.M. 1235, aged 910 (Gen. v. 9-14; 1 Chron. i. 2; Luke iii. 37). Another Cainan is represented as the son of Arphaxad (Luke iii. 36); but a triple sacred genealogy testifies that no such person ever existed (Gen. x. 24; xi. 12; 1 Chron. i. 19). It is probable some copyist inserted his name in Luke in order to make his genealogy agree with the Septuagint.

**CA'LAH**, one of the cities built by Assy or Nimrod in Assyria, the words as to its founder

xliv. 24 it is rendered *sweet cane*, 1 Jer. vi. 20, *cane from a far country*. two passages shew that the calamus, or its produce, was used as an accompaniment of sacrifices, with the view, no doubt, of a sweet odour to them. It is, however, commonly rendered *reed*, sometimes with inactive epithet prefixed to it, as in Is. 6, 'a broken reed;' xlii. 3, 'a bruised Reek. xl. 3, 5, 'a measuring reed.'

LL, To, is used in a great variety of in the Scriptures, but it is likewise so upon language; they require, for the most no explanation. We shall simply notice three peculiar senses in which it is used in Scriptures. 1. To invite and draw into a state of union with Jesus Christ, preaching of the word, and the working Holy Spirit. Therein the person is conscious of his sin and misery, has his mind opened in the knowledge of Christ as able willing to save him, has his will renewed, persuaded and enabled to embrace Jesus as offered to him in the gospel. This according to God's purpose, with respect time, and manner thereof (Rom. viii. Tim. i. 9). It is sovereign and free; any wise, mighty, or noble are called (1 26, 27). It is *high*, proceeds from the High God, and interests us in the highest and happiness (Phil. iii. 14). It is *holy* author, means, and end. As we are called to glorious power and almighty virtue of grace, so we are called to *glory* and *virtue*, *peace* and *happiness* (2 Pet. i. 3). It is *high*, comes from above, interests us in upraises us for heaven (Heb. iii. 1); and it *our repentance*, as God will never cast off at are once drawn to him (Rom. xi. 29; ), 38, 39). 2. To be called; to be, but

CALVARY, the place, in common language, where Christ was crucified, but the proper name of that place was Golgotha, 'which is, being interpreted, the place of a skull' (Matt. xxvii. 33; Mark xv. 32; Luke xix. 17). In Luke xlii. 33, it is true, we have the word Calvary, but that word is not in the original, where it is *spanion*, which signifies a *skull*. Calvary is merely the Latin word *Calvaria*, which signifies a skull, and is taken from the Vulgate, in which the word was translated instead of being transferred. It was quite improper to convert it into a proper name. The phrase *Mount Calvary* has got into perhaps every language in Christendom, and now passes unquestioned in what is called the Christian world; yet there is not the slightest evidence in the N. T. that Golgotha was a hill or mount. The whole designation should therefore be entirely discarded.

CAMEL. Naturalists are agreed in reckoning only two species of the camel—the Bactrian camel, with two hunches, which inhabit Tartary, Turkey, Persia, and China; and the Arabian camel or dromedary, with one hunch, which inhabits Arabia, Turkey, Northern Africa, etc. (Cuvier, *Animal Kingdom*, v. 298; Buffon, *Nat. Hist.* vi. 118). The Arabian camel or dromedary is incomparably more numerous and more generally diffused than the Bactrian camel. In Arabia it is more common than any other beast of burden; indeed it is probable it was originally a native of Arabia (Buffon, *Nat. Hist.* ii. 122). As regards food, camels are singularly adapted to the countries they inhabit and have chiefly to traverse. The coarse, stunted, prickly shrubs and withered plants of the desert, broom, thistles, nettles, they prefer to the softest herbage, and even of these they eat but little. As long as they find

filled with water, and preserve it quite pure, and that from these cells, when they are once filled, they can draw it when they have occasion for it as from a spring (Robinson, *Res.* ii. 632; Buffon, *Nat. Hist.* vi. 134; *Edin. Encyc.* v. 294).

The broad-cushioned feet of camels are particularly adapted to the arid sands and gravelly soil which they are destined chiefly to travel. Hence their remarkable sure-footedness. It is surprising to find them travelling with so much ease and security up and down the most rugged mountain-passes. They do not choose their way with the sagacity of the mule nor even of the horse; but they tread it much more surely and safely, and never either slip or stumble (Robinson, *Res.* ii. 633, 635).

Their well-known habit of lying down upon the breast to receive their burdens, is not as is often supposed the result of training; it is an admirable adaptation of their nature to their destiny as carriers. This is their natural position of repose, as is shewn, too, by the callosities upon the joints of the legs, and especially by that upon the breast, which serves as a pedestal beneath the huge body (Robinson, *Res.* ii. 633).

The Arabians regard the camel as a present from heaven, without which they could neither carry on trade nor travel. In Turkey, Persia, Arabia, Egypt, Barbary, etc., all articles of merchandise are carried by camels. Of all carriages it is the cheapest and most expeditious. The merchants and other travellers unite in a caravan to prevent the insults and robberies of the Arabs. These caravans are often very numerous, and are always composed of more camels than men. They have been well named *the ships of the desert* (Buffon, *Nat. Hist.* vi. 126, 132).

The progress of the camel is in general slow, especially when collected in numbers to compose a caravan; in that case generally only between two and three miles an hour. But there are particular breeds or races of the dromedary which possess extraordinary powers of fleetness, travelling at the rate of 100 or 130 miles a day, and continuing at the same rate across the deserts, with very little food, for seven or eight successive days together (*Edin. Encyc.* v. 294; Buffon, *Nat. Hist.* vi. 130). These are emphatically called by the nations of the East *camels of the wind*. The Arabs affirm that they make nothing of holding on their rapid pace for four-and-twenty hours on a stretch without shewing the least sign of weariness or inclination to bait; and that having then swallowed a ball or two of a sort of paste made of barley meal, and perhaps a little powder of dry dates among it, with a bowl of water or camel's milk, they will seem as fresh as at first setting out, and be ready to run at the same scarcely credible rate for as many hours longer, and so on from one extremity of the desert to the other, provided the riders could hold out without sleep and other refreshments (Morgan, *Hist. of Algiers in Calmet*, 227). Dr. Robinson, referring to ordinary camels, says they never appear to tire, but commonly march as freshly in the evening as in the morning (ii. 632).

The motion of the camel is unlike that of most other animals. Both the feet on the

same side are successively raised, and not alternately like those of the horse (*Edin. Encyc.* iii. 293). Admirably adapted as they are to the desert regions which it is their lot to traverse, they do not form an agreeable mode of travelling. Their long, slow, rolling or rocking gait, though not at first very unpleasant, becomes exceedingly fatiguing. 'I have often,' says Dr. Robinson, 'been more exhausted in riding twenty-five miles upon a camel than in travelling fifty on horseback. But without them how could the deserts be traversed at all?' (Robinson, *Res.* ii. 632, 633, 635).

The camel is in many respects not unlike the sheep. They are a silly, timid animal, gregarious, and when alarmed, like sheep, they run and huddle all together. They are commonly represented as patient; but if they are so, it is the patience of stupidity. They are also obstinate, and frequently vicious; and the attempt to urge them forward is often very much like trying to drive sheep the way they do not wish to go. They are a cold-blooded, heavy, sullen, race, with little feeling and little susceptibility of pain; blows and pricks they seem not to feel unless they are very violent.

There is nothing graceful or sprightly about any camel, young or old. All is misshapen, ungainly, and awkward. The young are no way frisky or playful; in all their movements they are as staid and sober as their dams. How unlike, in this respect, to the lamb! (*Id.* ii. 633, 634).

The camel annually casts its hair in spring, and in the space of three days is as bare as a sucking-pig. The colour and abundance of the hair depend entirely on the particular species of camel and the climate which it inhabits. That of the Arabian camel is thin and whitish; that of the Bactrian camel thicker and darker coloured. From the hair a coarse kind of clothing, almost impermeable by water, is made for camel-drivers and shepherds; it is also used as a covering for merchandise exposed to wet in heavy rains. But in Persia and the Crimea valuable manufactures are produced in narrow cloths of different colours, and fine stockings, of which even the highest are proud. It is also wrought into shawls, carpets, and coverings for the tents of the Arabs (*Edin. Encyc.* v. 295).

'By considering under one point of view all the qualities of this animal, and all the advantages derived from him,' says Buffon, who is its great eulogist, 'it must be acknowledged that he is the most useful creature which was ever subjected to the service of man. Gold and silk constitute not the true riches of the East. The camel is the genuine treasure of Asia. He is more valuable than the elephant; for he may be said to perform an equal quantity of labour at a twentieth part of the expense. Besides, the whole species are subjected to man, who propagates and multiplies them at pleasure. But he has no such dominion over the elephants, whom he cannot multiply, and the individuals of which he conquers with great labour and difficulty. The camel is not only more valuable than the elephant, but he is perhaps equal in utility to the horse, the ass, and the ox, when their powers are united. He carries as much as two mules, though he eats as little, and feeds

the materials, fire is as scarce as water' *Vol. Hist. vi. 126, 145*).

the mention which we have of camels in is in Gen. xii. 16, and though it may raise the question whether they belonged to Pharaoh or to Abram, yet on comparing the passage . 35, there will be found little room to doubt that they belonged to the latter: 'And Abram well for Sarah's sake; and sheep, and oxen, and he-asses, and mules, and maid-servants, and she-asses, &c.' They were then employed, as they were riding on as well as beasts of burden. Abraham's servant went into Mesopotamia to seek a wife for Isaac he 'took ten camels of his master; and on the way into the city of Nahor, he made him kneel down without the city, by a well at the time of the evening, even as that women go out to draw water,'

is applicable to modern as well as to ancient times. On his return with Rebekah, he saw Isaac, she lighted off the camel; and when he fled from Laban, 'set his wives upon camels' (xxiv. 10, 34; Joseph's brethren sold him to 'a company of Ishmaelites who came from Gilead camels bearing spices, and balm, and to carry it down to Egypt' (xxxvii. 25). In Is. xxi. 7 it would also seem that camels were sometimes yoked in chariots. It appears, however, that they were much used by the Israelites after they settled in Canaan. It is chiefly in connection with the Canaanite nations, particularly the people of the Amorites, that we read of them. Job, who it is

the greatest of all the men of the East, in the earlier part of his life, 3000 camels; in the latter part 6000 camels (Job 12). In the days of the Judges 'the Canaanites, and the Amalekites, and the children

made of wool), but of the long shaggy hair of the animal, which is manufactured in the East into a coarse stuff which was anciently worn by monks and anchorites, and which is worn by modern dervishes. It is only when understood in this way that the words suit the description here given of John's manner of life.

We have also a reference to the camel in two proverbial expressions employed by our Lord. 'It is easier,' says he, 'for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God' (Matt. xix. 24). Some here explain the word *καμηλος*, of a camel; but for this there is no good authority. The frequency of the term amongst all sorts of writers as a name of the animal so denominated is undeniable. The camel being the largest animal known in Judaea, its name became proverbial for expressing anything remarkably large; and a camel passing through the eye of a needle came, as appears from some rabbinical writings, to express a thing utterly impossible. In Babylonia, where elephants were not uncommon, the phrase was an elephant's passing through the eye of a needle; but the elephant was a stranger in Judaea (Campbell, *Gospels*, iv. 126).

Our Lord in another passage speaks of certain persons as 'straining a gnat and swallowing a camel' (Matt. xxiii. 24). He here alludes to a custom which the Jews had of filtering their wine for fear of swallowing gnats or other insects which were forbidden by the law as unclean, and yet swallowing the largest of men; and applies it to persons who, while they strived at trifles, had no scruple about committing greater sins (Parkhurst, *Gr. Lex.* 111). The proverb had all the more force that the camel was among the animals which were prohibited to the Jews as unclean (*Lev. xii. 4*). Some translators here say 'strain at a gnat,' but the phrase



except the fertile valley below. Though now deserted, it was once a considerable village of well-built houses. Many of the dwellings are now in ruins. There are also several arches belonging to modern houses, but no traces of ancient buildings are discovered (Robinson, *Res.* iii. 204; iv. 108; *Amer. Miss. Herald*, 1834, p. 277).

**CA'NAAN.** Upon the dispersion of mankind after the flood, Canaan, the youngest son of Ham, or at least his descendants, settled in the country which was bounded on the west by the Mediterranean Sea; on the east by the river Jordan, the Sea of Chinnereth or Lake of Gennesaret, and the Dead Sea; on the north by Syria; and on the south by Arabia Petraea, though its northern and southern boundaries it is difficult exactly to define (Num. xxxiv. 2-12). This country was called the land of Canaan. That to the eastward, which is called Gilead, was not included in it (Gen. x. 10; Josh. xxii. 9, 15, 32). The descendants of Canaan are thus reckoned up by Moses: 'And Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Senite, and the Arvadite, and the Zemarite, and the Hamathite (Gen. x. 15-18). But the country granted to Israel was much more extensive than the land of Canaan properly so called: 'The Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephains, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites' (xvi. 18-21). Such were the tribes which were settled in the country before the Israelites came into possession of it; and as a knowledge of the localities in which they were severally settled is of some importance for understanding the sacred history, we shall endeavour to ascertain them as far as we can find evidence on the subject.

The locality of the family of Sidon, the first-born of Canaan, is plainly marked out by the city of that name. Tyre, which afterwards became still more celebrated, is called 'the daughter of Sidon,' so that they belonged to the same family. Their country was called Phœnicia, and was situated on the shore of the Mediterranean, in the north-west of Canaan.

The second son of Canaan, mentioned by Moses, is Heth, whose descendants are frequently called in Scripture the children of Heth, or more briefly, Hittites. As the family of Sidon planted themselves in the north-west of Canaan, the Hittites appear to have taken up their abode in the southern parts thereof. In Gen. xxiii. we are told that when Sarah, Abraham's wife, died in Hebron, he purchased of 'the sons of Heth,' or Hittites, as they are there also called, 'a burying-place in which to bury his dead.' We also read, in connection with the account of Isaac's sojourning at Beersheba, which lay considerably to the south-west of Hebron, that Esau took to wife the daughters of two different Hittites, which would perhaps indicate that the children of Heth had spread themselves in that

direction (xxvi. 23, 32-34; xxvii. 46; xxviii. 8-10). The Hittites are also mentioned among the tribes which dwelt in the mountains (Num. xiii. 29), probably referring to the hilly country in the south of Canaan.

The Jebusites were settled about Jerusalem, which was originally called Jebus, as we are expressly told in 1 Chron. xi. 4: 'And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were the inhabitants of the land' (see also Judg. i. 21). We are also told that the Jebusites dwelt in the mountains (Num. xiii. 29; Josh. xi. 3); and it is well known that Jerusalem lay in a hilly part of the country.

The Amorites were probably the most extensive and most powerful of all the Canaanitish tribes. On the east of the Jordan was their chief seat. There were the kingdoms of Sihon, and of Og, king of Bashan, extending from the River Arnon to Mount Hermon in Anti-Libanus (Deut. iv. 46-49). On the west the Amorites possessed the country from the ascent of Akrahim, in the land of Edom, to at least as far north as Jerusalem. Here we meet with 'five kings of the Amorites: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon' (Judg. i. 36; Josh. x. 5). There appear to have been also some Amorites still further north, mingled, perhaps, with other tribes (Josh. xi. 3; Judg. i. 34, 35). However, the Canaanitish tribes generally are sometimes included under the general name of Amorites. [AMORITES.]

The Girgashites are the next family mentioned by Moses; but where they were settled we have no information. Perhaps the Gergesenes, on the east of the lake of Gennesaret, were the remains of them (Matt. viii. 28); but it is to be recollected that it is also called the country of the Gadarenes (Mark v. 1; Luke viii. 26).

The Hivites were settled in the north of Canaan. They dwelt, we are told, 'in Mount Lebanon, from Mount Baal-Hermon unto the entering in of Hamath' (Judg. iii. 3; see also Josh. xi. 3). But we also find Hivites at Shechem (Gen. xxxiv. 2); and at Gibeon (Josh. ix. 3, 4, 7).

The Arvadite probably inhabited a small island called Arvad, to the north of Tripolis, and perhaps also the neighbouring continent (see Ezek. xxvii. 8, 11). The Hamathites probably inhabited the town and country of Hamath.

As to the remaining families of Canaan mentioned by Moses—the Arkite, the Sinite, and the Zemarite—we do not know where they settled. Of the localities of the other tribes enumerated in God's covenant with Abraham—the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim—we are either entirely ignorant, or possess no information here worth noticing. It is chiefly in the north and south that we have indicated the locality of any of the tribes. We have left a large portion of the central parts of Canaan unoccupied, which were no doubt peopled by the descendants of Canaan, though the particular families are not designated. In Gen. x. 9, we read: 'The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto

possible, indeed, that the localities of the tribes might not be very fixed or defined; that they might move about the land and become intermingled with one another with neighbouring tribes.

It is unworthy of notice, that though the Canaanites were in Canaan in the days of Abraham (xx. 1, 2; xvi. 1), they are not mentioned in the covenant God made with him. He secured a narrow but valuable tract of land on the shore of the Mediterranean Sea, south-west of Canaan, and they long remained the most formidable and most troublesome enemies in the country itself with whom the Israelites came into conflict.

A somewhat curious circumstance that has acquired the name by which it is now generally known in the Western World, from the Philistines, a foreign and hostile people; Philistia (or Palestina), the name of the district, having been transferred to the country.

In the early history of Canaan we have frequent mention of kings; but their kingdoms have been of very small extent, somewhat like the kingdoms we meet with in Western Europe. Every city almost appears to have had its own territory, and consequently each could have but a small territory connected with it. In Gen.

xx. 1, we read of the king of Sodom, the king of Gomorrah, the king of Admah, the king of Bela, 'which is Zoar'; and we have reason to conclude, at no great distance from each other. Moses conquered the Canaanites on the east of the Jordan: Sihon, king of the Amorites, and Og, king of Bashan; and east of the Jordan, in Canaan proper, he conquered no fewer than thirty-one kings, of whom there were probably others whom he did not conquer (Josh. xii. 1-11; xiii. 1-6; Judg. i. 4-7). These statements are not only accurate, and into what small king-

doms over all the kingdoms on this side the river, and he had peace on all sides round about' (1 Kings iv. 21, 24). How long this state of things continued does not appear, but the likelihood is it was not of long duration. In the reign of Solomon's son Rehoboam, ten of the tribes revolted from the house of David, and formed the kingdom of Israel under Jeroboam and his successors. The other two tribes, Judah and Benjamin, adhered to the family of David, and formed what was called the kingdom of Judah. When the Israelitish nation was thus divided, their power was probably much weakened, and it is likely that some of the nations, particularly the border states which had been subject or tributary to them, would assert their independence, and the dominion of united Israel be reduced within much narrower limits than before.

Though the children of Israel were commanded to exterminate the Canaanites, yet, either from inability or for other reasons, they did not do so. Even in the times of the Judges it is said: 'The children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods' (Judg. iii. 5, 6). In the reign of David we find the Jebusites still in possession of Jerusalem, though he took it from them (2 Sam. v. 6-9; see also Judg. xix. 10-12). Uriah the Hittite was among David's mighty men (2 Sam. xxiii. 39); and from Araunah the Jebusite he purchased the ground on which he erected an altar that the plague might be stayed (xxiv. 18-25). Toward the close of his reign we even read of 'the cities of the Hivites and of the Canaanites' (xxiv. 7). Of Solomon it is said: 'All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their

Hebron to its northern frontier, where the kingdom of Israel commenced; or as passing in one long day from Jerusalem, the capital of Judah, to Samaria, the capital of the land of Israel. The length of the country, from north to south, is about 180 miles, and the breadth of it, from the Jordan to the Mediterranean Sea, is rarely more than 50 miles (Stanley, *Sinai*, 114; Stewart, 398). The breadth would of course be considerably more if the country to the east of the Jordan were included, but it is difficult to find a satisfactory point from which to measure it.

Among the physical features of Palestine one of the most remarkable is its mountainous character. As a general rule, it is not merely a mountainous country, but a mass of mountains rising from a level sea-coast on the west, and from a level desert on the east, only cut asunder by the valley of the Jordan from north to south, and by the great plain of Esdraelon from east to west. The result of this peculiarity is, that not only the hill-tops, but the valleys and the plains of the interior of Palestine, both east and west, are themselves so high above the level of the sea as to partake of all the main characteristics of a mountainous country and scenery. Jerusalem is nearly of the same elevation as Skiddaw; Hebron is only 500 feet lower than Snowdon. Most of the chief cities of Palestine are several hundred feet above the Mediterranean Sea. From the desert of Arabia to Hebron is a continual ascent, and from that ascent there is no descent except to the valley of the Jordan, the plain of Esdraelon, and the sea-coast. Many expressions in the O. T. and N. T. have reference to this configuration of the country. Hence may be seen the appropriateness of the phrases, 'to go down into Egypt' and 'to go up into Canaan,' which occur so frequently in the account of the migrations of the patriarchs. Hence, perhaps, the frequent, or at least some of the references to mountains in the writings of the prophets, as in Is. ii. 2; lii. 7; liv. 10; Micah vi. 1, 2; Rev. vi. 15, 16 (Stanley, *Sinai*, 102, 127, 129).

Canaan is represented as having been anciently a very rich and fertile country. The following is the description which Moses gave of it to the Israelites when they were about to enter it:—'The Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass' (Deut. viii. 7-9). It has been common to speak of it as now a barren country and as lying under a curse; but, so far as it is less productive than in ancient times, we suspect this arises, not from any curse having fallen on the soil, but from the want of proper cultivation. Where it is duly cultivated it appears still to reward, as of old, the labours of the husbandman and the vine-dresser. 'We were greatly struck,' says Dr. Robinson, 'with the richness and productiveness of the splendid plains of Lower Galilee, including that of Esdraelon. In these respects

that region greatly surpasses all the rest of Palestine. In the division of the country among the tribes, Judah was the largest, and took the largest territory; but broad tracts of its land were rocky and sterile, and others desert, while even its great plain along the coast was and is less fertile than those further north. Zebulun and Issachar, apparently the smallest tribes, had the cream of Palestine; while Asher and Naphtali, further north, possessed the rich uplands and wooded hills of Galilee, still rich and abundant in tillage and pasturage' (Robinson, *Res.* iv. 160).

Palestine is in a remarkable degree a land of ruins. They are not, however, merely Jewish. The ruins we now see are of the most diverse ages and styles of building—Saracenic, Crusading, Roman, Grecian, Jewish—extending perhaps to the old Canaanitish remains from before the times of Joshua (Stanley, *Sinai*, 118, 119). It is of importance to keep this in mind, as it would often be a great mistake to consider them as specimens of buildings of the Jews.

The country to the east of the Jordan, which formed part of the inheritance of the children of Israel, makes much less figure in Scripture history, and is much less known in modern times, than that to the west. The ground on which the Reubenites and the Gadites requested that they might be settled in that part of the country was, that the 'land of Jazer, and the land of Gilead, was a place for cattle,' and that they 'had a very great multitude of cattle' (Num. xxxii. 1). Mount Gilead is often mentioned in Scripture. It was not, however, a single mountain, but a range of mountains, which, beginning immediately on the south side of the River Yarmuk, runs in a broken ridge southward. North of the Yarmuk there are no hills; the whole country is one extensive plateau, the plain of the Hauran and Janlan continuing unbroken to the brink of the great depression in which lies the Sea of Galilee. Here there is a sudden descent of nearly 3000 feet, which, from the western shores of the lake, has the appearance of a range of mountains, and may thus have deceived ancient geographers who viewed it only from the west, just as it has deceived many in modern times. As viewed from the east, it is one unbroken plain (*Journ. Sac. Lit.*, July 1854, p. 258).

Bashan, the most northern part of this territory, is often referred to in Scripture as distinguished for its rich pastures. We read of 'the strong bulls of Bashan' (Ps. xxii. 12); of 'rams of the breed of Bashan' (Deut. xxxii. 14); of 'the fatlings of Bashan' (Ezek. xxxix. 18); and also of 'the high hill of Bashan' (Ps. lxxviii. 15); and of 'the oaks of Bashan' (Ezek. xxvii. 6). Agreeably to these references, the Rev. Mr. Porter, a missionary at Damascus, says, 'It is eminently a plain country. There is a wide spreading plateau, with a deep soil of unrivalled fertility, bordered on the east and west by graceful wooded hills. It is still the granary of Damascus and Eastern Syria, though not more than a tenth of the land is cultivated' (*Journ. Sac. Lit.*, July 1854, p. 251). Speaking of the conquest of Og, king of Bashan, Moses says, 'We took all his cities, there was not a city which we took not from them, threescore

all the region of Argob, the kingdom of Bashan. All these cities were fenced with walls, gates, and bars (brazen bars, 1 Kings iii. 4, 5). This statement gives us the

that the country, before it came into the possession of the Israelites, was great and populous; yet it would not be safe to estimate the cities and towns here spoken of by the cities of our own country in modern times. Even in the present day the cities and towns of this region possess, according to the drawing of it by Mr. Porter, a singular aspect: 'Though,' says he, 'the country is waste and almost deserted, its cities, with walls and gates, crumbling but not fallen, remain the living monuments of its former greatness. The most remarkable feature of the cities that are everywhere met with in this district is the wonderful state of preservation in which they are found; the massive walls yet standing, and in many places perfect; the streets with their ancient pavement unbroken; the houses complete and habitable, as if only a day yesterday, and even the very doors and window-shutters in their places. Numbers of the towns I have visited. I have wandered along their streets and read the history of the erection of their noble monuments inscribed on tablets nearly two thousand years old. I have opened the folding doors, entered the houses and palaces, and examined in such a chamber after chamber. Silence and solitude remained there, for they were without inhabitant. The character of these structures presents the enigma of their preservation. The walls are of great thickness and built of square blocks of black basalt as hard as iron. The windows are formed of long narrow flags of the same material, hewn and jointed with much exactness. The doors are massive slabs of stone, finely cut in imitation of panels, and some of them are beautifully ornamented with sculptured designs of flowers. The window-shutters resemble the doors. No hinges were ever used; indeed, none are used in Syria to the present day. The doors turn upon vertical axes, projecting above and below, which fit into corresponding sockets' (*Journ. Sac. Lit.*, 1854, p. 251).

Before the captivity, Bashan is spoken of as a whole; but subsequent to that period, in the writings of the Maccabees, in Josephus, and in other writings, it is always referred to as divided into four provinces—Gaulonitis, Trachonitis, Batanea, and Batanaea. Ezekiel speaks of the land of Bashan (xlvi. 16, 18), a name which is still applied to a great part of the country east of the Sea of Galilee. In the N. T. mention is made of Trachonitis, Iturea, and Abilene (Luke iii. 18). It is difficult to fix the extent and boundaries of these several districts; perhaps, indeed, they varied at different times (*ib.* p. 292, 295).

In later years great numbers, particularly from England, have visited Palestine, most of them from the interest connected with it as the scene of the many interesting and important transactions recorded in the Holy Scriptures; but a general feeling in the minds of such visitors, especially at first, is that a country which has appeared so largely in their eyes from their

earliest years, should be so inconsiderable in extent; and that individual objects—as its cities and rivers, and other scenes—should be so small, and possess so little interest apart from our associations with them. Jerusalem, the Jordan, the Sea of Galilee, the Dead Sea, are no longer the objects which we had previously pictured in our imagination, but have shrunk into comparative insignificance, though, as we examine them one after another, and recall to mind the various events of which they have been the scene, our old interest in them may be considerably revived. Even the very commonly entertained opinion, that a pilgrimage to the spots consecrated by the birth, the life, the sufferings, and death of the Redeemer, cannot but increase our devotion, fails to be realised. 'In my own case,' says Dr. Stewart, 'I frankly confess that such was not the case. There was something in the disputes which have arisen regarding many of the localities, and the strange contrast between others, as the imagination had pictured them, and as the reality revealed them, which for the moment disturbed rather than increased my devotional feelings. The outward and material necessarily so engrossed so much of the attention as to interfere with spiritual meditation; and it was only after I had left Jerusalem, with all these localities well impressed upon the memory, and had quietly and leisurely transferred the ideas and meditations hitherto grouped around an imaginary locality to the real one, that I was able to appreciate the benefit, in a spiritual point of view, which I had derived from the view. On comparing notes with others who have been there, I found that their experience coincided very much with my own' (Stewart, 307, 438).

In ancient times Canaan appears to have been infested to some extent by wild beasts. The references to them in the Scriptures are frequent, as in Gen. xxxvii. 20, 33; Lev. xxvi. 6, 22; Deut. xxxii. 24; Ps. lxxx. 13; particularly to lions, bears, wolves, leopards, serpents (Judg. xiv. 8; 1 Sam. xvii. 34-37; 1 Kings xiii. 24-28; xx. 36; 2 Kings ii. 24; xvii. 26; Prov. xxviii. 15; Jer. v. 6; xlix. 19; Hosea xiii. 7, 8; Amos v. 19; Hab. i. 8). Travellers do not take notice of its being infested by them in modern times.

CANDACE, queen of the Ethiopians, one of whose courtiers, an eunuch, 'who had charge of all her treasures,' was converted and baptized by Philip the evangelist. The situation of Cush, which in the O. T. is commonly rendered Ethiopia, is a question of some difficulty. The Ethiopia here referred to is commonly understood of the country to the south of Egypt. Some supposed it to be Abyssinia; but it is more generally understood of that part of upper Nubia in which Meroe, which stood near the present Assour, was situated. We learn from Strabo and Pliny, that both before and after the Christian era Ethiopia was governed by queens who were called Candace, just as Pharaoh and Ptolemy were long common names of the kings of Egypt. Eusebius, who flourished in the 4th century, says that Ethiopia continued to be ruled even in his time by queens who were called Candace, and that through the instru-



mentality of the eunuch the queen was converted and the gospel introduced into the country (*Ecccl. Hist. B. ii. 6. 1*). The Abyssinians have also a tradition that he introduced it into Tigre, that part of Abyssinia which lay nearest to Meroe.

**CAN'DLE**, a portable light in common use in modern times. Candles are by no means a modern invention, though lamps seem to have been used by the ancients for domestic purposes. Mention is made of something like candles both of tallow and wax, and not unfrequently of pitch. The wicks were originally small cords; afterwards the papyrus and the pith of rushes were used. But the ancients appear at no time to have been able to produce an article in any degree to be compared with the candles of modern times (*Edin. Encyc. v. 371*).

We are not aware that there is any evidence that candles were in use among the Hebrews; it is certain, however, that lamps were in common use by them both in early and in later times (*Exod. xxxv. 14; xxxix. 37; Matt. xxv. 3, 4*). We meet indeed with the word candle in the E. T. of both the O. T. and the N. T.; but both the Hebrew and the Greek words which are rendered candles are often also rendered lamps, and should have been uniformly so rendered, as the word candle gives a false idea of the Jewish modes of living. The same Hebrew word which is translated lamps in *Exod. xxv. 37; xxxv. 14; xxxvii. 23; xxxix. 37; 1 Sam. iii. 3; Prov. xiii. 9; xx. 20*, is rendered candle in *Job xviii. 6; xxi. 17; xxix. 3; Ps. xviii. 28; Prov. xx. 27; xxiv. 20; xxxi. 18; Jer. xxv. 10; Zeph. i. 12*. So little distinction indeed did our translators make between the two words, that in some passages where they have *lamp* in the text, they have put *candle* in the margin; and where they have *candle* in the text they have put *lamp* in the margin. These are truly loose modes of translation. In *2 Sam. xxi. 17* the word is translated *light*; but *lamp* would have been more expressive: 'The men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the *lamp* of Israel.'

In like manner the Greek word *λυχνος*, which is translated *candle* in the N. T., should in nearly every instance be translated *lamp*. This not only corresponds with the utensil in use among the Jews, but in some passages it is more appropriate and intelligible, as in *Matt. v. 15*, and the parallel passages, *Mark iv. 21; Luke xi. 33*. A candle would not ordinarily be very suitable for putting under a modius (E. T. bushel). In *Luke xi. 34-36* the word occurs twice, and there is plainly a relation between the two clauses in which it thus occurs; but in the one our translators have rendered it *light* and in the other *candle*, and thus the relation between them is lost sight of. 'The *lamp* (E. T. light) of the body is the eye' (here *lamp* is much more truthful and expressive than *light*); 'therefore, when thine eye is *sound* (E. T. single) thy whole body also is full of light,' etc. 'If thy whole body, therefore, be full of light,' it is 'as when the bright shining of a *lamp* (E. T. candle) doth give thee light.' In several other passages our translators have rendered the word *lights*

where *lamps* would have been more appropriate and expressive, as in *Luke xii. 35*, 'Let your loins be girded about and your *lamps* (E. T. lights) burning, and ye yourselves like unto men that wait for their Lord;' and also *2 Pet. i. 18*, 'We have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a *lamp* (E. T. a light) that shineth in a dark place.' It is used of John the Baptist (*John x. 35*): 'He was a burning and a shining *lamp* (E. T. light), and ye were willing for a season to rejoice in his light.' In *Rev. xxi. 23* it is applied to our Redeemer in his state of exaltation in heaven, and there it is perhaps better rendered *light*: 'The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamb was the light thereof.' Here *lamp* would seem, at least to us moderns, a sad falling off.

**CAN'DLESTICK**. From what we have stated under the last article, **CANDLE**, it will be seen that candlestick is not an appropriate term in a translation of the Scriptures; yet it is difficult to find a more suitable word, at least for the O. T., where the reference is nearly always to what is commonly called the golden candlestick which stood in the sanctuary or holy place, and we have no utensil of the nature of a lamp which conveys a sufficiently grand idea of it (*Heb. ix. 2*). If, therefore, it is employed for it, it must always be borne in mind that oil, not candles, furnished the light (*Lev. xxiv. 2*). The whole was made of pure gold, its shaft, its branches, its knops, and its flowers. Six branches came out of the sides of it, three out of the one side and three out of the other. The gold used in making it amounted to a talent (*Exod. xxxvii. 17-24*). The lamps were to be daily lighted by the priests, and were to burn 'from the evening unto the morning continually' (*Lev. xxiv. 14; Num. iii. 31*).

When Solomon erected the temple of Jerusalem, 'he made ten candlesticks of gold, and set them in the temple, five on the right hand and five on the left' (*2 Chron. iv. 7*; see also *1 Kings vii. 49*). The candlesticks in the temple were carried away by Nebuzaradan, the captain of the guard at the time of the Babylonish captivity (*Jer. lii. 19*). When Jerusalem was afterwards destroyed by the Romans, Josephus says that the golden table and the golden candlestick of the temple were carried in the triumphal procession of Vespasian and Titus at Rome; but of the latter he says, 'its construction was now changed from that which we make use of; for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the tops of them' (*Joseph. Wars, vii. 5. 5*). He also states that the golden vessels and instruments that were taken out of the Jewish temple were deposited in the Temple of Peace which Vespasian now erected at Rome (*Ib. vii. 5. 7*).

It has been commonly supposed that the figure of a several-branched candlestick which is still to be seen on the triumphal arch of Titus at Rome is a representation of the golden candlestick of the Jewish temple, though the forms of



s repeatedly occurs, lamps, which may be burning and giving forth light, is more appropriate and expressive than the soil for holding them. 'The seven angels of the seven churches, and these are the seven churches' (i. 20). 'is unto thee quickly and will remove (E. T. candlestick) out of its place as a repent' (ii. 5). Of the two witnesses, 'These are the two lamps (E. T. candles), which is a much less appropriate adding before the God of the earth'; may be remarked, lamps are commanded to be lighted, while candlesticks

[CALANUS.]

[BETHSHEAN. [YERUSALEM.]

CAPERNAUM, a city on the west coast of Tiberias, in the land of Gennesaret (Matt. 13; John vi. 17, 21, 24, 25). This scene of our Lord's preaching and of our Lord's death (Matt. xi. 20, 23), but no traces of it are to be found; even its name is utterly unknown in the country. Travellers have their views as to its site, but in their conjectures they differ. Robinson supposes it was that of some ruins near to Khan Robinson, *Res.* iii. 288; iv. 348). Other travellers suppose it to be at a place called Tell Hum, where are also considerable ruins (Wilson, ii. 100). This is decidedly the opinion of Dr. Robinson (*Land and Book*, i. 543-547). These views are not unworthy of notice in connection with the heavy denunciations which our Lord pronounced on Capernaum, and it is also worthy of notice that the towns Chorazin and Bethsaida, on which he passed similar denunciations (Matt. xi. 21, 22), have in like man-

considerable difficulty at that early period of the world; and after going thither they would require, in order to settle in Palestine, to make another lengthened journey or voyage thither. In support of this opinion, Sir J. G. Wilkinson adduces a further argument: 'The word Egypt,' says he, 'was at all events connected with Coptos, a city of the Thebaid. From Keft, Koft, or Coptos, the modern inhabitants have been called Copta. Its ancient name in hieroglyphics was Keft-hor; and Poole is evidently right in supposing this to be the same as Caphtor. He thinks the name to be composed of Aia and yurres, and to be traced in the Ai-Caphtor, 'land or coast of Caphtor,' in Jer. xlvii. 4; Herodotus, ii. 23.'

CAPPADOCIA, a country in the east of Asia Minor, but its boundaries cannot be certainly stated, as they varied at different periods. It was long governed by its own princes. Archelaus, its last king, gave his daughter in marriage to Alexander, the son of Herod the Great by Mariamne (Joseph. *Antiq.* xvi. 4. 6). After his death it was reduced by the Emperor Tiberius, A.D. 17, into a province of the Roman empire. Among the 'Jews, devout men out of every nation under heaven,' who were at Jerusalem and heard Peter on the day of Pentecost, there were 'dwellers in Cappadocia;' and it is probable that on returning home they might carry the gospel with them. At all events, it was early introduced into that country, for Peter addressed his First Epistle 'to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia' (i. 1); a circumstance which illustrates the early extensive spread of Christianity. Cappadocia was distinguished as the native country of three distinguished fathers of the Christian church—Gregory Nazianzen, his friend Basil, bishop of Caesarea, and his brother Gregory bishop of

in the year B.C. 740, and appears to have referred chiefly to the country on the east of the Jordan, and to that on the north-west. Hoshea, having conspired against Pekah, slew him, and reigned in his stead; and having neglected and sought to evade the payment of tribute to the king of Assyria, Shalmanezzer 'came up throughout all the land and took Samaria,' after a siege of three years, 'and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes' (xv. 30; xvii. 3-6). This was in 721 B.C., about nineteen years after the captivity under Tiglath-pileser. Where that monarch placed his captives is not stated; and where the cities now mentioned were situated is only matter of conjecture. Thus ended the kingdom of Israel, after it had subsisted about 254 years.

That the country might not be without inhabitants, 'the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.' To these many others of different nations appear to have been afterwards added. Such were the people from whom sprang the race commonly known by the name of Samaritans. The first colonists were probably settled by Esarhaddon, the son of Sennacherib, king of Assyria; the last by 'the great and noble Asnapper' (2 Kings xvii. 24; xix. 37; Ezra iv. 2, 9, 10).

The Babylonish captivity was that of the kingdom of Judah. It was the work of Nebuchadnezzar, king of Babylon, and consisted of three successive stages. On the death of Josiah, who had been mortally wounded in fighting against Pharaoh-Necho, king of Egypt, he was succeeded by his son Jehoahaz, who after a short reign of three months was dethroned by the Egyptian monarch, and was carried into Egypt and died there. Pharaoh placed on the throne Jehoiakim, another son of Josiah, who reigned for eleven years. 'In the third year of his reign came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god' (Dan. i. 1, 2; see also 2 Kings xxiii. 36; xxiv. 1, 2, 5, 6; 2 Chron. xxxvi. 5-8). Among those who were carried captive at this time were Daniel and his three friends, Hananiah, Mishael, and Azariah. The likelihood is, there were others carried into captivity at this time, though there is no particular mention of them. This was in the year 606 B.C., and upwards of a hundred years after the final captivity of Israel.

Jehoiakim was succeeded by his son Jehoiachin, but he reigned only three months; for 'Nebuchadnezzar came up against Jerusalem and besieged it; and Jehoiachin went out to him, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of

gold which Solomon king of Israel had made in the temple of the Lord. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon' (2 Kings xxiv. 8, 10-16). This was in 599 B.C. It appears to have been at this time that Ezekiel and others of his fellow-captives at the River Chebar were carried to the land of the Chaldeans, for it is from Jehoiachin's captivity that he dates his visions (i. 1-3; viii. 1; xx. 1, etc.) Jehoiachin himself sustained a long captivity; but at length, after about thirty-seven years, Evil-merodach, king of Babylon, 'brought him forth out of prison, and spoke kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison-garments: and he did eat bread continually before him all the days of his life. And for his diet there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life' (Jer. lii. 31-34). A touching picture truly!

Nebuchadnezzar now placed Zedekiah, another son of Josiah, on the throne; but in the ninth year of his reign he rebelled against the king of Babylon, who now again came up against Jerusalem, and after a siege of eighteen months Zedekiah and his men of war were compelled by famine to abandon the city and attempt to make their escape; but 'the army of the Chaldeans pursued after him and overtook him in the plains of Jericho, and brought him to the king of Babylon to Riblah. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.' And now Nebuzaradan, the captain of the guard, 'came unto Jerusalem, and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldeans broke down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen' (2 Kings xxv. 1-12). Over this remnant Gedaliah was appointed governor, but about two months after he was basely assassinated by Ishmael, 'of the seed royal,' and then 'all the people, both small and great, and the captains of the armies, arose and came to Egypt, for they were afraid of the Chaldees' (xxv. 22-26). This, the concluding captivity of the kingdom of Judah, took place in the year 588 B.C., after it had subsisted from the beginning of Rehoboam's reign 387 years, and 133 years longer than the kingdom of Israel.

From the whole accounts of the captivity it

of Babylon. But it is not very clear these numbers are to be added together, for some of them are only details of the classes included in the more general totals of the same numbers. The numbers of captives in the reign of Zedekiah are not in the Book of Kings; and in the Book of Jeremiah there are no numbers given at

all. In the Book of Jeremiah we have apparently a complete statement. In the seventh year of Nebuchadnezzar's reign, which appears to correspond with the captivity under Jehoiachin, the numbers given are 3023; in the thirteenth year of his reign, which appears to correspond with the captivity under Zedekiah, there were from Jerusalem 832; and in the nineteenth year of his reign, four years after the destruction of Jerusalem, there were 745 persons, it is added, 'were 4600' (Jer. li). We are unable to explain the discrepancy of the first of these numbers as compared with that given in 2 Kings xxiv. 14, 16; and it seems a very small number to be left away from Jerusalem when it was destroyed, even though it should be supposed to include only the king and his household.

But, however, none of these numbers are to be relied on, as transcribers were peculiarly liable to make mistakes in copying numbers. Even taking even the highest numbers as correct, they could form but a very small portion of the population of the kingdom of Judah. Jerusalem, had become of the great body of captives. As to this we have no satisfactory answer to give founded on historical facts; we only know that in subsequent years numbers of Jews were found in various parts of the world, and it is a natural conjecture that, as there were three successive deportations of the Jews to Babylon, as between these the country was

Several of the captives, however, rose to high rank and authority under the kings of Babylon, as Daniel and his three companions, Shadrach, Meshach, and Abednego (Dan. i. 18-21; ii. 48, 49; iii. 12, 28, 30; v. 29); and when the Babylonian monarchy was overthrown, Daniel was promoted to high authority and dignity by Darius, the king of Persia (vi. 1-3). Such occurrences as these are now very strange in Oriental countries. It is commonly alleged that in Babylon the Jews were effectually cured of their disposition to idolatry. In past ages, from the time of their coming out of Egypt to the destruction of Jerusalem, they had shown a singular proneness to idolatry; but since their captivity they have been in a remarkable degree weaned from it, and have been a standing witness to the nations of the divine unity. The fact, however, is often stated too generally, for to this there have been remarkable exceptions, as in the times of Antiochus Epiphanes, king of Syria (1 Maccab. i. 11-15, 41-55; ii. 23-25).

The Jews' captivity of seventy years was at length ended. Cyrus, the king of Persia, in the first year of his reign, B.C. 536, made proclamation authorizing the Jews who were in his kingdom to return to their own land and to rebuild the temple at Jerusalem, and he caused to be delivered up to them the vessels of the house of the Lord which Nebuchadnezzar had brought with him to Babylon (Ezra i.). In consequence of the proclamation there now returned to Palestine, under the leadership of Zerubbabel, who was of the royal line of the children of the captivity, '42,360, besides their servants and their maids, of whom there were 7337,' making together 49,697; but perhaps the servants and maids were not Jews (Ezra ii. 1, 2, 64, 65; 1 Chron. iii. 19). These form but a small portion of a nation, and yet they greatly exceed the numbers which are stated to have been carried

to have been carried captive, and consequently that many must have been led into captivity of whom we have no account, or at least that many must in some way or other have come to settle in the East.

In the reign of Artaxerxes, near eighty years after the return of the first exiles, Ezra, a priest, went up from Babylon to Jerusalem, a journey which occupied him four months, and there went up with him nearly other 1800 males of his brethren, among whom were some priests and Levites, and singers, and porters, and Nethinims, for the service of the temple, which had been completed a considerable time before (Ezra vi. 14, 15; vii. 1-9; viii. 1-14).

Thirteen years after this, Nehemiah, who was cup-bearer to Artaxerxes, went up also to Jerusalem by the authority of that prince (Neh. i. 11; ii. 1-8). He does not speak of carrying up others of his brethren with him; so that we may here end our notices of the captivity. He remained at this time twelve years, Ezra being contemporary with him; and though he then returned to Persia, he came back again, but how long he remained is not known.

#### CAR'BUNCLE. [PRECIOUS STONES.]

CAR'CHEMISH, a city situated on the Euphrates. It is mentioned among other places which had been subdued by an Assyrian monarch (Is. x. 9). Pharaoh-Necho, king of Egypt, subsequently came up to fight against it, on which occasion Josiah, king of Judah, went out against him, and was mortally wounded in the valley of Megiddo (2 Chron. xxxv. 20-24). Nebuchadnezzar here fought with Pharaoh, and appears to have completely defeated him. This was in the fourth year of the reign of Jehoiakim, the son of Josiah (Jer. xli. 1-12). It is probable that the Hebrew name Carchemish points to a city which the Romans called Circesium, and which lay on the Euphrates, where it is joined by the River Chaboras. It was a large city, and was surrounded by strong walls. It was the remotest outpost of the Roman empire toward the Euphrates, in the direction of Persia (Rosen. *Geog.* ii. 188). There is in that quarter an Arabian village named Kirkasia, which is supposed to stand amid the ruins of Circesium.

CARDINAL POINTS. The four *cardinal points*—east, west, north, and south—are called in Scripture the four *quarters* of heaven (Jer. xlix. 36), the four *winds* (Mark xiii. 27), the four *corners* (Rev. vii. 1), Palestine being considered as the central point.

The *east* is termed the *rising*, or *place of the rising*, of the sun. By the east the Hebrews meant not only Arabia and the country of the Midianites, Moabites, and Ammonites, but also Mesopotamia, Chaldaea, Assyria, Media, Persia, and other countries lying eastward of Canaan. The *west* is termed the *going down*, or the *place of the going down*, of the sun.

There is a peculiar use of the terms employed to denote the *north* and *south*. The Hebrews regarded what lay to the north as *higher*, and what lay to the south as *lower*. Hence, they who travelled from south to north were said to *go up*, while those who went from north to south were said to *go down*. Thus David was

brought down to the Amalekites, whose country lay to the south of Canaan (1 Sam. xxx. 15, 16). In like manner, after receiving the account of Samuel's death, he *went down* to the wilderness of Paran (1 Sam. xxv. 1), and Saul afterwards *went down* from Gibeah to the wilderness of Ziph, both these deserts lying to the south (1 Sam. xxvi. 1, 2). So it is said of those who travelled from Palestine to Egypt that they *went down* to Egypt (Gen. xii. 10; xxvi. 2; xli. 3), and of those who journeyed in a contrary direction that they *went up* from Egypt (Gen. xlv. 25; L. 6, 7, 9, 14). Hosea reproaches Israel with *going up* to the king of Assyria for help (Hosea viii. 9). The *upper coasts* (Acts xix. 1) are those to the north. Silas and Timothy came from Macedonia, a northern province of Greece, *down* (*κατηλθόν*) to Corinth (Acts xix. 5; Rosen. *Geog.* i. 5, 6, 8). This phraseology, however, is not always adhered to. Where there was an actual declivity, the terms *up* and *down* are employed whether the places mentioned lay to the north or the south. Jerusalem stood on hilly ground, and hence it was common to speak of going *up* to Jerusalem (Pa. cxvii. 4). On the other hand, we read of going *down* to Jericho (Luke x. 30), and going *down* to Samaria, though both these places lay to the north of Jerusalem. We even read of coming *down* from Judaea to Antioch, and going *up* from Antioch to Jerusalem, though Antioch not only lay to the north, but very high land, including the mountains of Lebanon, intervened between Judaea and Jerusalem on the one hand, and that city on the other (Acts xv. 1, 2; xviii. 22). In like manner the sacred writers speak of going *down* to the sea or to a river (Pa. cvii. 23; Jonah i. 3; Exod. ii. 5), in accordance with universal usage founded upon the natural position of these objects in relation to the surrounding country (Rosen. *Geog.* i. 12).

CAR'MEL. 1. A mount in the west of Palestine, but though commonly spoken of as a single mountain, it is in fact a mountainous range about eighteen miles in length, the whole of which is known by the name of Carmel, while to one part of it, more elevated than the rest, the name was usually applied by way of eminence (*Amer. Miss. Her.*, 1837, p. 295; Jahn's *Bib. Ant.* 13; Stanley's *Sinai*, 344). The foot of this, the northern part, approaches the Mediterranean Sea; so that, seen from the hills north-east of Acre, Mount Carmel appears as if dipping his feet in the sea. Further south it retires more inland, so that between the mountain and the sea there is an extensive plain covered with fields and olive-trees. It is the only great promontory on the coast of Palestine, and helps to form the Bay of Accho. At its foot runs the brook Kishon, so celebrated in Deborah's song (Judg. v. 21). To Mount Carmel were gathered together, by desire of Elijah, the prophets of Baal, and here he and they offered up sacrifices with the view of determining the question whether Jehovah or Baal was God; and the question having been decided in his favour by fire from heaven consuming his sacrifice, he ordered the prophets of Baal to be slain (1 Kings xviii. 17-40). Both Elijah and Elisha appear to have resorted to Carmel (xviii. 42; 2 Kings ii.

led; but as to this the accounts of  
differ, much depending on the  
year at which they happen to visit  
light of the ridge is very various: the  
of it is towards the east end, where,  
the measurements of the English  
it is 1728 feet above the level of the  
sea from it is exceedingly grand and  
embracing the coasts of the Mediter-  
ranean, the mountains of Lebanon, the  
Golan, and the hills of Samaria,  
Asher, and Bashan (Wilson, ii. 93, 242;  
Res. iii. 190).

in the south of Judah, about 8 or  
10 miles east of Hebron. Here Nahal the  
great possessions (1 Sam. xv. 2, 3);  
it is said, the Romans, many ages  
ago, garrisoned. The place is still recog-  
nized by the name of Kurmal. Here are  
extensive ruins. They lie around  
the two sides of a valley of  
great depth. They consist chiefly of  
ruined and broken walls of dwellings and  
temples, scattered in every direction, and  
other in mournful confusion and deso-  
lation. Among the ruins there are those of a  
city, the remains of two or three churches,  
and of considerable size. Eusebius and  
the tribe Carmel in their day as a village  
near Hebron (Robinson, Res. ii. 196-197).

one of the ingredients employed in  
the holy oil or ointment for anointing  
the king (Exod. xxix. 23, 24). It appears  
to have also been employed along with other  
perfuming clothes (Ps. xlv. 8). It  
is the articles of merchandise brought  
out of Tyre (Ezek. xxvii. 19). Though  
myrror is found in the E. T. in all the  
verses referred to, yet in the original a

appeared at once they thought the voyage was to  
be unlucky. Their figures were the sign of the  
ship in which Paul sailed to Rome (Acts xxviii.  
11).

**CATHOLIC EPISTLES.** Under this desig-  
nation are included the Epistle of James, the  
two Epistles of Peter, the three of John, and  
that of Jude. The name is ancient, and several  
explanations have been given of it, but none of  
them is satisfactory. The First Epistle of Peter  
and the First of John were among the books  
which were generally received as canonical;  
but the Epistle of James, the Second Epistle of  
Peter, the Second and Third of John, and that of  
Jude, were among those which were doubted of  
or disputed by many. After the 4th century,  
however, the whole of these epistles were re-  
ceived by the Greek and Latin churches gene-  
rally, and are in the catalogues of canonical  
Scripture composed by councils and learned  
men (Euseb. *Ecc. Hist.*, B. iii. c. 3. 24, 25;  
Lardner, *Works*, vi. 503). Of these epistles  
we shall here give a few notices.

**JAMES.** It has been made a question by  
whom this epistle was written. There are two  
apostles mentioned in the N. T. of the name of  
James, one the brother of John, the other the  
son of Alphaeus. It could scarcely be written  
by the former, for he was put to death by  
Herod so early as about A.D. 44, before we can  
well suppose there to have been occasion for the  
writing of such a letter. There is no reason  
indeed to doubt that it was written by the  
latter, who appears to have passed his life at  
Jerusalem, and who may therefore well be sup-  
posed to have taken a special interest in his  
brethren who were scattered abroad.

To whom the epistle was written has also  
been made a question. It is addressed 'to  
the twelve tribes which are scattered abroad.'  
These words it is natural to understand of the



the epistle (v. 19, 20) is also worthy of notice, as probably having a reference to both classes.

It is probable this epistle was written in Palestine, and most likely at Jerusalem. So far as is known, the writer, as already mentioned, continued to reside there to the end of his days.

As to its date there is considerable difference of opinion. Some consider it to have been the earliest of all the epistles, and that it was written about A.D. 45. But the more common opinion is, that it was not written till about 61 or 62. We would incline to a somewhat later date, but without fixing on any particular year.

**1 and 2 PETER.** The First Epistle of Peter is addressed 'to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.' These words are commonly understood of Jewish converts, but many also understand them of Christians generally, whether Jews or Gentiles, in the countries mentioned, the greater part of whom had, in fact, been converted from Gentilism or heathenism. We were accustomed to entertain the former opinion, but we are now disposed to think that while it was originally and primarily addressed to Jewish converts, it was not exclusively so; but that as the churches to which they belonged consisted also of Gentile converts, and as they probably were even the prevailing element in them, they also were in the eye of the apostle, and some passages have, in fact, a special reference to them, as i. 14, 18; ii. 9, 10; iv. 3, 4.

In the close of the epistle Peter says: 'The church that is at Babylon saluteth you;' from which it would appear that it was written from Babylon on the Euphrates, though this is questioned by Lardner and others. This is the natural and obvious meaning of the words. In plain prose, any other sense of the term Babylon is inadmissible. That was a well-known city, and the name would at once suggest it and no other. There were many Jews in that quarter—a number sufficient to draw Peter thither, and to furnish him with a field of usefulness. It is true the city had lost its ancient greatness. It was comparatively deserted. It was not, however, so deserted as to be without many inhabitants. This we know from Josephus, Philo, and the Talmud. There was also considerable intercourse between the Jews of Palestine and the Jews of Babylon. Peter was the apostle of the circumcision (Gal. ii. 8, 9), and in journeying beyond Palestine it was very natural for him to visit Mesopotamia, so that we need not wonder to find him in Babylon. It may also be remarked that the order in which the countries are mentioned (i. 1) corresponds relatively with the situation of Babylon, for the writer begins with the nearest countries, and ends with those most remote from it. Many have supposed that Rome was meant; but in that case the order of the countries would just have been reversed (Davidson, *Introd. N. T.* iii. 363). Even though such a sense of the word may be admissible in a prophetic book, it would be quite misleading in plain simple prose.

The date of the epistle it is more difficult to determine. It is generally supposed to have been written about 63 or 64.

The Second Epistle of Peter is addressed 'to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ (i. 1)—a very general address; and it further appears that it was written to the same persons as his first epistle (iii. 1); circumstances confirmatory of our view that it was not addressed to Jews exclusively. There is also a reference to Paul having written to them (iii. 15), which may possibly allude to the Epistle to the Hebrews, or perhaps to those to the Galatians, Ephesians, and Colossians, which might not improbably have got into circulation among other churches in Asia Minor.

This epistle appears to have been written not long before Peter's death: 'Knowing,' says he, 'that shortly I must put off this my tabernacle, I will endeavour that ye may be able after my decease to have these things always in remembrance' (i. 13-15). If we were right in supposing the first epistle to have been written about 63 or 64, this must have been written subsequent to that time. Where it was written from we have no indication.

**1, 2, and 3 JOHN.** The writer of these epistles does not designate himself by name, and yet we may be quite satisfied he was no other than the apostle John. The First Epistle was early acknowledged to be his, and was among the books which were generally received as canonical. The author of it states that he was an eye and an ear witness of what Jesus Christ did and taught; he lays claim to so intimate an acquaintance with him as could scarcely have been made by any but one of the twelve (i. 1-4; iv. 14). By the character of the epistle we are also led to identify the writer with the writer of the Gospel, which was undoubtedly written by John. The stamp of one mind is upon them. The manner, diction, phraseology, and style are the same. The leading doctrinal ideas are also alike. Ancient testimony leads to the same conclusion. In acknowledging this epistle as apostolic, and in assigning it to John, the voice of antiquity is all but unanimous (Davidson, *Introd. N. T.* iii. 451).

The date of this epistle is uncertain, but there can be little doubt that it was written when John was greatly advanced in life. The whole tone of it is characteristic of an old man. It is pervaded by a subdued and quiet gentleness, a kindness and mellowness which, especially in truly Christian minds, usually accompanies advanced life. The fatherly spirit of the aged Christian which appears in it is unmistakable (*ib.* iii. 458, 462, 464).

The place where it was written is likewise uncertain, but it was probably Ephesus. Here John resided during the latter part of his life. Here antiquity has fixed the writing of it.

Neither is it certainly known to whom it was addressed. The most likely opinion is, that it was written originally to the churches of Ephesus and the neighbouring district of country. There are passages in the epistle which appear to indicate an intimate relation between the writer and those whom he addressed. These churches probably consisted partly of Jews and partly of Gentiles, though the likelihood is that the prevailing element was Gentile. Hence the advice with which

rise to considerable variety of opinion. The second Epistle is addressed to *ἐκλεκτῇ κυρίᾳ*, or translators render 'to the elect lady.' Lardner translates the words 'the lady Electa,' and, again, 'the elect Kuria.' Lardner gives other opinions, but concludes by saying: 'It is not easy for me to decide in such a case of views, each one of which is supported by patristic authority. The arguments for a proper Electa or Kyria, are plausible and specious, but it is an object of some moment that little, if at all, known to the ancients. If they would not have supposed that Paul writes to the church of Christ in or to some Christian church in particular, Lardner, *Works*, vi. 597).

The third Epistle is addressed to Gaius, but as it is difficult to say. In the N. T. there is mention of two or three of that name.

Gaius of Macedonia (Acts xix. 29), Gaius of Derbe (xx. 4), Gaius at Corinth (1 Cor. i. 11) whether they were all different persons is not certain. 'I see no reason to think,' Lardner, 'that Gaius or Caius to whom St. Paul writes was one of them. He seems to me an eminent Christian who lived in Asia not far from Ephesus, where he chiefly resided after his leaving Judaea. In Acts xix. 14 the apostle speaks of shortly visiting him, which he could not well do if he were at Corinth or any other remote place.'

Indeed it cannot be thought strange that at the times of the apostles there were many Christians of this name, which seems to have been as common a name among the Greeks as any name whatever' (Lardner, *i.* 598).

Who the writer of this epistle was is a matter of considerable debate, but we need be little doubt that he was an apostle. In the commencement of

the Epistle, and his two daughters with him; and he dwelt in a cave, he and his two daughters' (Gen. xix. 30). Abraham purchased the cave of Machpelah at Hebron for a burying-place; and there he, and Sarah his wife, and afterwards Isaac and Rebekah, and Leah and Jacob, were all interred (xxiii. ; xrv. 9, 10; xlix. 31; l. 13). In a cave at Makkedah the five Canaanitish kings, who had entered into a confederacy to oppose Joshua, hid themselves after their defeat, and when they were slain their bodies were cast into it, and great stones were laid at its mouth (Josh. x. 1-5, 15, 27). In caves and similar other places, the Israelites hid themselves from the Midianites (Judg. vi. 2), and from the Philistines (1 Sam. xiii. 6). David, when he fled from Saul, escaped to the cave of Adullam, and he probably lodged there for some time, and also the band of about 400 men who had now collected to him (1 Sam. xxii. 1-5). We afterwards find him 'in strongholds in a mountain in the wilderness of Ziph' (xxiii. 14). We next find him 'dwelling in strongholds at Engedi.' Saul having set out in pursuit of him, came 'where was a cave, and he went in to cover his feet, and David and his men remained in the sides of the cave,' so that it must have been very capacious to contain such a number of men, and for the whole to remain undiscovered (xxiii. 29; xxiv. 1-3). Engedi was a city on the west side of the Dead Sea, not far from its southern point, and there is no reason to doubt that the 'strongholds at Engedi' were in that quarter. On all sides the country is full of caverns, which might then serve as lurking-places for David and his men, as they do for outlaws in the present day' (Robinson, *Res.* ii. 203). In two caves Obadiah hid and nourished an hundred prophets of the Lord (1 Kings xviii. 2). In a cave at Mount Horeb Elijah lodged when he fled from that

examples of the inhabitants of the country, both on the east and the west of the Jordan, betaking themselves to the caves as dwelling-places, or as places of refuge. Josephus represents those in Trachonitis as the haunts of robbers and banditti (*Antiq.* xii. 11. 1; xv. 10. 1; *Wars*, i. 16. 2-4), and Porter appears to apply his description of it to its condition in the present day (*Journ. Soc. Lit.*, July 1854, 298).

**CEDAR, Tree**, of Lebanon is a species of pine. Though named from, it is not confined to Lebanon. It grows also on the ranges of Amanus and Taurus, in Asia Minor; but it does not attain there the height nor the strength of that of Lebanon. Full-grown cedars have, at some distance, the look of large wide-spreading oaks. The main trunk is short, and branches soon shoot out from it. The beauty of the cedar consists in the strength and symmetry of its wide-spreading boughs. The oldest trees are known by the circumstance of the foliage and small branches being found only at the top.

The sacred writers speak of the cedars of Lebanon in terms which convey lofty ideas of them. They are called 'cedars of God' (*Ps.* lxxx. 10, *meg.*), which, according to a common Hebrew idiom, denotes something pre-eminently great and excellent. Some such idea is very commonly implied in passages of Scripture where the cedar of Lebanon is mentioned, as in 1 Kings iv. 33; *Ps.* xlii. 12; *Ezek.* xxi. 1-8.

There is scarcely any other kind of timber which combines so many advantages for building as cedar. It is hard and free from knots, is not liable to be worm-eaten, and is withal so durable that some have supposed it to be incorruptible. It was employed greatly in the house built for David (2 Sam. v. 11, vii. 2); in the temple of Solomon (1 Kings vi. 9, 10, 15, 16, 18, 20, 36); and in the house of the forest of Lebanon (1 Kings vii. 2, 37). The Tyrians made the masts of their ships of cedar, and 'chests of rich apparel made of cedar were among their merchandise' (*Ezek.* xiv. 5, 24). [*LEBANON*]

**CENCHREA**, a seaport on the east side of the Isthmus of Corinth. It was nearly nine miles from that city, and was considered its eastern port, while Lechaum, on the west side of the isthmus, was considered its western port. As they both possessed excellent harbours at no great distance from the capital, and had easy access to both the Aegean and Ionian Seas, they became the greatest emporiums of trade of any places in Greece. There appears to have been early a church at Cenchrea, for Paul, in his Epistle to the Romans, commends unto them 'Phoebe our sister, a servant of the church which is at Cenchrea' (*Rom.* xvi. 1). In Cenchrea the apostle had his head shorn, agreeably to a vow he had made, and he afterwards sailed from thence for Ephesus on his way to Jerusalem (*Acts* xviii. 18, 19). The situation of the place is still pointed out by the modern Kikria, where some remains of the ancient town are visible (*Conybeare*, ii. 201).

**CENTURION**, a Roman officer who commanded an hundred soldiers. One of them,

with great faith and humility, applied to Jesus for the miraculous cure of his servant (*Matt.* viii. 5-13). Another, seeing the earthquake and other circumstances which attended his death, feared greatly, and said, 'Truly this was a Son of God' (*Matt.* xxvii. 54). A third was honored to be the instrument of introducing the gospel among the Gentiles (*Acts* x).

**CESAR**, the surname of Caius Julius Cæsar, who, though never emperor himself, may be considered the founder of the Roman empire. As he was deemed one of the greatest men whom Rome ever produced, it became the common appellation of the emperors of Rome. In the N. T. the emperor for the time being is called Cæsar, sometimes with a distinctive appellation, as Cæsar Augustus (*Luke* ii. 1); Tiberius Cæsar (*Matt.* i. 17); Claudius Cæsar (*Acts* xi. 28); but more commonly without any such appellation, as in *Matt.* xxi. 17, 21; *Luke* xxi. 2; *John* xix. 12, 15; *Acts* xv. 7; xiv. 5, 11, 21, etc. In the latter sense the name Augustus is also given to Nero, though it was originally that of the first emperor.

**CESAREA**, a city on the eastern coast of the Mediterranean Sea, to the south of Mount Carmel. It was built by Herod the Great, at a place where was a tower called Strato's Tower, and he gave it the name of Cæsarea, in honor of the Emperor Augustus. It was built in a style of great magnificence. Josephus says the private houses, as well as the palaces, were all built of marble. But the most remarkable part of it was the harbour, which was on the same scale as the Piræus at Athens, and afforded complete protection to shipping, which was much required on that coast. To effect this object, he gave orders to form a mole in the shape of a half-moon, and of a size sufficient to accommodate a numerous shipping. In forming it he directed stones of immense dimensions to be sunk in twenty fathoms of water. Some of these stones, Josephus says, were 50 feet long, 18 broad, and 9 thick, and some were even larger. The mole was partly intended as a breakwater. Besides other magnificent buildings, Herod erected a temple dedicated to Cæsar a theatre, and amphitheatre. Nothing was wanting that could contribute to the amusement and the health of the inhabitants. The wall was completed in about twelve years (*Antiq.* x. 9. 6). He further states that Cæsarea was one of the largest cities in Palestine, and that it was inhabited chiefly by Greeks; but some thousands of Jews also living in it, there were frequent bitter, and even bloody, contentions between them (*Wars*, ii. c. 12. 7; c. 14. 4, 5; c. 18. 1).

Cæsarea was the scene of many interesting transactions mentioned in the N. T. Here the middle wall of partition between Jews and Gentiles was first broken down by the admission of Cornelius into the Christian Church (*Acts* x). Here Herod Agrippa, arrayed in royal apparel and seated on his throne, probably in the magnificent amphitheatre built by his father, was smitten by the angel of the Lord with a mortal disease, because when the people offered him something like worship, 'he gave not God the glory' (*xii.* 21-23). Here Paul concluded his voyage from Ephesus, and saluted the church; and he again made it his landing-place

mentioned by the historians of the Crusades. Rabbi Benjamin speaks of it as 'a city great and beautiful, situated on the sea.' Edrisi describes it as a very large town, surrounded by a suburb and defended by a wall. It is mentioned by Abulfeda in the 12th century as overthrown.

It still retains its ancient name, under the name of Kaisariyah, but it has long been desolate. The whole of the surrounding country is a desert, while the waves of the Mediterranean wash the ruins of the mole, the city, and the port, which were anciently both fortified and its defence towards the sea. (See *Trav.*) The ruins are very extensive along the shore to the north, where some remains of aqueducts. The wall is still surrounded by a moat still remains in good order. The ruins within it consist of foundations, arches, pillars, and great masses of building materials. Various columns of stone are seen lying in the sand to the shore (Wilson, ii. 250). The present is inhabited only by jackals and beasts of prey. Perhaps there has been in the history of the world an example only that, in so short a space of time, such an extraordinary height of splendour as the old Cesarea, or that exhibits a more contrast to its former magnificence, by its present desolate appearance of its ruins. No single inhabitant remains. Its theatre, standing with the shouts of multitudes, no other sound than the nightly cries of roving about for their prey. Of its palaces and temples, enriched with the works of art, and decorated with the finest marbles, scarcely a trace can now be seen (Clarke, *Trav.* iv. 446).

**BEA-PHILIPPI**, a city situated near the source of the River Jordan, at

cave which forms one of the main sources of the Jordan (Wilson, ii. 176).

**CHABAZZELETH**. The word *חַבַּזְזֵלֶת* occurs twice in the O. T., and in both places is rendered in the E. T. *rose*: 'I am the rose of Sharon and the lily of the valley' (Song ii. 1). 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose' (Is. xxxv. 1, 2). But it is very doubtful whether the Hebrew word signifies a rose. Rosenmüller alleges that it is not the rose which is intended in these passages; that 'the substantive part of the Hebrew name shews that it denotes a flower growing from a bulb. The narcissus is such a flower; and that name, accordingly, the Chaldee and the Arabic translators have put for the Hebrew word. In the East it frequently grows in meadows, and Chateaubriand expressly mentions the narcissus amongst the flowers of the beautiful plain of Saron' (Rosen. *Bot.* 141). Gesenius is of the same opinion as Rosenmüller, that the Hebrew root indicates a bulbous flower. His explanation of it is 'a flower growing in meadows, which the ancient translators sometimes translate lily, sometimes narcissus; most accurately rendered by the Syriac translator, who uses the same word in its Syriac form, which, according to the Syrian lexicographers, signifies the autumn crocus (*Colchicum autumnale* or *meadow saffron*), an autumnal flower growing in meadows, resembling a crocus, of white and violet colour, growing from poisonous bulbs (Gesenius, *Lex.* 258).

**CHALCED'ONY**. [**PRECIOUS STONES**.]

**CHALDEA**, a country in Western Asia, forming part of the Babylonian Empire. It lay between the Euphrates and the Tigris; but its precise boundaries are not now known. Perhaps they were never very well defined, and might even vary at different periods. Thus we suspect

by Isaiah 'the daughter of the Chaldeans,' and 'the beauty of the Chaldees' excellency' (Is. xiii. 19, 47). From these passages it appears that Chaldea extended at least so far north as to include Ur, which was in Mesopotamia, and at least so far south as to include Babylon. The land of Uz, where Job dwelt, appears to have been either in Chaldea or not far from it, for we find Chaldeans among the depredators on his property; and as we also find among them Sabeans, who are commonly considered as an Arabian tribe, this would appear to indicate that it lay to the west of Chaldea, either towards or in Arabia (Job i. 15, 17). It appears from this passage in Job, and also from Herodotus, that the Chaldeans were given to robbery like the neighbouring Arab tribes. It would also appear that they were first reduced to some kind of order by the Assyrians: 'Behold the land of the Chaldeans: this people was not, till the Assyrian founded it for them that dwell in the wilderness' (Is. xxiii. 13).

The Chaldeans are designated in the O. T. the *Casdim*, but who they were and whence they came is only matter of conjecture. In Dan. ii. 2, 4, 5, 10, the name is used in a restricted sense of a class of astrologers or soothsayers.

**CHAMELEON.** This word occurs in Lev. xi. 30, in our common version, as a translation of the Hebrew word *חָמָל*; but Gesenius gives, as the meaning of that word, 'a larger kind of lizard, probably so called from its strength,' and he refers to Bochart as an authority (Gesenius, *Lex.* 390). In the close of the verse we have the word *חַמְשָׁן*, which is rendered in the E. T. *mole*, and also in the LXX. and the Vulgate; but Gesenius gives, as the meaning of it, 'an unclean animal mentioned in connection with other kinds of lizards; according to Bochart the chameleon (from the root *חָנַן*, to breathe), from its having been supposed by the ancients to live wholly by inhaling air' (Pliny, viii. 33; Gesenius, *Lex.* 869).

Chameleons are a genus of lizards remarkable for peculiarity of structure and singularity of manners. The ordinary and best known species has long been celebrated for the variety of colour which it assumes on different occasions. Chameleons are found chiefly in the tropical climates of the old continent, especially in Egypt and other parts of Africa (*Edin. Encyc.*, art. 'Herpetology,' xi. 28). According to this interpretation of the Hebrew word, the chameleon was among the animals forbidden to be eaten by the law of Moses as unclean.

**CHAM'OIS.** [*ZEMER.*]

**CHAR'GOL** (*חַרְגֹל*) is rendered *beetle* in Lev. xi. 22, the only passage in which the word occurs in the Bible, but as the creature thus named is among animals which might be eaten by the law of Moses, and as beetles are not known to have been eaten by the Jews, and as the general description in ver. 21 is quite inapplicable to them, we may hold this to be a mis-translation. Gesenius and other interpreters understand by the word a species of locust, but what particular species it is impossible to determine.

**CHAR'IOTS.** 1. Carriages for riding or travelling in. It is in Egypt that we first have men-

tion in the Scriptures of such carriages (Gen. xli. 43; xlv. 29; 1. 9), but we afterwards find them common in other countries. 2. Carriages used in war. It is also in Egypt that we first find mention of them. When the Israelites took their departure from that country Pharaoh 'took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them,' and pursued after them; but they were all lost in the Red Sea (Exod. xiv. 7, 28). The Canaanitish kings, whom Joshua fought and defeated at the waters of Merom, had 'horses and chariots very many' (Josh. xi. 4). Even in these early times the Canaanites had iron chariots (xvii. 18; Judg. i. 19), by which we are probably to understand that they had iron scythes fixed to their sides, so as that when furiously driven they might mow down the enemy (2 Maccab. xiii. 2). 'Jabin king of Canaan who reigned in Hazor, the captain of whose host was Sisera, had nine hundred chariots of iron' (Judg. iv. 2, 3). In the beginning of Saul's reign the Philistines are said to have brought into the field '30,000 chariots and 6000 horse men' (1 Sam. xiii. 5); but the former number is so great that there is ground to doubt the accuracy of the reading. As the Hebrews were divinely discouraged to trust in chariots and horses (Josh. xvii. 16; Ps. xx. 7), it appears to have been long before they had recourse to them in their wars. When Joshua defeated the Canaanitish kings at the waters of Merom, he agreeably to the divine command he had received, 'houghed their horses, and burned their chariots in the fire' (Josh. xi. 6, 9). When David took 1000 chariots from Hadarezer, king of Zobah, he destroyed 900 of them, and reserved only 100 to himself (1 Chron. xviii. 4). Solomon had 1400 chariots (1 Kings x. 26); but this was perhaps chiefly for state and daily use at least we read of no military expedition in which he ever employed them. Even afterwards it does not appear that the Hebrews made much use of chariots in war. We merely read of certain of their kings, as Ahab, Jehoshaphat, and Josiah, being in chariots on the day of battle (1 Kings xxii. 30-35; 2 Kings xxiii. 30; but not of any part of their armies being so (2 Kings xviii. 23, 24), or at least not to any great extent (2 Kings xiii. 7).

**CHAR'ITY** is one of those words in the English language which, in the course of time, has undergone a material change in its signification; at least it has lost one of the senses in which it was anciently employed. It is now used chiefly in the sense of almsgiving, and also of a friendly construction of the opinions and actions of others; but formerly it was also used in the general sense of love, these being merely two examples or expressions of it. It is never, however, employed in the Scriptures in either of these two senses. Throughout the N. T., wherever the word *charity* occurs, it always bears the sense of love. Such is its signification throughout the whole of that beautiful chapter 1 Cor. xii. Understanding it in that sense, every clause of the description is perfectly intelligible; understanding it in either of the other senses now referred to, the beauty of the description is not only lost, but most of it is utterly inapplicable.



**CHABUR**, a river which rises in the north of Mesopotamia and falls into the Euphrates, near of the ancient city of Carchemish or *ma*. In 2 Kings xvii. 6 we have in the text the word (חַבְר) *Chabur* (though *Abur* in the E. T.), answering exactly *Chaboras* of the Greeks and Romans, and *Chour* of the Arabs. In Ezek. i. 1, 3; ii. 3; x. 15, 22, we have the word (חַבְר) (written *Chabur* in the E. T.) Some consider the words as names of the same river; and between these two opinions it is easy to decide. Of the *Khabour* we have the following account by Layard:—'With Nineveh, who were occasionally my guides at or Nimroud, as well as with the whose encamping grounds were originally banks, the *Khabour* was a constant source of exaggerated praise. The richness of its soil, the beauty of its flowers, its jungles with game of all kinds, and the leafy shade of its trees yielding an agreeable shade on the hottest days of summer, formed a paradise to which the wandering hunter turned his steps when he could seek thither in safety.' When Layard visited that part of Mesopotamia he gave the following descriptions I had so often read from the Bedouins of the beauty and richness of the banks of the *Khabour* were not realized' (Layard, *Nineveh and Babylon*, i. 283). Such, according to the opinion of the Assyrians, was one of the districts to which the Assyrians removed the tribes of Israel when they carried them captive (2 Kings xvii. 36; Jer. v. 26). Thither also were Ezekiel and his captives carried by Nebuchadnezzar, of Babylon, when he carried Jehoiachin, king of Judah, into captivity (Ezek. i. 1-3).

**MOSEH**, a god of the Moabites, and also

the same.

# **CHESTNUT TREE** [ARMOX.]

**CHINIM** (דִּינִים) is rendered in our translation *lice*, in the account of the third of the Egyptian plagues (Exod. viii. 16-18; Ps. cv. 31); but this sense of the word has been much disputed. The LXX. render it by words signifying gnats; and as they were learned Jews resident in Egypt, their authority is entitled to much weight. Modern critics appear inclined to the opinion that the plague consisted in gnats not in lice; but yet they are by no means agreed in their opinion (Harris, *Nat. Hist.* 255).

**CHIN'NEROTH, CHIN'NERETH, CIN'NEROTH**, 'a fenced city' of the tribe of Naphtali, situated on the western side of the Lake of Gennesareth, which had also anciently the name of the Sea of Cinneroth (Josh. xii. 8; xix. 35). Cinneroth appears also to have given its name to a district of country (1 Kings xv. 20).

**CHIOS**, an island in the Grecian Archipelago, over against Smyrna, now called *Scio*. Paul passed this way as he sailed southward from Mitylene to Samos (Acts xx. 15).

**CHISLEU**, the ninth month of the Jewish sacred year, and the third of the civil. It commenced, according to the rabbins, with the new moon of our November; but according to Michaelis and others who follow him, with that of December. On the 6th day of this month the Jews fast on account of the burning of Jeremiah's roll by king Jehoiakim; on the 7th they observe a feast of joy for the death of Herod the Great; on the 15th they fast for Antiochus' profanation of the temple; on the 21st they have a festival, pretended to be for Alexander's delivering up the Samaritans into their power; on the 25th they observe the feast of dedication to commemorate the purging of

of Macedonia, is called 'king of the Chittim.' In the prophecy of Balaam we read, 'Swords shall come from the coast of Chittim and shall afflict Assur' (Num. xxiv. 24); which is commonly understood of the invasion of Assyria as part of the Persian empire by Alexander the Great and his Greeks. In Isa. xxiii. 1, Bishop Lowth understands by 'the land of Chittim,' the islands and coasts of the Mediterranean Sea (Lowth's *Jewish*, 133). In Jer. ii. 10, 'the isles of Chittim' may have the same signification. In Ezek. xxvii. 6 it is said, 'the Ashurites have made thy benches of ivory out of the isles of Chittim,' by which may be understood the northern coasts of Africa, from whence ivory may very probably have been brought to Tyre from Carthage or some other Phœnician colony. In Dan. xi. 30 'the ships of Chittim' are commonly understood of the Roman fleet, by the coming of which Antiochus Epiphanes was obliged to desist from his designs against Egypt. It may be stated as the general opinion of interpreters, that under the name of Chittim were included the maritime countries and the islands of the Mediterranean Sea, somewhat like the word Levant in modern times, though of still more extensive application. Gesenius gives as its signification 'the islands and coasts of the Mediterranean Sea in general, especially the northern, Greece, and the islands and shores of the Ægean Sea' (410).

CHORAZIN (Matt. xi. 21). [CAPERNAUM.]

CHRIST. 1. An official designation corresponding with the Hebrew name Messiah, both signifying *anointed*. When used in this sense the definite article should always be prefixed to it. *the Christ*.

2. A proper name of our Redeemer. When used in this way no article should be prefixed to it.

In the O. T. the Hebrew word מָשִׁיחַ is always, except in Dan. ix. 25, 26, rendered *anointed*, to whomsoever applied, whether kings, priests, prophets, or in some instances to persons who it is not likely had undergone any ceremony of the kind (Ps. cv. 15); it is even applied to a shield (2 Sam. i. 21), and to Cyrus, a heathen prince (Is. xlv. 1); but in the N. T. the Greek word Χριστός is always rendered *Christ*. In our translation, however, there is great want of accuracy as to the use of the article in connection with it, it being often omitted where it ought to have been employed. The word *Christ* was originally as much an appellative or a name of office as the word *High Priest* applied to John the Evangelist, and the same, when employed as such, was as regularly accompanied in the Greek Testament with the article as the other. Yet our translators, who commonly say, 'Baptist,' and who also in a number of instances say, 'Christ,' were generally and simply the name *Christ*. Now, for the same reason for which they rendered 'Baptist' as 'Baptist,' they ought to have rendered 'Christ' as 'Christ,' wherever the article is prefixed to the word. By not doing so they have thrown much obscurity on some passages and caused much misapprehension. Thus the question put by Jesus to the Pharisees, Matt. xx. 42 is rendered, 'What think ye of *Christ*?' The

word used in this way, without any article definite or indefinite, or any term for determining the meaning, can be held as no other than a proper name, and the question as here proposed by him can be understood no other way by an unlearned reader than as intended to draw forth their sentiments concerning himself. To read the question must appear identical with 'What think ye of Jesus?' There was therefore the strongest reason for keeping close to the origin in this place, as it was evidently our Lord's design to draw forth their sentiments, not concerning himself, the individual who put the question to them, and whom he knew to be considered as an impostor, but in general concerning the personage whom, under the title of the Messiah, they themselves expected: 'What think ye of *the Christ*?'

We have examples of the same kind in the following passages, in which the article is emphatic, and gives significance to the word; but as our translators have omitted it, we shall here supply it:—'And when Herod had gathered the chief priests and scribes of the people together, he demanded of them where *the Christ* should be born' (Matt. ii. 4). 'And Jesus answered and said, How say the scribes that *the Christ* is the son of David?' (Mark xii. 3). 'Likewise also the chief priests, mocking, as among themselves, He saved others, himself he cannot save: let *the Christ* the King of Israel descend now from the cross, that we may see and believe' (xv. 31, 32). 'And one of the malefactors which were hanged railed on him saying, If thou be *the Christ*, save thyself and us' (Luke xxiii. 39). 'Then he said unto them, Ought not *the Christ* to have suffered the things, and to enter into his glory?' 'Thus it is written, and thus it behoved *the Christ* to suffer, and to rise from the dead on the third day' (xxiv. 25, 26, 46). 'Then said some of them of Jerusalem, Howbeit we know this man whence he is, but when *the Christ* cometh, no man knoweth whence he is.' 'And many of the people believed on him and said, When *the Christ* cometh, will he do more miracles than these which this man doeth?' 'Others said, This is the Christ. But some said, Shall *the Christ* come out of Galilee? Hath not *the Scripture* said that *the Christ* cometh of the seed of David?' (John vii. 27, 31, 41, 42).

These examples are from the Gospels; the following are from the Acts:—'And Paul reasoned with them out of the Scriptures, opening and alleging that *the Christ* must needs have suffered; and that this Jesus whom ye preach unto you is *the Christ*' (xvii. 2). 'And Paul was pressed in the spirit, and testified to the Jews that Jesus was *the Christ*. He mightily convinced the Jews, and publicly, showing by the Scriptures that Jesus was *the Christ*' (xviii. 5, 25). Many other examples might be given, but these may suffice. Now, though the reader may take up the meaning of these passages as given in the E. T., yet the article gives greater clearness and precision to the statements, yet not more than the word of the original plainly convey.

Now this word *Christ*, though originally appellative and descriptive of office, came at length from the frequency of its application to

the Christian Church, or that society of Christ is the head: 'For as the body and hath many members, and all the members of that one body, being many, are one; so also is Christ' (1 Cor. xii. 12; see . 27 and Gal. iii. 16).

the doctrine of Christ: 'But ye have not known Christ' (Eph. iv. 20).

the spirit and temper of Christ: 'My children, of whom I travail in birth again until I form you' (Gal. iv. 19).

the benefits bestowed by Christ: 'We are partakers of Christ, if we hold the cross of our confidence steadfast unto the end' (Heb. iii. 14; Campbell, *Gospels*, i. 217, 227, 228, 234).

**BUT JESUS** was born, according to the chronology, in the year of the world 5200 years before the commencement of the Christian era. His birth was at Bethlehem, a city of Judah a few miles from Jerusalem; but while yet an infant he was carried by Joseph and Mary into Egypt to escape being destroyed by the king; but that prince dying soon after, they returned to the land of Judaea—not to Bethlehem, but to Nazareth, a city in Galilee where they had previously dwelt (Matt. i. 1, 14, 21-23; Luke ii. 4). Here he grew up (Luke iv. 16); but the only incident of his youth is, that when he was twelve years old he went up with his parents to Jerusalem at the feast of the Passover, and that they set out on their journey homewards, leaving him behind them; and on their returning to Nazareth, they, after a search of three days, found him in the temple sitting in the midst of the doctors, both hearing them and asking questions; and on his mother saying to him, why hast thou dealt thus with us?

he was about a half year; and according to this he must have been, at the time of his death, A.D. 33, between thirty-six and thirty-seven years of age. Such are obviously the results of the common chronology, though by ordinary readers our Lord is perhaps generally supposed to have suffered in the thirty-third year of his age—the first four years of his life included in A.M. (the years of the world) being lost sight of by them.

The limited extent of the field of our Lord's ministry is not unworthy of notice. It did not by any means extend over the whole country; Galilee was the chief scene of his labours. He also made visits to Jerusalem, but so far as appears, it was only at the time of the great feasts of the Jews (John ii. 13, 23; v. 1; vii. 1, 2, 9, 10; x. 22, 23; xii. 1; xiii. 1; Matt. xxi. 1, 10, 11; xxvi. 2). There is no mention of his ever going further south, not even to Bethlehem, the place of his birth, though it was only a few miles distant. On the east, we find him on one occasion passing through Jericho (Luke xix. 1), and repeatedly crossing the Lake of Tiberias to its eastern shores (Matt. viii. 23, 28; xiv. 13, 22, 34; xv. 39; xix. 1). In the north he went into the towns of Caesarea Philippi (Mark viii. 27); and in the west into the borders or coasts of Tyre and Sidon (vii. 24; Matt. xv. 21)—the only point in which he ever appears to have approached the shores of the Mediterranean Sea. In journeying between Jerusalem and Galilee he repeatedly passed through the country of the Samaritans (John iv. 3-5, 43; Luke ix. 51-53; xvii. 11). The evangelists are not particular in giving us geographical notices of our Lord's ministry, but those now mentioned probably give us a general idea of the field of his labours, from which it would appear to have been of no great extent. It is somewhat remarkable that the first three evangelists give us no account of his being at

2. He is expressly said to be God (John i. 1; Rom. ix. 5; Phil. ii. 3; 1 Tim. iii. 16 (?); Tit. ii. 13).

3. He has divine *perfections* ascribed to him (Col. ii. 9; Heb. i. 8, 10-12; xiii. 7, 8; Rev. i. 8, 11; xxii. 13; compared with Is. xlv. 6; Matt. xviii. 20; Rev. ii. 23; compared with 1 Kings viii. 39).

4. He has divine *works* attributed to him (John i. 3; Col. i. 15-17; Heb. i. 2, 3, 10; John v. 21; Matt. xxv. 31-46; 2 Thess. i. 6-10).

5. He has divine *honour* and *worship* given him (John v. 22, 23; Heb. i. 6; Is. vi. 1-3; compared with John xii. 41; 1 Cor. i. 2; xvi. 22; Phil. ii. 9-11; 2 Tim. iv. 18; Rev. i. 4-6; v. 5-14; vii. 9-17).

In these references we have restricted ourselves to passages which contain direct and undoubted evidence of our Lord's divinity. There are numerous other passages which involve the same doctrine, and which we are quite entitled to explain in the same way, as 1 Cor. x. 9, compared with Num. xxi. 5, 6; Mark i. 1-3, and Luke i. 76, compared with Is. xl. 3, 9-11, and Mal. iii. 1; Jer. xxiii. 5, 6; Jude 4; 1 Tim. vi. 15, 16, and Rev. xix. 13, 16; John xvii. 5; 2 Thess. ii. 16, 17; 2 Cor. xii. 8-10.

There are also many other passages which admit of an easy and natural explanation on the supposition of his divinity, which do not admit of such an explanation on the supposition of his simple humanity. The manner in which the writers of the N. T. speak of Christ Jesus, and the sentiments which they express toward him, imply a transcendent distinction between him and all other men, however eminent they may have been. Of the patriarchs, the prophets, or the most distinguished princes, they never employ language any way approaching to what they employ as to Christ Jesus (John i. 14; xx. 27, 28; Rom. viii. 16, 17, 32-39; 2 Cor. viii. 9; Eph. iii. 14-21; Phil. i. 20-23; 1 Pet. i. 8; 2 Pet. i. 10, 11, 16, 17; iii. 18; 1 John i. 22, 23; Rev. i. 7, 13-16; xxii. 16, 20). These, and many similar passages, may not amount to absolute proofs of the divinity of Christ, yet it is the only supposition on which they can be accounted for; they are quite inexplicable on the assumption of his simple humanity. Viewed in this light, they afford strong corroborative evidence of his divinity.

CHRISTIAN, a name of the followers of Christ, first given to them at Antioch in Syria, probably about A.D. 43. It is not likely that they received this name from the Jews. They employed terms, in speaking of them, expressive of hatred and contempt. They called them 'the sect of the Nazarenes' (Acts xxiv. 5). Philip, one of the early disciples of Christ, called him 'Jesus of Nazareth'; but the answer he received was, 'Can there any good thing come out of Nazareth' (John i. 45, 46). Besides, there was a further reason why the Jews would not call the disciples of Jesus by the name of Christians. The word Christ has the same meaning as Messiah; and however blinded and prejudiced they might be on this subject, they would never use so sacred a word to point an expression of mockery or derision; and they could not use it in grave and serious earnest to designate those

whom they held to be the followers of a mere pretender to be the Messiah or Christ—an impostor who, in their eyes, had been justly put to an ignominious death. Nor is it likely that the followers of Jesus took this name to themselves. In the Acts of the Apostles, and in their Epistles, they designate themselves brethren, disciples, believers, saints. In only other two places (Acts xxvi. 28, and 1 Pet. iv. 16) do we find the term Christian used, and in both cases it may be considered as a term used by those who were without, and did not belong to their body. It is likely, indeed, that the disciples of Jesus would have felt it to be presumption to call themselves by his name—a name which, in their estimation, was 'above every name.' There is little doubt, therefore, that the appellation originated with the Gentiles, who now began to see that this new sect was so far distinct from the Jews that they might well receive a new designation. The word *Christ* was no doubt often used in conversation by the believers, as we know it constantly was in their letters. Christ was the title of him whom they called their master, their leader, their chief. They confessed that this Christ had been crucified; but they also alleged that he had risen from the dead, had ascended into heaven, and had there sat down at the right hand of God. Thus *Christian* was a name which naturally found its place in the reproachful language of their enemies. In the first instance, we have every reason to suppose that it was a term of ridicule and derision. Indeed, the people of Antioch were notorious for inventing names of derision, and for turning their wit into the channels of ridicule (Conybeare, i. 129).

Some suppose that the verb employed in Acts xi. 26 signifies that they were called by *divine appointment* Christians first at Antioch (Doddrige, *in loc.*); but though it may be employed in this sense in some passages, it is also used where this idea is not at all intended to be conveyed (see Rom. vii. 3). The above explanation, we apprehend, is a more simple and natural account of the matter.

CHRISTIANITY: ITS RISE AND PROGRESS. Both the patriarchal and the Mosaic dispensations may be said to have been preparatory to, and introductory of, the Christian dispensation; but there were some circumstances connected with the latter which appear to have been so in a very special manner. The land of Canaan, in which the Israelitish nation was settled, was in the most central part of the then known world. It was situated at the head of the Mediterranean, and so had access both by sea and land to the countries of Western Asia, to some of the chief countries of Europe, and to Egypt and other parts of Africa; while towards the east it had long had various relations with the great empires of Assyria, Babylon, and Persia. By means of the Assyrian and Babylonish captivities great numbers of the descendants of Abraham had been carried to, and settled in, these countries, and it may be presumed that they diffused in them some knowledge of the true God. The translation of the O. T. into the Greek language, commonly called the Septuagint, probably also contributed to the same end—particularly in Egypt, in Asia Minor, in Greece, and even in

out an hundred and twenty' (i. 15); and as Paul says, that between his resurrection and his ascension 'he was seen of red brethren at once, of whom there yet remain unto this present, but some are asleep' (1 Cor. xv. 6). Scarcely had they commenced their ministry, when, on the day of Pentecost, they were filled with the Holy Spirit, and began to speak with tongues; and the Spirit gave them utterance; and there dwelling at Jerusalem Jews, devout men, of every nation under heaven. 'Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Asia, Phrygia and Pamphylia, in Syria and in the parts of Libya about Cyrene, of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our ears wonderful works of God. And they marvelled.' 'And the same day there were added to them' (i.e., to the number of the church) 'about three thousand souls.' A few days after it is further said, 'And the Lord added to the church daily such as should be saved' (Acts ii. 1-11, 41, 47). The apostles, namely Peter and John, continuing their ministry to the rulers of the Jews 'laid hands on them, and put them in hold until the next day, without intermission. Howbeit many of them believed the word, and the number of the disciples was about five thousand' (iv. 1-4). We are to understand by this that the number 3000 was now increased to that there were 5000 additional converts; not easy to say; but we would rather follow the former opinion. Subsequently the case of Ananias and Sapphira appears to us as a strong impression on the minds of the church. It is said, 'Believers were the more added to the Lord, multitudes both of men and women' (v. 11, 14). Once more, the high-priest

(Matt. xxviii. 19). Accordingly, Philip, one of the seven deacons, 'went down to the city of Samaria, and preached Christ unto them;' and his labours having been attended with much success, 'when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John;' and they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans' (Acts viii. 5, 14, 25). And now Philip received a special commission to go to the south, and there he fell in with 'a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had come to Jerusalem to worship.' Him he instructed and baptized (viii. 26-39); and it is commonly supposed that the eunuch introduced the gospel into Ethiopia, which is understood to be the kingdom of Meroe, to the south of Egypt.

Here we may remark that we cannot doubt that the outpouring of the Holy Ghost and the gift of tongues, conferred on the day of Pentecost, when 'there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven,' had a special reference to the diffusion of the gospel in the world; and it is reasonable to conclude that many of the strangers who were then at Jerusalem carried back with them to their own countries tidings of the wonderful things which they had there seen and heard, and even were instrumental in planting the gospel among their own people. We afterwards find it in places to which we have no account of its being carried; and it is no unreasonable supposition that it may have been brought to them by some of the Jewish strangers who were at Jerusalem on the day of Pentecost.

Meanwhile 'they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and



against the disciples of the Lord, he went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem' (ix. 1, 2); from which it may be concluded that Christianity had already spread to Damascus, the capital of Syria, a fact known to us from other sources (ix. 10, 19). But now he was stopped in his mad career, and henceforth the persecutor was changed into a preacher and an apostle: in point of fact, indeed, he was not 'a whit behind the chiefest apostles,' and he was in a special manner 'the apostle of the Gentiles.'

At Damascus he preached Christ in the synagogues (ix. 20-22); he also went into Arabia, but returned again to Damascus. Three years after he went up to Jerusalem, but after a short stay, his life being there threatened by the Jews, 'the brethren sent him forth to Tarsus' in Cilicia, his native city (Gal. i. 17, 18, 21; Acts ix. 23-30). Barnabas, who had met with him in Jerusalem, having been sent forth to go as far as Antioch in Syria, while labouring successfully in that city, departed to Tarsus to seek him; 'and when he had found him he brought him unto Antioch; and it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch' (Acts xi. 22, 25, 26).

At Antioch Barnabas and Saul received, by the special authority of the Holy Ghost, a commission for the work to which they were called. They accordingly 'departed unto Seleucia,' the seaport of Antioch, at the mouth of the river Orontes, 'and from thence they sailed to Cyprus,' of which island Barnabas, though a Levite, was a native (Acts iv. 36; xiii. 1-4). From thence they came to Parga in Pamphylia, and afterwards they visited Antioch in Pisidia, Iconium, and also Lystra and Derbe, cities of Lycaonia, everywhere preaching the gospel, and everywhere meeting with opposition, particularly from the Jews, some of whom followed them from city to city, stirring up the people against them. At Lystra Paul was even stoned, and was drawn out of the city, being supposed to be dead; 'howbeit, as the disciples stood round about him he rose up, and came into the city, and the next day they departed to Derbe; and when they had preached the gospel in that city they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Parga they went down into Attalia, and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled; and when they had come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode

long time with the disciples' (xiii. 13-16, 42-52; xiv. 1-7, 19-28). Such is a fine specimen of apostolic labours, trials, and successes.

As 'certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved,' it was 'determined that Paul and Barnabas should go up to Jerusalem, unto the apostles and elders, about this question,' and their decision being in the negative they returned again to Antioch, and continued there for a time, 'teaching and preaching the word of the Lord, with many others also.' At length Paul proposed to Barnabas that they should go again and visit the brethren in every city where they had preached the word of the Lord, and see how they did. But Barnabas determining to take with them his nephew John Mark, and Paul being dissatisfied with him because he had formerly left them, 'the contention was so sharp between them that they departed asunder one from the other; and so Barnabas took Mark and sailed unto Cyprus, and Paul chose Silas, and went through Syria and Cilicia, confirming the churches' (Acts xv.) He then came to Derbe and Lystra, where he fell in with Timothy, who became one of his companions in labour: 'And as they went through the cities they delivered them the decrees of the apostles and elders for to keep, and so were the churches established in the faith, and increased in number daily.' They then went throughout Phrygia and the region of Galatia, and passing by Mysia, they came down to Troas. From thence they sailed to Philippi in Macedonia, the apostle thus entering Europe for the first time (xvi.) From Philippi they went to Thessalonica, from Thessalonica to Berea, from Berea to Athens, from Athens to Corinth, where the apostle remained at least a year and six months (xvii.-xviii. 1, 11). Leaving Corinth he sailed for Syria, and on the way he touched at Ephesus, and according to his usual custom he went into the synagogue of the Jews and taught. Sailing from Ephesus, he landed at Caesarea, and after going up to Jerusalem and saluting the church, 'he went down to Antioch, and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples' (xviii. 18-23).

Having passed through the upper coasts, he next came to Ephesus. Here he now remained two or three years, 'so that all they that dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks;' nor did he labour in vain. Luke's remark on his success is: 'So mightily grew the word of God and prevailed' (xix. 1, 8-12, 17-20; xx. 31).

Leaving Ephesus, he went again into Macedonia, 'and when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months.' Anxious to be at Jerusalem on the day of Pentecost, he returned through Macedonia, and sailing from Philippi, he came to Troas. Here he abode seven days; 'and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued to preach until midnight; and there were many lights in the upper chamber where they were

Jerusalem, but he had not been many days when he was seized by the Jews; but some having taken him out of their hands at length, after a variety of pro-appeals to Caesar, and was sent as a prisoner to Rome. In Judaea and at Rome he was a prisoner for at least four years, more (xxiv. 27; xxviii. 30), a very able dispenser apparently in regard to God and useful a servant of Christ; and was probably serving other important duties, it was while a prisoner at Rome that several of those inestimable epistles were contributed in past ages so much, which will continue to contribute so much and of time, to the edification of the Church of Christ.

It is a bare outline of the labours of the Apostle Paul. Even in his Epistle to the Romans, written at a somewhat early period, he says: 'From Jerusalem and round about Illyricum, I have fully preached the Gospel of Christ' (xv. 19).

As to the labours of the other apostles and others of the Gospel we have little account. T. We have multiplied accounts of early ecclesiastical writers, but on these no reliance is, for the most part, to be made.

We may, however, admit the general fact that they went into various countries, and carried the Gospel, and that their labours were attended with more or less success. [See.]

It is rather remarkable that no mention is made in the N. T. of the preaching of the Gospel in Egypt, a country which lay so near Jerusalem, and which, from the earliest times, had been so much in connection with the Jews of the Israelitish nation.

In the East the only indication which we have of the spread of the Gospel is the mention of Peter in his first epistle, of Babylon.

The Gospel did not spread even in apostolic times into many other parts of the world (see Rom. x. 18).

Though from the statements now made it appears that in the apostolic age the Gospel was spread somewhat extensively in the then known world, yet of the amount of its success, as regards the numbers who embraced it, we have not the means of forming any satisfactory or trustworthy estimate. The only instances in which the numbers of converts are given are 3000 at Jerusalem on the day of Pentecost, and subsequently 5000 are mentioned (Acts ii. 41; iv. 4). We have afterwards notices of the increase of them in that city: 'Believers were then more added to the Lord, multitudes both of men and women' (v. 14); 'The word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith' (vi. 7; see also xv. 12; xxi. 20-22). We also read of numbers in other quarters: 'Then had the churches rest throughout all Judaea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied' (ix. 31; see also ver. 35-42).

The persecution of the church at Jerusalem which arose about Stephen proved the occasion, as already mentioned, of the conversion of numbers of Jews in Phoenicia, and Cyprus, and Antioch. It is said, 'The hand of the Lord was with them, and a great number believed, and turned to the Lord' (xi. 21; see also ver. 26, and xii. 24). We afterwards read of 'the multitude' at Antioch (xv. 30).

We now turn to the results of the apostle Paul's labours, so far as numbers are indicated. At Antioch in Pisidia, 'when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, persuaded

decrees of the Council at Jerusalem, it is said, 'So were the churches established in the faith, and increased in number daily' (xvi. 4, 5). At Thessalonica, in Macedonia, it is said of the Jews, 'Some of them believed, and of the devout Greeks a great multitude, and of the chief women not a few' (xvii. 4). In reference to Berea it is also said, 'Many of them' (Jews) 'believed; also of honourable women, which were Greeks, and of men not a few' (xvii. 12). Of Corinth it is said, 'Crispus, the chief ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized.' Paul was encouraged to prolong his stay in this city by a vision of the Lord, who said to him, 'I have much people in this city;' and he accordingly 'continued there a year and six months, teaching the word of God among them' (xviii. 8-11); yet the converts were not so numerous but that 'the whole church came together into one place' (1 Cor. xiv. 23). At Ephesus he continued between two and three years, which it is not likely he would have done unless he had been meeting with considerable success (Acts xix. 8-10; xx. 31); and this conclusion is confirmed by the statement, 'Many that believed came and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it 50,000 pieces of silver. So mightily grew the word of God, and prevailed' (xix. 18-20). This is further confirmed by the speech of Demetrius the silversmith to the workmen of like occupation (xix. 24-27), though, as it was designed to serve a purpose, there was doubtless in it some exaggeration.

These various notices in the Acts of the Apostles would appear to indicate considerable numbers of converts, yet their precise value it is difficult to estimate. Much would depend on the standard in Luke's own mind as to numbers of converts being great or small. We question if in any of the cities now enumerated, with the exception of Jerusalem, the converts amounted to thousands; we doubt if in most of them there were even hundreds. In none of the apostolic epistles do we find any indications that the churches to which they were addressed were large. Paul salutes the church in the *house* of Aquila and Priscilla at Rome (Rom. xvi. 3-5). In writing to the Corinthians he sends the salutations, not only of Aquila and Priscilla, but of the church in their house (1 Cor. xvi. 19). In his Epistle to Philemon he addresses also 'the church in thy house' (ver. 2). At Troas, 'when the disciples came together to break bread,' it was in an upper chamber (Acts xx. 7, 8). These notices do not give us the idea of large churches. They rather correspond with the promise of our Lord, 'Where two or three are gathered together in my name, there am I in the midst of them' (Matt. xviii. 20).

As to the rank in life of the early converts to Christianity our information is but imperfect. As regards our Lord's ministry, he himself thus characterises it: 'To the poor the gospel is preached' (Luke vii. 22); and it is said, 'The common people heard him gladly.' It may therefore be presumed that the converts by his

ministry belonged chiefly to the lower classes of society. This we know was the fact as to the twelve whom he chose to be with him; and there is reason to believe that the priests and the Pharisees, who belonged to the better classes of society [SECT], spoke substantially the truth when they said, 'Have any of the rulers or of the Pharisees believed on him?' (John vii. 48). This held specially true of the Sadducees. Yet we are not without examples of persons belonging to the higher classes believing in him. Nicodemus was a ruler of the Jews, and Joseph of Arimathea was a rich man and a counsellor (Matt. xxvii. 57; Luke xxiii. 50-53; John iii. 1; xix. 38-42).

The converts of the apostles appear likewise to have been drawn chiefly from the lower and less-educated classes of society: 'Ye see your calling, brethren,' says Paul, writing to the Corinthians, 'how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; and things which are not, to bring to nought things that are, that no flesh should glory in his presence' (1 Cor. i. 26-31). 'Hearken, my beloved brethren,' says James, 'hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him' (ii. 5). Yet among the converts there were not wanting some of the higher and educated classes of society. There was Paul himself; there was Dionysius the Areopagite (Acts xvii. 34); there was Luke the beloved physician' (Col. iv. 14); and others who might be named. 'Charge them that are rich in this world,' says Paul, in writing to Timothy, 'that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life' (1 Tim. vi. 17-19).

With respect to the character of the members of the apostolic churches, there appears to be ground for considering them as generally Christians, not in name or profession only, but in spirit and in truth. The epistles of Paul and the other apostles carry this on the face of them. We know of no churches in the present day who could with truth be addressed in the style of the apostolic epistles. See, for example, Rom. i. 7, 8, 11, 12; v. 1-11; vi. 1-3, 17-21, 22; vii. 4; viii. 15-18, 35-39; xv. 14; 1 Cor. i. 2-9; iii. 16, 17, 21-23; vi. 15-20; x. 7, 8, 14; 2 Cor. iii. 2, 3; vii. 9-11; viii. 9; Eph. i. 3-23; 2 Phil. i. 3-11, 29; iv. 1, 19; Col. i. 2-6, 9-14; ii. 5-13; iii. 9-11; 1 Thess. i. 2-10; ii. 11-13, 19, 20; v. 4, 5, 9, 10; 2 Thess. ii. 13, 14; Heb. vi. 9-12; 1 Pet. i. 1-9, 13-23; ii. 7-10, 21-25; 2 Pet. i. 1-4; 1 John iii. 1-3, 14. These statements have all the more force that the apostles were not indiscriminate in their praise of the churches, but, when there was occasion, rebuked them very plainly and very faithfully. Witness Paul's First Epistle to the Corinthians and his Epistle to the Galatians.

are other irregularities in their public (xiv. 26-33). These were grievous and yet there was still spiritual life in them as is manifest from the whole tenor of Paul's second epistle to them, and particularly from chap. vii., in which he gives a description of the penitential feelings the first epistle had called forth in them; appears to have exercised a 'godly' over them, and to have feared that some of them were still impenitent (xi. 2, 3; 16, 20, 21; xiii. 1, 2, 10).

The church of Galatia appears to have been swayed by Judaizing teachers, a set of men who early troubled the churches. The apostle rebukes them, reasons with them, warns, exhortates with them, yet he does not leave them; he still speaks affectionately, and calls upon them to give up with circumspection and the Mosaic law as a ground of boasting toward God, and to seek salvation through the grace that is in Christ Jesus. Judaizing, though a chief, was not the only error which appeared in the apostolic churches. Paul refers to some in the church of Ephesus who said 'that there is no resurrection of the dead' (1 Cor. xv. 12); and in his second Epistle to Timothy he mentions Hyman and Philetus, 'who concerning the truth have said, that the resurrection is past, and overthrow the faith of some' (ii. see also 1 Tim. i. 19, 20; vi. 20, 21). In the farewell address which he gave to some of the church of Ephesus he said, 'I will not after my departing shall grievous enter in among you, not sparing the also of your own selves shall men arise, teaching perverse things, to draw away disciples from me' (Acts xx. 29, 30). It is even painful what he says of some of the brethren in the church of Rome, though he does not name them with doctrinal error (Phil i. 14-18).

against them (Rom. xiii. 13; 1 Cor. v. 9-11; vi. 15-18; x. 7, 8, 14, 19-21; 2 Cor. xx. 21; Gal. v. 19, 21; Eph. iv. 28, 29; v. 3-8; 1 Thess. iv. 3-7, etc.)

Most of the passages already referred to throughout this article were probably written before the destruction of Jerusalem, and are therefore to be understood of the state of the churches before that time. In the Book of Revelation, written probably near the end of the 1st century, we have messages sent by Jesus Christ to the seven churches of Asia—Ephesus and Smyrna, and Pergamos and Thyatira, and Sardis and Philadelphia, and Laodicea. Smyrna and Philadelphia are praised throughout. Sardis and Laodicea appear to have been in a sadly declining state, while Ephesus, Pergamos, and Thyatira receive mingled praise and rebuke. Several of them are threatened with the removal of their candlestick out of its place except they repent.

**CHRONICLES.** The two books of Chronicles were comprehended by the Jews in one, under the title of 'Words of the Days,' perhaps meaning by this diaries or journals. The present English title is taken from the Greek *Χρονικά*, which Jerome applied to them. Most of the ancient Jews, many of the Christian fathers, and the older theologians generally, held Ezra to be the author; but this is a mere supposition for which there is no evidence. Both the writer and his age must be held to be unknown. There are many difficulties in the Chronicles as compared with other books of Scripture, particularly with the books of Samuel and Kings. As the text of the books of Samuel, Kings, and Chronicles is in a more corrupt state than that of the other books of the O. T., this will account for many of the discrepancies and contradictions which are found in the Chronicles as compared with these other books. Many of these difficulties are in regard to numbers, as to which

Various remarkable events are recorded in Scripture which form the epochs of sacred chronology, as the creation, the flood, the departure of the Israelites out of Egypt, the building of Solomon's temple, etc.

The first epoch begins with the creation and ends with the deluge. The duration of it can be collected chiefly from the Scriptures. But

here we have no other marks of time than the age of each patriarch at the birth of the sons mentioned; and the Hebrew, Samaritan, and Septuagint texts, and also Josephus the historian differ essentially in many of the particulars. The following table exhibits a view of the numbers given by those several authorities:—

	Lived before birth of son.				Lived after birth of son.				Total length of life.			
	Hebrew.	Samaritan.	Septuagint.	Josephus.	Hebrew.	Samaritan.	Septuagint.	Josephus.	Hebrew.	Samaritan.	Septuagint.	Josephus.
Adam . . .	130	130	230	230	800	800	700	700	930	930	930	930
Seth . . .	105	105	205	205	807	807	707	707	912	912	912	912
Enos . . .	90	90	190	190	816	815	715	715	905	905	905	905
Cainan . . .	70	70	170	170	840	840	740	740	910	910	910	910
Mahalaheel . . .	65	65	165	165	830	830	730	730	895	895	895	895
Jared . . .	162	62	162	162	800	755	800	800	962	847	962	962
Enoch . . .	65	65	165	165	300	300	200	200	365	365	365	365
Methuselah . . .	187	67	187	187	782	653	782	782	969	720	969	969
Lamech . . .	182	53	188	182	595	600	565	595	777	653	753	777
Noah at flood . . .	600	600	600	600								
To the flood . . .	1656	1307	2262	2256*								

Thus from the creation to the flood the number of years according to the

Hebrew text was . . . . .	1656
Samaritan Pentateuch . . . . .	1307
Septuagint translation . . . . .	2262
Josephus . . . . .	2256 (Hales, Chron. 1†)

\* In the text of Josephus, the number of years from the creation to the flood is stated to be 2656 (*Antiq. i. 3. 3*); but the sum of his numbers is as here given, 2256.

† The following table of the lives of the antediluvian patriarchs, according to the Hebrew text presents some curious results:—

Year of the world.	Year of Adam.	Year of Noah.	Year of Enos.	Year of Cainan.	Year of Mahalaheel.	Year of Jared.	Year of Enoch.	Year of Methuselah.	Year of Lamech.	Year of Noah.
1	1									
130	130	1								
235	235	105	1							
325	325	195	90	1						
395	395	265	100	70	1					
460	460	330	225	135	65	1				
622	622	492	387	297	227	162	1			
687	687	557	452	362	292	227	65	1		
874	874	744	639	549	479	414	252	187	1	
930	930	800	695	605	535	470	308	243	10	
987	died.	857	752	662	592	527	365	300	113	
1042		912	807	717	647	582	trans-	355	100	
1056		died.	821	731	661	596	lated.	360	182	1
1140			905	815	745	680		453	266	10
1235			died.	910	840	775		548	361	179
1290				died.	895	830		600	416	234
1422					died.	962		735	548	366
1422						died.		872	685	503
1651								964	777	595
1656	The flood.							969	died.	600



The second period, reaching from the deluge to the birth of Abraham, can, in like manner, be determined chiefly by Scripture; but here also the Hebrew, Samaritan, and Septuagint texts, and Josephus, differ widely. The following table will show the discrepancies between them:—

	Lived before birth of son.				Lived after birth of son.			Total length of life.		
	Hebrew.	Samaritan.	Septuagint.	Josephus.	Hebrew.	Samaritan.	Septuagint.	Hebrew.	Samaritan.	Septuagint.
1. Shem, after the flood	2	2	2	12	500	500	500	600	600	600
2. Arphaxad	35	135	135	135	403	303	400	438	438	535
(Cainan II.)	...	...	130	...	...	...	330	...	...	460)
3. Salah	30	130	130	130	403	303	330	433	433	460
4. Eber	34	134	134	134	430	270	270	464	404	404
5. Peleg	30	130	130	130	209	109	209	239	239	339
6. Reu	32	132	132	130	207	107	207	239	239	339
7. Serug	30	130	130	132	200	100	200	230	230	330
8. Nahor	29	79	79	120	119	69	129	148	148	208
9. Terah	70	70	70	70	135	75	135	205	145	205
10. Abraham	292*	942	1072	993						
From the creation to the deluge	1656	1307	2262	2256						
Total years from the creation	1948	2249	3334	3249						

The third period, extending from the call of Abraham to the departure of the Israelites out of Egypt, is clearly determined from Scripture, all the authorities—the Hebrew, the Samaritan, and the Septuagint texts, and Josephus—agreeing in 430 years. 'Now,' says Moses, 'the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of the 430 years, even the self-same day, it came to pass that all the host of the Lord went out from the land of Egypt' (Exod. xii. 40, 41). These words are probably often understood as

signifying that the children of Israel dwelt in Egypt 430 years; but the natural interpretation is to understand the clause 'who dwelt in Egypt' as descriptive of the children of Israel, and that their sojourning was 430 years, it having been partly in Canaan and partly in Egypt. The apostle Paul accordingly dates the 430 years from the covenant God made with Abraham on his entering Canaan (Gal. iii. 8, 16, 17, comp. with Gen. xii. 1-4, 7). Josephus is not less distinct: 'They left Egypt,' says he, 'in

period between the deluge and the birth of Abraham is stated as 292 years; but though he is named first among Terah's sons, it may only be on account of his greater eminence, or his being better known than the others (see Gen. vi. 10; x. 21). It is probable he was a younger son of Terah's, who, having left Ur of the Chaldees, came to Haran, bringing Abraham with him. There he died at the age of 205 years; and it does not appear that Abraham left Haran until after his father's death, and when he did leave it he is said to have been 75 years old. But if he had been born when his father was 70, he would now have been 135 years old. If, then, we subtract 75 years from 205, he could not have been born earlier than the 130th year of his father's life. We are glad to find that Usher expresses a similar opinion as to this point. Now, if this view be correct, we would require to add 60 years to 292, making the time from the deluge to the birth of Abraham at least 352 years, and the total time from the creation 2008.

It may here be mentioned that Josephus says Abraham 'was born in the 292d year after the deluge;' yet the sum of the numbers given by him amounts, as in the table, to 993 (Antiq. i. 6. 5).

By looking at the table we see at once how many of the antediluvians were alive together at any particular time, and how many years they were contemporary one with another. Adam died in A.M. 930, which was also the year of his own age; and by looking along the line we see that he lived 800 years with Seth, 695 with Enos, 605 with Cainan, 535 with Mahalaleel, 470 with Jared, 303 with Enoch, 243 with Methuselah, and 56 with Lamech, the father of Noah.

Again, by looking down the several columns, we see how old any of them were at the death of their progenitors. Thus, for instance, Noah, who might see all his progenitors except Adam, Seth, and Enoch, was 84 years old at the death of Enos, 179 at the death of Cainan, 234 at the death of Mahalaleel, 366 at the death of Jared, 435 at the death of Lamech, and 600 at the death of Methuselah. Shem, the son of Noah, he lived 97 or 98 years with Methuselah, and after the flood at least till Isaac was 50 years old (Christ. Mag. 1504, p. 22).

It is commonly taken for granted that Abraham was Terah's eldest son, and that he was in the seventieth year of his age, as stated in the table. It is on this supposition that the

the month Xanthicus, on the 15th day of the lunar month, 430 years after our forefather Abraham came into Canaan, but 215 years only after Jacob removed into Egypt' (*Antiq.* ii. 15. 2). It is not unworthy of remark that the long sojourning of the children of Israel was equally divided between Canaan and Egypt, 215 years in the one country, and 215 in the other (*Gen.* xii. 4; xxi. 5; xxv. 26; xlvii. 9).

The *fourth* period, extending from the departure of the Israelites out of Egypt to the building of Solomon's temple, must also be determined by Scripture. But here there are considerable difficulties. In 1 Kings vi. 1 it is expressly said to have been 480 years. The Septuagint has 440 years, and Josephus 592 (*Antiq.* viii. 3. 1). But a still greater difficulty arises out of the statement of the apostle Paul, who says that from the division of Canaan by lot among the Israelites, there was 'until Samuel the prophet about the space of 450 years' (*Acts* xiii. 20). Various methods have been taken to explain these discrepancies, but we are not satisfied with any of them. Meanwhile, until the difficulties shall be cleared up, we are disposed to accept the number in the Hebrew Scriptures as being probably the original computation.

The *fifth* period extends from the building of the temple by Solomon to its destruction by Nebuchadnezzar. This may be found, though not with perfect accuracy, by ascertaining the length of the reigns of the kings of Israel and Judah; but as this would require much minute discussion, we shall content ourselves with taking the dates set down in the margin of our Bibles—of the founding of the temple 1012 B.C., and of its destruction 588 B.C.—leaving the intervening period of 424 years as the time which it stood. Josephus states it as 470 years, 6 months, and 10 days (*Antiq.* x. 8. 5).

The *sixth* period, extending from the destruction of the temple to the return of the Jews from the Babylonish captivity, consisted of 52 years (2 Kings xxv.; Ezra i.)—B.C. 588–536.

The *last* period extends from the return of the Jews from Babylon to the beginning of the Christian era, and is collected almost entirely from profane history. Usher makes it 536 years.

It will be seen from these statements that there are material differences between the chronology of the Hebrew text, the Samaritan Pentateuch, the Septuagint translation, and also of Josephus. The following table exhibits a view of these differences:—

EPOCH.	Hebrew.	Samaritan.	Septuagint.	Josephus.
I. From the creation to the deluge . . . . .	1656	1307	2262	2256
II. From the deluge to the birth of Abraham . . . .	292	942	1072	993
From Abraham's birth to his leaving Haran . . .	134			
III. From the call of Abraham to the exodus . . . .	430	430	430	430
IV. From the exodus to the founding of the temple .	480	...	440	592
V. From the founding of the temple to its destruction	424			470
VI. From the destruction of the temple to the return of the Jews from captivity . . . . .	52	...	476	
VII. From the return of the Jews to the Christian era .	536			
	4004			

It will be seen from these statements that there is an extended chronology founded on the Septuagint and confirmed by Josephus, and a shorter one derived from the Hebrew text, strengthened by the Samaritan Pentateuch. The latter is that adopted in the E. T., and placed in the margin of our Bibles. Its most distinguished advocates are Usher, Spanheim, Calmet, Blair, Clinton, and Greswell. The longer chronology has been supported by Vossius, Hayes, Jackson, and Hales. Though that of the Hebrew text may not be entirely trustworthy, yet we apprehend it may be more relied on than the others. All of them were liable to error in the transcription of copies by successive copyists; but the Hebrew text was the original authority; all the others were derived from it; and on this ground they hold a secondary place. The generations of the Hebrew text, as being so much shorter, are so much less extraordinary, and consequently more credible, than the other authorities. It is not easy, for example, to believe that Adam was 230 years old before his first son Seth was born (*Gen.* iv.

1. 2, 25); and so also more or less as to the subsequent examples of the same kind. The weight of this consideration is greatly increased in the postdiluvian period, when the lives of the individuals named were so much shortened, while yet most of them are made to live 130 years or more before the birth of their next descendant in their line. Without, therefore, accepting the numbers in the Hebrew text as absolutely correct, we yet see no special reason for questioning, still less for rejecting them. We apprehend, indeed, they are much more to be relied on than the other authorities, on which some place so much reliance, though, we think, with little reason. Even though there was nothing in the shorter chronology to recommend it, we would be disposed to abide by the Hebrew text till it is proved to be corrupted. As we adhere to it in other cases until satisfactory evidence is adduced of its erroneousness, so we apprehend it is reasonable to adhere to it also in its chronology.

Indeed, we are disposed to adhere to the chronology of our translation until it shall be

it does not contain a regular history of successive judges, nor of the succession of kings. The chronology of the kings of Israel, as contained in the books of Kings and Chronicles, has many difficulties and even errors. Many of these have probably arisen from errors of transcribers, as errors are very apt to arise in copying numbers, and are often nothing in the sense to prevent a copyist from falling into mistakes. Here would in such cases take it upon

octavo pages with a list of the dates assigned to it by different writers. The list contains upwards of 120 dates, and the number might be greatly increased. They vary from 3616 years to 6984, the extremes being no less than 3268 years (Hales, *Chron.* i. 211). We have already seen the differences between the ancient authorities, the Hebrew text, the Samaritan Pentateuch, the Septuagint, and Josephus. The following table will shew the differences between some of our modern authorities:—

Epoch.	Usher.	Playfair.	Hales.	Jackson.
I. From the creation to the deluge . . . . .	1656	1656	2256	2256
II. From the deluge to the birth of Abraham . . . .	292	292	1002	1072
III. From the birth to the call of Abraham . . . .	134	75	75	75
IV. From the call of Abraham to the exodus . . . .	430	430	430	430
V. From the exodus to the founding of the temple . .	479	540	621	579
VI. From the founding of the temple to the Christian era	1013	1014	1027	1014
	4004	4007	5411	5426

there are great differences of opinion as to the main eras in the chronology of the Jews; there is a remarkable agreement as to the time of the nativity of Jesus Christ. There are differences, but they merely differ between three years earlier and seven years later (Hales, *Chron.* i. 214). According to the common chronology the birth of Christ is in A.M. 4000, but the years of the world are carried on four years longer—viz., to 4004, after which the Christian era com-

ences, not, however, until A.D. 532 that the Christian era was invented by Dionysius Exiguus, a Sicilian by birth and a Roman abbot, who died in the reign of Justinian. The

namely, our Redeemer's passion—might appear with clearer evidence.

The era of Diocletian, which was chiefly used at that time, began with his reign, A.D. 284; and therefore the new era of the incarnation A.D. 284 + 248 = A.D. 532.

The now vulgar era began to prevail in the West about the time of Charles Martel and Pope Gregory II., A.D. 730; but was not sanctioned by any public acts till the first German Synod in the time of Carolomannus, duke of the Franks, which in the preface was said to be assembled 'Anno ab incarnatione Dom. 742, 11 Calendas Maii;' but it was not established till the time of Pope Eugenius IV., A.D. 1431, who ordered this era to be used in the public

the special applications made of it by the sacred writers. It has the following significations:—

I. An assembly of the people lawfully called by the civil magistrate. In this sense it was used by the Greeks, particularly by the Athenians, and it is thus applied Acts xix. 39.

II. An assembly of the people, though not thus lawfully called (Acts xix. 32-40).

III. The congregation or nation of the children of Israel (Acts vii. 38, compared with Deut. xviii. 16; Heb. ii. 12, compared with Ps. xxii. 22).

IV. A Jewish congregation or assembly met for worship—*e.g.*, in a synagogue (Matt. xviii. 17). This, it is plain, could not originally refer to a Christian church, for Christian churches had as yet no existence, and were entirely unknown; but yet the general principle here laid down may be equally applicable and useful to them.

V. In the N. T. the word most commonly signifies a church—*i.e.*, a society or assembly of persons professing faith in Christ and obedience to him (Acts xiv. 27; 1 Cor. xiv. 23). In this sense it is employed to denote—

1. The church of Christ on earth, without reference to any particular place (Matt. xvi. 18; 1 Cor. xii. 28; Eph. v. 23-25; Col. i. 18-24).

2. A church in a particular place—as Jerusalem (Acts viii. 1), at Antioch (xiii. 1; xiv. 27), at Ephesus (xx. 17), at Corinth (1 Cor. i. 2); or which met in a particular house (Rom. xvi. 5; Col. iv. 15; Philem. 2). We also read of the churches of a country or province as ‘the churches of God in Judea’ (1 Thes. ii. 14); ‘the churches of Galatia’ (Gal. i. 2; 1 Cor. xvi. 1); ‘the churches of Asia’ (1 Cor. xvi. 19); ‘the seven churches which are in Asia’ (Rev. i. 11).

3. The general assembly of the redeemed in heaven (Eph. v. 27; Heb. xii. 23).

To these significations of *ἐκκλησία* some would add the place where a Christian congregation assembled; and refer in proof of this sense to Acts xiv. 26; 1 Cor. xi. 18-22; and xiv. 19-34. But though this is a very common use of the word church in modern times, it may be doubted whether it was used in this sense in apostolic times. In all these passages it may very well be understood of the congregation assembled (See Campbell, *Lect. Eccles. Hist.* i. 333).

**CILICIA**, a country of Asia Minor, on the north-east coast of the Mediterranean Sea. The capital of it was Tarsus, the birth-place of the apostle Paul. The gospel was early introduced into Cilicia. Paul, on coming to Jerusalem, after his conversion, was sent by the brethren to Tarsus (Acts ix. 30; Gal. i. 21); and after the separation between him and Barnabas ‘he went through Syria and Cilicia, confirming the churches’ (xv. 41). It may well be supposed he took a special interest in the evangelisation of his native country.

**CINNAMON**. There is no room to doubt as to the meaning of the Hebrew word, seeing the Greeks and Romans received the name of this well-known bark from the Phœnicians, whose language differed little from that of the Israelites (Rosen. *Bot.* 278.) We have *κιννάμωμον*

and *κιννάμωμον* of the Greeks, and קינמון, *Kinmon*, of the Hebrews, which is supposed to be derived from Kayn-manis, the Malay name of the tree.\* The best cinnamon is from Ceylon, but it also grows in other parts of the East; and it has been transplanted to the West Indies, Brazil, and some other parts of South America. It is the inner bark of the tree which forms the cinnamon. The bark is freed from the epidermis before it is stripped from the branches, and afterwards from a green pulpy matter under it, after which it contracts, dries, and assumes the quill form. A volatile oil is obtained from it by distillation, which is a much more powerful stimulant than the bark. Cinnamon was employed in medicine in ancient times, and is so also in modern times, but chiefly as an aromatic for covering the nauseous taste of other medicines (Thomson, *Mat. Med.* i. 201, 204).

Cinnamon was one of the spices which was appointed to be used in preparing the holy oil for anointing the tabernacle (Exod. xxx. 23). The strange woman represents herself as having perfumed her bed with it and other aromatic substances: ‘I have perfumed my bed with myrrh, aloes, and cinnamon’ (Prov. vii. 17). It is also mentioned along with other spices in Song iv. 14, and as one of the articles of merchandise which, on the fall of the mystical Babylon, would no longer find any to purchase them (Rev. xviii. 13).

**CIRCUMCISION**, a rite of the Jewish religion, consisting in the cutting off the preputium or foreskin of males. It was appointed by God as a sign or token of the covenant which he made with Abraham, and his seed after him, which covenant had reference to both temporal and spiritual blessings (Gen. xvii. 1-8; Rom. iv. 9-13). Abraham was circumcised when ninety and nine years old; and Ishmael, his son, then thirteen years old, and ‘all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.’ And it was ordained: ‘Every man child among you shall be circumcised when he is eight days old; he that is born in the house, or bought with money of any stranger, which is not of thy seed: and the uncircumcised man child, whose flesh of his foreskin is not circum-

\* ‘Herodotus (lib. iii. cap. 3) observes that the Greeks learned the name *κιννάμωμον* from the Phœnicians; and it may be remarked that as all spices came from the East to Greece and Italy, so they have Eastern names, not only in Greek and Latin, but generally also in English and other modern languages. I shall cite some more instances from Bochart, *Vol.* i. 713—

קציעה, *Kassia*, Cassia.

קנה, *Kanna*, Canna, Kane.

מור, *Múrpa*, *Æol* (*aliter* *Σύμρα*), Myrrha.

לבונה, *Libanos*, Libanus, Olibanum.

חלבנה, *Χαλβάνη*, Galbanum.

אלהות, *’Αλόη*, Aloe.

נרד, *Nárdos*, Nardus, *Nard*, Spike-nard.

כופר, *Κύπρος*, Cyprus.

ענב, *Νέτωπον*.—(Parkhurst, *Gr. Lex.* *Κιννάμωμον*).

neal shall be cut off from his people; ~~make~~ my covenant' (Gen. xvii. 10, 27).

ring how expressly circumcision was it is somewhat singular that we meet no examples in the Scriptures of the rite. Mention is made of the son of Isaac, Abraham's son, when he days old (Gen. xxi. 4); but there is none of the circumcision of his sons. Near of any of Jacob's twelve sons, can be no doubt they were circumcised and them not only referring to their circumcision, but requiring the Shechemites uncircised as the condition of their giving Dinah in marriage to Shechem, the six prince, a condition to which they submitted (Gen. xxxiv. 14-17, 22, 24,

it notice which we have on the subject Moses' neglect to circumcise his son of Midian, and of his wife Zipporah by supplying the omission (Exod. iv. All the Israelites who came out of re circumcised, so that it would appear as kept up in that country; but 'all is that were born in the wilderness, had not circumcised,' and therefore as Canaan they were circumcised by Gen. v. 2-9). After this time we meet example of circumcision in the O. T.; is no reason to suppose that it was neglected during this period. The Jews sly given to observe the outward ordi- religion; and in the prophets we find as given them for the neglect of this fact, circumcision itself is never men- any of the prophets, though they that only occasionally, allusions to it. Isaiah calls Gentile nations *uncircum-* the Jewish nations *circumcised*, ad- ver, 'all the house of Israel are uncir- in the heart' (Jer. ix. 25, 26).—these is seeming almost to imply that they uncircised according to the outward rite. pocrphal books we have several refer- the practice of circumcision, as in I. 31; Judith xiv. 10; 1 Maccab. i. 60, a further proof that the practice con- be kept up among the Jews. In the have only four examples of circumci- of John the Baptist (Luke i. 63), of (ii. 21), of Timothy (Acts xvi. 3), and (Phil. iii. 5); but yet we have many e proofs of the zeal of the Jews for cir- a. We have entered into these details

their journeyings, as those born in the wilderness had not, as we have already seen, been circum- cised, and so were not qualified to partake of it.

Though men of other nations were not shut out from embracing the religion of the Israel- ites, yet the law of Moses did not lay it down as part of their duty to proselytise men of other nations. The Gibeonites, and some of the other Canaanitish tribes, who were spared and con- tinued to live among the Israelites, and also individuals of other nations, may not impro- bably have submitted to circumcision, and thus been brought into the commonwealth of Israel, yet we have no distinct examples of this in the O. T. In the later period of the Jewish state we have cases of the kind, but they were not the result of religious instruction or moral suasion. John Hyrcanus, about 129 B.C., sub- dued the Idumeans, but he allowed them to re- main in their country if they would submit to circumcision, and make use of the laws of the Jews, and they being desirous of living in the country of their forefathers, submitted to these conditions; 'so that,' says Josephus, 'they were hereafter no other than Jews' (*Antiq.* xiii. 9. 1). Aristobulus, the son of Hyrcanus, likewise made war against Ituræa, and having subjected a great part of it, he compelled the inhabitants to be circumcised, and to live according to the Jewish laws (*Id.* xiii. 11. 3). When Jewesses married Gentiles perhaps it was customary to require the husbands to submit to circumcision; at least this was done in the case of Drusilla and Bernice, two of the great-grand-daughters of Herod (*Id.* xi. 7. 1, 3).

After the ascension of Christ circumcision was no longer obligatory on either Jew or Gen- tile. Many of the Jewish converts, however, clung so strenuously to their ancient usages, and were so much disposed to magnify their importance, that they were eager to impose this and the other rites of the Mosaic economy on converts from among the Gentiles, maintaining that 'except they were circumcised after the manner of Moses, they could not be saved;' but a reference of the matter having been made to the apostles and elders at Jerusalem, they de- cidedly disallowed of the doctrine of the Gentile converts being under any obligation to observe this or the other rites of the Mosaic law (Acts xv. 1-29). Judaizing teachers, however, con- tinued to trouble the churches, but they were strenuously opposed, particularly by the apostle Paul, who vindicated the liberty of the Gentile churches and also of the Jewish converts. Jews, indeed, were not prohibited from observing the



cision of Titus, who was a Greek (Gal. ii. 3-5). The object was not to force on the abrogation of Judaism, but to allow it to die a slow natural death.

The apostle Paul warns the Galatians that circumcision involved an obligation to observe the whole of the Mosaic law, which was plainly the case, for if that rite was still binding, there was the same reason for observing the other rites and ceremonies of that economy; that this was another gospel than he had preached unto them; that it involved the abrogation of the gospel method of salvation, which was entirely of grace and through Christ alone. 'If,' said he, 'righteousness come by the law, Christ is dead in vain' (Gal. i. 6-9; ii. 21; v. 2-4).

Men in all ages have been greatly disposed to attach undue importance, and to place a false confidence in the outward forms of religion, as if they constituted religion itself. So it was under the Jewish economy; so it is still. This is an error which Paul frequently exposes as regards circumcision (Rom. ii. 25-29; iii. 1; 1 Cor. vii. 18, 19; Gal. v. 6; vi. 15; Col. iii. 11).

As the Jews were distinguished by this rite from other nations, they are called *the circumcision*, while the Gentiles are called *the uncircumcision* (Rom. iii. 30; iv. 9-12; Gal. ii. 7-9; Eph. ii. 11), as they are elsewhere called *the circumcised* and *the uncircumcised* (Jer. ix. 25, 26).

Circumcision and circumcised are also used figuratively to express moral reformation or moral purity (Deut. x. 16; xxx. 6; Col. ii. 11). Hence *circumcision* is employed to express true believers in Christ, whether Jews or Gentiles; while the apostle cuts down the word, and uses *concision* of Jewish pretenders to religion as being but imperfectly or not rightly circumcised—i.e., 'uncircumcised in heart,' particularly of such as troubled the churches with their false doctrines (Phil. iii. 2, 3). *Uncircumcised* and *uncircumcised in heart*, on the other hand, are expressive of moral impurity, sinfulness (Is. lii. 1; Jer. ix. 26; Ezek. xlv. 7; Acts vii. 51).

Moses says he was of 'uncircumcised lips,' perhaps because he was not a ready or graceful speaker (Exod. vi. 12, 30). The Hebrews were to account the fruit of their trees uncircumcised for the first three years—i.e., to treat it as impure, and not fit to be eaten (Lev. xix. 23, 24).

The Jews are not the only nation who have practised circumcision. The Egyptians observed it at an early period, and it is even made a question by some whether it was not in use among them before the days of Abraham. The authority of Herodotus is usually quoted in support of this opinion. 'The Egyptians,' says he, 'are the only people in the world (they at least, and such as have learned the practice from them) who use circumcision' (Herod. b. ii. c. 36). And in another place he says, 'The Colchians (whom he calls an Egyptian race), the Egyptians, and the Ethiopians are the only nations who have practised circumcision from the earliest times. The Phœnicians and the Syrians of Palestine themselves confess that they learned the custom of the Egyptians; and the Syrians who dwell about the rivers Thermo-

don and Parthenius, as well as their neighbours the Macronians, say that they have recently adopted it from the Colchians. Now, these are the only nations who use circumcision; and it is plain they all imitate herein the Egyptians. With respect to the Ethiopians, indeed, I cannot decide whether they learnt the practice of the Egyptians, or the Egyptians of them. It is undoubtedly of very ancient date in Ethiopia; but that the others derived their knowledge of it from Egypt is clear to me from the fact, that the Phœnicians, when they come to have commerce with the Greeks, cease to follow the Egyptians in this custom, and allow their children to remain uncircumcised' (*Ibid.* b. ii. c. 104).

To these statements of Herodotus we can attach no weight. They are vague, and carry uncertainty on the face of them. He himself scarcely seems sure of them. He was a Greek, and though we are disposed to rely on his authority when he relates what he saw, we do not attach the same weight to the reports which he gathered in the course of his travels through different countries. He was credulous, or at least easy of belief, and did not exercise much discrimination in what he reported. We have an example of his untrustworthiness in these very statements. There can be no doubt that by 'the Syrians of Palestine' he means the Jews; but they assuredly did not 'confess that they learnt the custom of the Egyptians.' The books received by them, and which they held as sacred, told a very different story. These books give a clear and distinct account of the institution of the rite for them as a people, and of the first observance of it by Abraham. To this it may be added, that Moses, who gives this account, was not only himself an Israelite, but the leader of his nation out of Egypt, and their great legislator; while Herodotus was a Greek, a stranger at once to the Israelitish nation and to their country, not born till more than a thousand years after Moses—circumstances which raise the authority of the one, and entirely detract from that of the other. It is not difficult, indeed, to account for the rise of such a report regarding the Israelites as that recorded by Herodotus. Their ancestors came down to Egypt while yet few in number; the infancy of the nation was passed in that country; and they were settled there for upwards of 200 years. When there they practised the rite of circumcision; and though it was neglected by them in the wilderness, it was again resumed on their entering Canaan (Josh. v. 2-9): circumstances which might not unnaturally give rise to reports of its Egyptian origin, especially if, as is alleged, the Egyptians themselves at that early period practised the rite; but then it had been observed by Abraham and his descendants for nearly 200 years before Jacob came down with his family into Egypt, having in their case been expressly appointed by God as a national and religious ordinance (Gen. xvii. 1-14, 23-27). This refers its origin to a point of antiquity much beyond the earliest accounts of Grecian history.

It is, however, unquestionable that circumcision has extensively prevailed both in ancient and in modern times. The Egyptians are said

practised this rite from a very early period (Wilkinson, *Heredot.* ii. 62). Ishmael, 'the son of Abraham, was circumcised; the rite was originally appointed by God (Gen. 22, 25, 26), and the tribes who were descended from him continued the practice of it. In Arabia there is no command on the subject as the inhabitants of Arabia, to whom it was originally communicated by him, had previously observed the rite, it came part of the faith of Islamism, and is usually practised by Mohammedans as their religious system. The Copts in Egypt, and the Abyssinians, who are Christians, practice circumcision; and that even in Western Africa many non-Mohammedans, use it; as do also in Southern Africa (Michaëlis, *Cow.* 59, 76).

own, with great zeal and multitude of men, unworthy of our rehearsal, still circumcision (Allen, *Mod. Jud.* 290).

, a name appropriated by us to large or small towns, yet not to all large towns may happen to be the seat of a bishop; in Scriptures it appears to be used of a town without much regard to either its size or importance. Cain, it is stated, 'a city' (Gen. iv. 17). It could not be more than a village, perhaps only a hamlet. Not few of the cities of Canaan were walled towns, it is probable, rather connected with our more ordinary towns; yet constantly called cities, which is apt to give our minds too high ideas of them. The cities of Bashan was not of great extent, Israelites, under Moses, are stated to have been in it 'threescore cities. All these were fenced with high walls, gates, and wide unwall'd towns a great many' (Deut. 32, 4, 5). On the west of the Jordan there were, under Joshua, conquered no fewer than twenty-one kings; and as they were so small, their kingdoms must generally have been of small extent; and the likelihood of their being found in them would be correspondingly small. It is extensive and powerful kingdoms have large cities. This conclusion is confirmed by the lists of numerous cities conveyed them and divided among the several tribes (Josh. xv.-xxi.) Judah alone had assigned her 120 cities 'with their villages' (Josh. xv. 1-13). In the whole of Scotland, though many more than the district of country allotted to her, there are scarcely half-a-dozen of

designated—as Jerusalem, Tyre, Damascus, Nineveh, Babylon.

**CITIES OF REFUGE.** In the early stages of society, if one man killed another, it appears to have been felt to be the dictate of nature that the relatives of the deceased should take the life of the guilty person, and that they should not rest until they had accomplished their object. This feeling was so strong that it acquired, and still possesses among many nations, almost the force of law. A practice of this kind, it is plain, prevailed among the Israelites when they came out of Egypt, for the near relative on whom it devolved to take the life of one who had killed another received the appellation of the avenger of blood. To counteract this practice, and to provide for the safety of any who had been so unfortunate as to kill another unintentionally, Joshua, by the command of God, appointed six cities of refuge, whither they might flee from the revenger of blood—'Kedesh in Galilee, in Mount Naphtali; Shechem, in Mount Ephraim; and Hebron, in the mountains of Judah,' on the west of the Jordan, and on the east of that river, 'Bezer, in the wilderness upon the plain, out of the tribe of Reuben; Ramoth in Gilead, out of the tribe of Gad; and Golan in Bashan, out of the tribe of Manasseh;' all of them belonging to the priests or Levites. On reaching one of these cities, the manslayer was to stand at the entering of the gate of the city, and to declare his cause before the elders of the city; and they were to take him into the city, that he might dwell among them; and if the avenger of blood pursued after him they were not to deliver the manslayer into his hands; but he was to dwell in that city until he stood before the congregation for judgment, until the death of the high-priest who might be in those days, then he should return unto his own house, unto the city from whence he fled, and unto the land of his possession. But if the manslayer should at any time come without the border of the city of refuge, and the revenger of blood should find him and should kill him, he was not to be deemed guilty of blood, because the manslayer should have remained within the borders of the city of refuge until the death of the high-priest. If it turned out to be a case, not of manslaughter, but of murder, the elders of his city were to send to the city where he had taken refuge, and bring him thence and deliver him into the hands of the avenger of blood that he may die (Num. xxxv. 6, 9-28; Deut. xix. 1-13; Josh. xx.)

the cultivation of it to others ; if engaged in any other line of life, to relinquish it, perhaps to his very great loss. He must also make new arrangements in the city of refuge for the support of himself and his family, and that very likely under disadvantageous circumstances. All these evils were aggravated by the uncertainty he was in how long he might have to remain in the city of refuge, as this depended on a mere casualty, the life of one man, the high-priest. His liberation might come to-morrow ; it might not come for twenty or thirty years. Such evils might not be too heavy a penalty for some cases of manslaughter ; yet they were a severe infliction in one that was purely accidental, and in which the actor might be held perfectly innocent. Modern legislation, at least in this country, is much more equitable : with us the strong arm of the law at once protects and duly punishes the manslayer. But in the days of Moses the arm of the law was feeble ; the state of society was lawless ; and an institution which afforded protection to manslaughterers was a merciful institution. The inconveniences with which it was attended, however considerable they might be, were not to be put in the balance with the constant danger of death in which they would otherwise have been from the avenger of blood. Even Satan spoke truth when he said, 'All that a man hath will he give for his life' (Job ii. 4).

CLAUDA, a small island to the south of Crete, now called Gozzo. Paul and his companions were driven towards it in a storm in their voyage to Rome (Acts xxvii. 16).

CLAUDIUS, the fourth emperor of Rome, counting Augustus as the first. He succeeded Caligula A.D. 41. The Senate was eager to re-establish the ancient liberty of the republic ; but the army and the populace, dazzled with the public spectacles with which the emperors had indulged them, and remembering the donatives which they had bestowed upon them, were set on maintaining the imperial government, and proclaimed Claudius as emperor, and the Senate found themselves obliged to submit. In the 4th year of his reign occurred the famine predicted by Agabus (Acts xi. 28). In the first part of his reign he was favourable to the Jews (Joseph. *Antiq.* xix. 5. 2, 3 ; xx. 1. 2) ; but in his 9th year he banished from Rome all those who had taken up their abode in that city, among whom were Aquila and Priscilla (Acts xviii. 2). After a weak and inglorious reign, he was poisoned A.D. 54, in the 14th year of his reign, by his wife Agrippina, who wished to raise her son Nero to the imperial throne, which he accordingly now obtained.

CLEM'ENT, a fellow-labourer with the apostle Paul, perhaps at Philippi (Phil. iv. 3). Eusebius, Epiphanius, and Jerome say expressly that the Clement spoken of by the apostle was the same that was afterwards bishop of Rome ; and this statement has been generally admitted in both ancient and modern times ; but Clement was anciently a common name, and by some this is considered as doubtful. There is an epistle written by Clement, whoever he was, in the name of the church at Rome to the church

at Corinth, which was so highly thought of by the early Christians that it was read in the public assemblies. It is a truly valuable remnant of primitive times. It may be found in Wake's *Epistles of the Apostolic Fathers*.

CLEOPAS (Gr. Κλεόπας), one of the twelve disciples to whom our Lord appeared on the way to Emmaus (Luke xxiv. 18). He is commonly supposed to be a different person from Clopas or Alphaeus.

CLEOPHAS, or rather CLOPAS (Gr. Κλωπας), the husband of Mary, the sister of the blessed virgin (John xix. 25), and commonly considered to be the same as Alphaeus.

CNIDUS, a city on the headland which stretches out into the sea at the south-west point of Asia Minor. The promontory is called Cape Crio. There was here an excellent harbour ; but the ship of Alexandria in which Paul was sailing for Italy appears not to have been able to make it, 'the wind not suffering them' (Acts xxvii. 7 ; Conybeare, ii. 327).

COAL, the well-known ordinary fuel of the country ; but though the word occurs frequently in the E. T. of the Scriptures, it has not been generally believed that the substance so designated was not known, and consequently was not in use by the Hebrews in ancient times. True coal has been discovered of late years in the mountains of Lebanon, and has not actually worked ; but this is quite a recent discovery, and does not shew that it was known and worked 3000 years ago or more. The word occurs in our version so early as the time of Job, who lived in the land of Uz, in the east, and in a way which would seem to imply that the substance mentioned was fuel for the common use : 'His' (i.e., Leviathan's) 'burning kindleth coals, and a flame goeth out of his mouth' (Job xli. 21). The next notice we have of it is in Lev. xvi. 12 : 'And thou shalt take a censer full of burning coals of fire from before the Lord. This command was given in the wilderness where pit-coal was not likely to be had ; and it is also to be remarked that the command given in reference to a permanent institution in the Mosaic economy, for which it could not be expected always to be had. On this occasion the fuel probably consisted of the brushwood of the desert. In Ps. cxx. 4 we read of 'cedar juniper' (*rothem*, a species of broom). The word usually translated coal is that which is used, yet it is plain it was not pit-coal, but of a shrub or brushwood. The word occurs so frequently in the Scriptures : Samuel, in the Psalms, in the Proverbs, Isaiah, in Ezekiel, in the Gospel of John, in the Epistle to the Romans), that no one can suppose that in these various passages the commonly so called, were intended. In many of them it must have been other kinds of wood which were referred to ; and in fact there is no reason to suppose that fossil coal was discovered in any one instance. Probably whatever was used as fuel was called by the word *ren* in our translation coals ; and as we have an imperfect knowledge of what these were, it is not easy to find a word in our language which will properly include them. The word *c*

improper, because it conveys a false idea. The use of pit-coal even in this country, where it so much abounds and is more wrought than in any other part of the world, does not date further back than seven or eight centuries.

**COCK, HEN.** The domestic species of these fowls so well known that it is unnecessary to give any description of them. With us they are so common that we cannot but feel it to be somewhat remarkable that they are never once mentioned in the O. T., and in the N. T. each of them is mentioned on only one occasion. Though they are now well known in Egypt, where they are hatched in great numbers by artificial means, yet there is no reference to them in the writings of Moses, nor is there anything in the subsequent books of the O. T. to shew that they were known to the Israelites in Canaan during the long period to which these books relate. By the time of our Lord, however, the Jews had probably become familiar with them, as the beautiful comparison which he employs in his denunciation over Jerusalem is just one of those allusions which are naturally suggested by familiar objects: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.'\*

The reference to the cock in the N. T. is to his crowing. He usually crows at two different times of the night; the first time about midnight, the second time about break of day. The last season is usually called cock-crowing, because he then crows loudest; and at this time the cock crew for the second time after Peter had thus denied his master. It has been alleged that there is a contradiction between Matthew's account, 'Before the cock crow thou shalt deny me thrice' (xxvi. 34), and Mark's, 'Before the cock crow twice, thou shalt deny me thrice' (xvi. 74). Now Matthew, and also Luke and John, who give the same account, evidently are held to give only the general sense of the warning, referring to that which was commonly called the cock-crowing; while Mark, repeating perhaps the very words of our Lord, states the two cock-crowings.

**COCKATRICE.** It does not appear that any such creature exists. The word so translated in our version of the Scriptures appears to signify a species of serpent of a very venomous kind, but what species of serpent it is difficult to say. Our translators have put in the margin the *adder*, but the common adder can scarcely be said to be very venomous. Gesenius gives *aspid* as the signification of the word; but that is a generic rather than a specific term, or if used specifically, it is of the adder. Michaelis, who is of the opinion that the word signifies a horned serpent or cerastes, but that it is a very deadly species, we are enabled from the number of references to it in the O. T. (Prov. xxiii. 32; Is. xi. 5; xiv. 29; lxx. 5; Jer. viii. 17), the word must refer to a species

of serpent which was probably common, or at least well known in Palestine or the adjacent countries; and we are not aware that this was the case with the cerastes. Others conjecture it to be the cobra di capello, but the same objection will apply to it. The cobra is found only in India, never in Western Asia. It will thus be seen that the species of serpent which is meant in the passages referred to is quite uncertain, and we must therefore be satisfied with some general term.

**COCKLE.** The Hebrew word *loshak* signifies a noxious weed (Job xxxi. 40).

**COFFINS** were not used by the Hebrews; nor by any but persons of distinction in Egypt (Gen. l. 26).

**COLD** is—1. Natural, as of water, the weather, etc. (Jer. xviii. 14; Nah. iii. 17). It is often extremely cold in Palestine and the neighbouring countries in the winter season, and even in the spring and summer the nights, especially upon mountains, are exceedingly cold, while the days are very hot (Gen. xxiii. 40; John xvi. 18). 2. Spiritual, which consists in an utter or great unconcern about Jesus Christ and divine things (Matt. xxiv. 12). Professors are neither cold nor hot when they retain the profession of the truth in some degree, but have no lively faith, zeal, or concern for the power of it. Christ's wishing men were either cold or hot implies that none are more detested by him, or dishonouring to him, than hypocritical and careless professors of religion (Rev. iii. 15, 16). Good news are as cold waters to a thirsty soul; are very grateful, refreshing, and reviving (Prov. xiv. 25).

**COLONY.** The characteristic of a colony was, that it was a miniature reproduction of Rome. The city of Rome might be transplanted, as it were, into various parts of the empire, and reproduced as a colony. A Roman colony was very different from anything which we usually intend by the term. It was not a mercantile settlement, such as those which the Phoenicians established in Spain, or such as modern nations have founded in America and the West Indies. It did not even go forth as a young Greek republic left its parent state, carrying with it, indeed, the respect of a daughter for a mother, but entered on a new and independent existence. The Roman colonies were primarily intended as military settlements of the frontiers, and as checks upon the turbulent provincials. Like the military roads, they were part of the great system of fortification by which the empire was made safe. They served also as convenient possessions for rewarding veterans who had served in the wars, and for establishing freedmen and other Italians who were unable to remove to a distance. The colonies went out, with all the pride of Roman citizens, to represent and reproduce the city in the midst of an alien population. They proceeded to their destination like an army with banners, and the limits of the new city were marked out by the plough. Their names were still enrolled in one of the Roman tribes. Every traveller who passed through a colony saw there the greatness of Rome. He heard the Latin language, and was amenable, in the strictest sense, to the

\* This beautiful figure is found in one of the Apocryphal books (2 Ezech. l. 30), but that book is considered to have been written subsequent to the destruction of Jerusalem.

Roman law. The coinage of the city, even if it were in a Greek province, had Latin inscriptions. Cyprian tells us that in his own episcopal city (Carthage), which had once been Rome's greatest enemy, the laws of the twelve tables were inscribed on brazen tablets in its market-place. Though the colonists, in addition to the poll-tax which they paid as citizens, were compelled to pay a ground-tax (for the land on which their city stood was provincial land, and therefore tributary, unless it were assimilated to Italy by a special exemption), yet they were entirely free from any intrusion by the governor of the province. Their affairs were regulated by their own magistrates. These officers were named duumviri, and they took a pride in calling themselves by the Roman title of Prætors (*στρατηγολ*). The primary settlers in the colony were, as we have seen, real Italians; but a state of things seems to have taken place, in many instances, very similar to what happened in the early history of Rome itself. A number of the native provincials grew up in the same city with the governing body; and thus two (and sometimes three) co-ordinate communities were formed which ultimately coalesced into one, like patricians and plebeians. Instances of this state of things might be given from Corinth and Carthage, and from the colonies of Spain and Gaul; and we have no reason to suppose that Philippi (which Luke tells us was a colony, xvi. 12) 'was different from the rest' (Conybeare, i. 311, 313; see also Adams, *Rom. Ant.* 67).

COLOSSE, a city of Phrygia, on the river Lycus, just where it began to run underground before it fell into the river Meander. It lay near Laodicea and Hierapolis. These three cities are said to have been laid in ruins by an earthquake A.D. 66. Though Paul travelled twice through Phrygia (Acts xvi. 6; xviii. 23), it does not appear that he was ever at Colosse; yet when a prisoner at Rome he wrote to the Christians of that city an excellent epistle, warning them against vain philosophy and legal ceremonies; demonstrating the excellency of Christ and the saints' completeness in him, and exhorting them to the duties of their respective stations. This letter he sent to them by Tychicus and Onesimus (Col. ii. 1; iv. 7-9). Khonos was long supposed to occupy the site of Colosse, but yet this was not considered to be an undoubted point. Mr. Hamilton, who visited this part of the country some years ago, thinks that he found the site of Colosse at the distance of two or three miles from Khonos, in the plain to the north, where there are considerable ruins of ancient buildings (Hamilton, *Res.* i. 508).

#### COMFORTER. [PARACLETE.]

CON'CUBINE, a wife of secondary rank. Though concubinage was a species of polygamy, yet they were not quite the same thing; nor did the distinction between them result merely from the priority of marriage. Rachel was as much the wife of Jacob as her sister Leah; indeed she was his favourite wife, though the latter was married to him seven years before her. Their handmaids Zilpah and Bilhah, whom they in their desire for children gave up to his embraces, were of the class of concubines,

though they are said to be given to him 'to wife,' and are expressly called his wives (Gen. xxix. 18; xxx. 3, 4, 9; xxxv. 22; xxxvii. 2). David had several wives and at least ten concubines (2 Sam. iii. 2-5; v. 13-16; xvi. 20-22; xx. 3). Solomon 'had seven hundred wives, princesses, and three hundred concubines' (1 Kings xi. 3). Here we have a distinction made between them arising out of their original rank. His son Rehoboam had eighteen wives and sixty concubines (2 Chron. xi. 21). Both Hagar and Keturah are called wives of Abraham: the former was given to him by Sarah his wife in her lifetime; and notwithstanding this she asserted her own superior place in the family (Gen. xvi. 1-6; xxi. 10). Keturah he appears to have taken to wife after the death of Sarah, and when he himself was a widower; but notwithstanding this, she, as well as Hagar, is called his concubine; and while he 'gave all that he had unto Isaac, unto the sons of the concubines he gave gifts, and sent them away from Isaac his son while he yet lived, eastward unto the east country' (xxv. 1-6). This would serve to show that, as concubines were a secondary class of wives, and were generally women of inferior station (see also Judg. viii. 30, 31; ix. 18), their children also did not hold the same place in the family as the children of the wives strictly so called; yet as to the latter point the practice might vary according to the will of the husband, or other circumstances. In Jacob's family no difference appears to have been made between the sons of Leah and Rachel and those of Zilpah and Bilhah. The name concubine, however, among the Hebrews did not imply anything immoral or reproachful; and though they might occupy a lower place as regards station or inheritance, yet the relation in which they stood to their husband was perfectly understood and acknowledged, and for any other person to have sexual intercourse with them was accounted highly criminal. Hence the expressions of abhorrence employed by Jacob regarding Reuben for lying with Bilhah his concubine (xxxv. 22; xlix. 4). Hence the national indignation which was kindled throughout the tribes of Israel against the tribe of Benjamin on account of the maltreatment of the Levite's concubine, though she herself was a woman of unchaste character (Judg. xix. xx. xxi.) Hence the advice of Ahithophel to Absalom: 'Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel' (2 Sam. xvi. 21, 22). This was held to be an unpardonable act: the people might now feel quite safe in joining in the rebellion; there could henceforth be no reconciliation between Absalom and his father. Concubinage prevailed among other nations besides the Israelites in ancient times. Ahasuerus, the king of Persia, had his concubines (Esther ii. 14); and so also had Belshazzar, the king of Babylon (Dan. v. 3).

CONFESS', plainly to acknowledge. Thus a panel confesses his crime before a judge (Josh-



vi. 19). Jesus Christ will *confess* his people at the last day, will publicly own them his children, heirs, and faithful servants (Luke xii. 4). They *confess* him before men when, notwithstanding of danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way (Matt. x. 32). To *confess* to God is to praise and thank him (Rom. xv. 9; Heb. xiii. 15). To *confess* sin is to acknowledge our guilt before God, who can pardon or punish us; or to our neighbour whom we have offended, or who can give us proper instruction and comfort (Ps. xxxii. 5; James v. 16; Matt. iii. 6).

On the tenth day of the seventh month the Jewish high-priest confessed the sins of the whole nation over the head of the scape-goat, which typically bore them into the wilderness (Lev. xvi. 21). During the ten preceding days it is said the Jews made particular confession each of his own sins: if they were breaches of the first table, they confessed them only to God, if they were breaches of the second, they confessed them also to the party wronged. When a criminal was come within ten cubits of the place of execution, he was obliged to confess his crimes, and beg that his death might expiate them. At the beginning of the year the modern Jews confess their sins standing in a tub of water; some of them, when sick, confess them to a rabbin, who marks them down in an alphabetic order. On their deathbeds they confess them with a great deal of vain ceremony, much in the manner of the Papists.

**CONSTELLATION**, a cluster of stars (Isa. xli. 16). In order to distinguish the stars from one another, the ancients divided the heavens into different spaces called constellations, which they supposed to be occupied by the figures of animals and other objects, as the Great Bear, the Bull, the Lion. A star situated in that part of the heavens which is covered by the right leg of the constellation called the Lion, is distinguished from other stars by calling it a star in the right leg of the Lion. The first generally-accepted arrangement was that of Ptolemy, in which the heavens visible to him were divided into 48 constellations—viz., 21 north of the equator, 12 of the zodiac, and 15 south of the equator. The astronomers of modern times have greatly increased the number. Herelius added 13 new constellations; Halley 8 southern constellations; Bayer 12 southern; La Caille 15 southern, and 12 more have been added at different times by other astronomers; making altogether 107 constellations (Nichol, *Cyclop.* 145).

**CONSTRAIN** to, to urge powerfully, to compel force (2 Kings iv. 5; Job xxxii. 18; Gal. ii. 12). The love of Christ *constraineth* us or bears us away; when applied to, and joined with the heart, it most powerfully draws out our affections to him, and strongly and irresistibly influences us to holy and active obedience to his law (2 Cor. v. 14).

**CONTRARY**. Grace and corruption in the soul are *contrary*; their nature, quality, and effects are opposed to and destructive of one another (1 John v. 17). We walk *contrary* to God, doing what is abominable to his nature

and opposite to his law; and he walks *contrary* to us in fearfully punishing us for our sin (Lev. xxvi. 27, 28). The ceremonial law was *contrary* to men; it laid heavy burdens on them, presented their guilt to them, of itself could do them no good, and was a means of excluding the Gentiles from the church of God (Col. ii. 14).

**CONVERSATION**. This is one of the words which have materially changed their signification since the E. T. of the Bible was made. The ordinary sense in which it is now used is, discourse with one of two or more persons with each other; but as employed in our translation of the Scriptures it has a much more extensive signification. It includes the particular sense of the word now mentioned as commonly in use, but it includes a great deal more, signifying our course of life, our whole conduct and behaviour.

In two passages (Phil. i. 27; iii. 20; see also Acts xxiii. 1) the words in the original have a somewhat more specific signification, or at least they have an allusion to the manner of life of citizens of the city or members of the community to which one belonged; and it is not easy to find single terms in our language which bring out the allusion. They signify living as a good citizen or member of the community to which one belongs; conducting oneself according to its laws and customs.

**CONVERT**. 1. To turn men and their wealth to the church and its service (Isa. lx. 5). 2. To renew their heart, and turn them from the power of sin and Satan to God (John xii. 40). 3. To recover one from a sinful fall or error (Luke xxii. 32; James v. 19, 20). In the renewing of men's hearts God is the author; his Spirit implants spiritual knowledge, faith, love, and every other grace in the heart, as abiding principles of virtuous actions (Jer. xxxi. 18, 19). His word is the means whereby he convinces of sin and misery, discovers the glory, excellency, and suitableness of Jesus Christ, and conveys him and his grace into the soul (Ps. xix. 7). Ministers, fellow-Christians, and even afflictions, are instrumental in producing this saving change (1 Cor. iv. 15; Ezek. xx. 37). *Converts* are believers who have received Jesus Christ as freely and fully offered to them in the gospel as their divine Teacher, Righteousness, Portion, and Lord. They are new creatures who have Christ formed in them the hope of glory, and are changed in all their powers and qualities into the image of God; grow from one degree of grace to another; obey from the heart the doctrine of the gospel, and serve the living and true God (John i. 12; 2 Cor. v. 17, 18, 21; Gal. iv. 19; 2 Pet. iii. 18; 2 Cor. iii. 18; Rom. vi. 17; 1 Thess. i. 9).

**CONVICT, CONVINCED**. 1. To persuade one of the truth of a thing (Acts xviii. 28; 1 Cor. xiv. 24). 2. To prove one guilty and thoroughly persuade him of the truth and nature of his guilt (James ii. 9; Job xxxii. 12). The Spirit *convicts* men of sin, when, by applying the precepts and threatenings of the law to their conscience, he gives them an affecting view of the facts, nature, aggravations, and unhappy fruits of their sin. It is a sign that convictions are thorough and saving when they chiefly

extend to unbelief and the corruptions of the heart, and are completed by a discovery of a crucified Redeemer (John xvi. † 8, 9; Rom. vii. 8-14; Zach. xii. 10).

**CONVOCAATION**, a sacred meeting of multitudes for the solemn worship of God. On the Sabbath, on the day of the Passover, on the first and seventh days of unleavened bread, on the days of Pentecost and expiation, on the first and eighth days of the Feast of Tabernacles, the Jews had their solemn convocations (Lev. xiii. ; Num. xviii. ; Exod. xii. 16).

**CONEY.** [SHAFAN.]

**COOS**, or **COE**, an island in the Mediterranean at a small distance from the south-west point of Asia Minor. *Æsculapius*, the god of physic, had a temple erected to his honour in the suburbs of the city of Coe, the capital of the island. The island was distinguished as the birth-place of Hippocrates, the great physician of antiquity, and also of Apelles, the scarcely less celebrated painter. Coe, the capital, was a magnificent city; its harbour was also one of the finest and most frequented in these seas. Paul sailed by this island on his last voyage from Macedonia to Jerusalem (Acts xxi. 1). There no longer exist any traces of the ancient capital. The modern town of Stanchio, as it is called, is small: its buildings have nothing remarkable about them; but its situation on the sea-shore is the same as that of the ancient city, and its harbour is still frequented by the shipping of the Levant. Its environs are very delightful, surrounded as it is by orchards of lemon and orange trees. The island itself is beautiful, but is of no great extent (Bonnini, *Trav. in Greece and Turkey*, i. 213).

**COPHER.** **קופר** is rendered *cypress* in our E. T. in Song i. 14 and iv. 13, and in the margin *cypress*. It is translated *κίπρος* in the Septuagint, and *cypress* in the Vulgate. Gesenius thus explains the word—'Cypress, a shrub or small tree with whitish odoriferous flowers, growing in clusters; so called in Hebrew from a powder being made of its leaves, with which, when mixed with water, women in the East smear over their nails so as to make them of a red colour, for the sake of ornament' (411). The Greek name *κίπρος* is essentially the same as the Hebrew, consisting of the same consonants, with the simple addition of a Greek termination.

This plant grows in many places, both in Palestine and Egypt. It is a tall shrub, sometimes six feet high. The leaves grow on the branches upwards opposite to each other, and they do not fall off in winter. They resemble myrtle leaves, but are smaller and thinner, and also less dark green. The flowers open in the end of the branches; before they open they have the appearance of small green and red globules, smaller than the head of a pin. They open almost all at once, and then make a very pleasant nosegay, which Marx thinks cannot better be compared to anything than to a large cluster of grapes turned upwards, on which the berries are not so numerous, nor so closely set, and are only a little removed from their common peduncle. Hence the words of the spouse in

Canticles, 'My beloved is unto me as a cluster of cypress.'

The cypress plant is held in high esteem by the Arabs, the Greeks, and the Turks; and they consider themselves as making an acceptable present when they offer any one a posy of its flowers. This plant, as Scamini remarks, is one which is particularly agreeable both to the eye and the smell. 'The somewhat dark colour of its bark, the light green hue of its leaves, the soft mingling of white and yellow with which the flowers, hanging together in long clusters, are coloured, the red dye of the branches which bear them, make a whole of which the effect is very pleasing. These flowers, of which the colouring is so soft, spread the most delightful fragrance to a great distance, and fill with balsamic odour the gardens and rooms which they adorn. The women are fond of decorating themselves, as well as their parlours, with them; they take them into the baths, hold them in their hands, and perfume their bosoms with them. This enjoyment they hold in such high esteem that they wish to appropriate it to themselves exclusively, and they are displeased to see Christian or Jewish women share it with them' (Rosen. *Bot.* 133).

**COPPER.** [METALS.]

**COR**, a measure both of dry and liquid things, containing ten ephabs or baths (1 Kings v. 11; Ezek. xiv. 11, 16). In the former passage the word is rendered by the general term *measure*, but that gives no idea of the size of the measure. The word should have been simply transferred, which might have led the reader to make the inquiry. The *cor* was of the same capacity as the *homer*.

**CORAL.** [REMARKS.]

**CORBAN**, a gift. Thus it is explained in Mark vii. 11. This is the only place where the word occurs in the N. T.; and though it does not occur in our translation of the O. T., yet the same word **קרבן**, *corban*, is found in various passages of the Hebrew original, as in Lev. ii. 1, 4, 12, 13; vii. 13, 33; ix. 7, 15; Neh. x. 34; xiii. 35; in all of which it is rendered in E. T. offerings or oblations. In the Septuagint the word is constantly transferred, except in one passage, where it is rendered *δῶρον*, a gift. Josephus, in like manner, explains the word *corban* as signifying 'what the Greeks call a gift' (*Antiq.* iv. 4. 4). There can therefore be no doubt as to the signification of the word. The Jews frequently devoted the whole or part of their goods, or even their persons, as a *corban* or offering to God. In their degenerate age, if a man made a *corban*, or sacred oblation, of what should have maintained his wife, his father, or mother, they wickedly pretended that they owed them no subsistence; and sometimes, to ease themselves, they pretended to make a *corban* of their property when they did not (Mark vii. 11). They sometimes swore by their *corban* or gift (Matt. xxiii. 18), and called the treasury of the temple *corban* (*corban*), because there the gifts were laid up (Matt. xxvii. 6).

**CORIANDEK-SEED.** The appearance of the manna with which the Israelites were fed in

herb is in Exod. xvi. 31 said to be *coriander-seed, white*. Though the colour mentioned, it is probably its size and ash are chiefly referred to; for in Num. i. description is more particular: 'The was as coriander-seed, and the colour is the colour of bdellium.' Coriander-seed, of the size of a peppercorn, green, afterwards pale yellow or whitish (Bot. 101). Coriander-seed is well used in medicine as a carminative medicine. The substance intended by is not well ascertained.

CORINTH, the capital of Achaia, was situated at the isthmus or neck of land which separates the peninsula, or Morea, from Attica on the east. Connected with it were two seaports—one on the west, and Cenchreae on the east, the one situated on the Ionian, the other on the Aegean Sea; thus giving it peculiar advantage as regarded commerce with Europe, Asia, and the north of Africa. They accordingly became the greatest emporiums of trade of any age. The natural consequences of an increase of commerce were wealth and luxury. By them, Corinth rose in magnificence and splendour; and the elegant and magnificent palaces, theatres, and other public buildings, adorned with statues, columns, capitals, basins, not only rendered it the pride of the Greeks and the admiration of strangers, but raised it to that order of architecture which is its name. The citadel, built upon an impregnable rock, overlooked the city, rendered it very strong. Riches brought in luxury, but along with it sensuality in the most revolting forms. The men of Corinth were licentious even to a degree which came to be expressed by the word *corinthian*, a word equivalent to *scortari*. The public and abominable prostitution of women was a part of the worship of Venus. It tells us that in one temple of the goddess there were no fewer than a thousand women who made prostitution a part of their religion.

In 244 B.C. Corinth acceded to the league. The Romans having afterwards been driven from the troubles of Greece, sought to retake it; and the inhabitants of Corinth proudly insulted the ambassadors who came to them to induce them to give it up, as the consul advanced on the city with his army, and having defeated the Achaeans, the citizens, to save themselves, omitted

nothing to break up, and Greece was reduced into a Roman province under the name of Achaia.

One hundred years after, about 46 A.C., Corinth was rebuilt by Julius Caesar, and peopled with a Roman colony. It quickly became the finest city in Greece.

About A.D. 52, as is commonly supposed, Paul came to Corinth and continued there, contrary to his usual practice, 'a year and six months,' during which time he preached with great success, and amidst much persecution planted a Christian church in that city (Acts xviii. 1-18). Some time after his departure he seems to have written to them a friendly letter, which was not inspired, or at all events was not designed for general or permanent usefulness, and is now lost (1 Cor. v. 9; 2 Cor. x. 10, 11). Various disorders and schisms quickly took place among them; some pretended to be followers of Paul, others of Peter, others of Apollos, and others, pretending to more strictness, of Christ. Their false teachers exceedingly decried the apostle Paul. He therefore, inspired by God, wrote to them a large epistle, wherein he rebukes their divisions, vindicates his own office and conduct, directs them to excommunicate an incestuous person, warns them to avoid lawsuits before heathen magistrates, mutual offences, uncleanness, irregularities in marriage, or giving offence in eating things offered to idols. He directs them to afford due support to their faithful pastors; and how to observe public worship, particularly the Lord's Supper, with due reverence and order; and how to seek and use spiritual gifts: he then largely explains and vindicates the doctrine of the resurrection, which some among them doubted of or denied; and directs them to prepare a collection for the poor Christians in Judaea. This epistle had a very good effect on them. The apostle therefore wrote them another, wherein he explains to them the substance, glory, and tendency of the gospel; gives them directions to receive the incestuous person, now sufficiently penitent; insists on their having in readiness their collection for the saints of Judaea, and with no small boldness declaims against his wicked opposers, and vindicates the marks of his apostleship (Acts xviii. 1-17; First and Second Epistles to the Corinthians).

About A.D. 268 the Heruli burnt Corinth to ashes. In 525 it was again almost entirely ruined by an earthquake. About 1180 Roger, king of Sicily, took and plundered it. In 1458 it was taken by the Turks, and it remained in their hands until 1822 when it was captured

large portion of the food of man. It appears, from the account of the creation in Genesis, that the original destination of mankind was the cultivation of the ground. In ii. 5, 8, 9, 15, we are told, 'The Lord had not caused it to rain upon the earth; and there was not a man to till the ground.' And when Adam was made, it is said, 'The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it.' It would almost seem from this that Adam was to live in a special manner, if not exclusively, on the produce of fruit-trees. The grant to him, as recorded in i. 29, was indeed more extensive: 'And God said, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat;' but perhaps the grant of 'every herb bearing seed' was made prospectively, in the view of his fall, for his 'eating the herb of the field' appears to have been part of the curse which it brought down upon him (iii. 17, 18). In Gen. iv. 2, 3, we are told, in reference to Adam's two sons, that 'Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.' What it was that Cain cultivated we are not told, and it would be vain to conjecture.

After the flood had passed away from off the earth, 'the Lord said, I will not again curse the ground for man's sake. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease' (viii. 22). The words 'seed-time and harvest' would indicate that annual plants had been previously cultivated by mankind; and as these terms have commonly a reference to the sowing and reaping of corn, they probably imply that it had been cultivated before the flood. And now a grant was also made to man of animals as food. Whether they were used as food previously it is difficult to say, but now, at all events, the grant was made: 'Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things' (viii. 21, 22; ix. 3). The first vegetable production which we find specifically mentioned in the Bible as cultivated by man is the vine: 'And Noah began to be an husbandman, and he planted a vineyard, and drank of the wine' (ix. 21). Abraham, Isaac, and Jacob, and also their relatives in Mesopotamia, and their immediate descendants, appear to have been chiefly occupied with flocks and herds; but we have also plain evidence that corn was now raised, as we have mention of bread. When Abraham met the angels who came to destroy Sodom he asked them to rest themselves under the tree, and he would fetch them 'a morsel of bread'; and on their consenting he 'hastened into the tent unto Sarah and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.' And when, on coming

to Sodom, they entered into Lot's house, 'he made them a feast, and did bake unleavened bread, and they did eat' (xviii. 1-6; xix. 3). When Abraham sent Hagar away with her son Ishmael, he gave 'her bread and a bottle of water' (xxi. 14). Isaac, when there was a famine in the land, went unto Abimelech, king of the Philistines, unto Gerar, and dwelt there; and he 'sowed in that land, and received in the same year an hundredfold' (xxvi. 1, 12). Of what the bread referred to in the passages now quoted was made, and what it was that Isaac sowed, is not said; but the likelihood is it was one of the cereals, probably wheat or barley.

The first time corn is specifically mentioned in the Scriptures is in the blessing which Isaac pronounced on his son Jacob: 'God give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine' (xxvii. 28); and the first reference which we have to wheat specifically is in the following passage: 'And Reuben went in the days of wheat harvest' (xxx. 14). This, it may be remarked, was in Padan-aram. The reference here is obviously not to a new or accidental circumstance, but to a commonly known season of the year, and consequently we may conclude that wheat was not then cultivated for the first time. We read of successive famines in Canaan in those days (xii. 10; xxvi. 1; xli. 54); and it is natural to suppose that it was of corn that the famine was. We accordingly find that when Jacob, in consequence of one of these famines, sent his sons down to Egypt, it was to buy corn there, 'that they might live and not die' (xlii. 1, 2). Previous to this last-mentioned famine Pharaoh 'dreamed, and behold seven ears of corn came up upon one stalk, rank and good; and behold seven thin ears, and blasted with the east wind, sprung up after them; and the seven thin ears devoured the seven rank and full ears' (xli. 5-7). This dream Joseph interpreted to signify that there would be seven years of plenty in the land of Egypt, which would be followed by seven years of scarcity. The ears of corn which Pharaoh saw in his dream were, in all likelihood, ears of wheat, as it is well known that wheat was early raised in Egypt, and that it became afterwards the granary of Rome.

Canaan appears to have been a country well-adapted for the culture of wheat. Before the Israelites entered it Moses described it to them as 'a good land, a land of wheat and barley,' and other valuable productions (Deut. viii. 8). It was probably afterwards much cultivated by the Israelites. Besides what he required for his own household, Solomon gave yearly to Hiram, king of Tyre, 20,000 cors or measures of wheat for the hewers of wood on Mount Lebanon (1 Kings iv. 22; 2 Chron. ii. 10). It even became an article of commerce with the Phoenicians. In the time of Ezekiel 'Judah and the land of Israel' traded in the market of Tyre 'wheat of Minnith,' a place east of the Jordan (Ezek. xxvii. 17; Judg. xi. 33); and it was probably in reference to a trade in corn that it is said in Acts xii. 20, 'And Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him

stine. It is a very palatable article of food and is eaten along with bread, or instead of bread, *Res. ii. 394*.

It is also mentioned in the E. T. of the Exod. ix. 32; but the grain there referred to is, according to Rosenmüller, a kind of (*Triticum Spelta*) with truncated and 1 husks and a triangular and pointed

It is called *speltz*, and it is so rendered in margin in Is. xviii. 25. Bread was made of it (Ezek. iv. 9); where, however, the word is rendered *fitches*, though in the margin

speltz, according to Pliny, is one of the most articles of food. The first specific mention we have of it in the Scriptures is growing in Egypt. In narrating the story of the Israelites in Egypt, Moses says: 'And the flax and barley were smitten; for the barley was in ear, and the flax was balled; but the wheat and rye (*speltz*) were not smitten, for they were not grown up' (Exod. ix. 31, 32). This was

before the institution of the Passover, which was appointed to be observed on the 14th day of the month Abib, which began, according to the rabbins, with the new moon of March, but, according to modern opinions, with the 1st of April, as well as in Palestine, where wheat is often sown in the autumn, and barley and flax in the spring;

these are sown in the beginning of autumn, and the winter being short and mild, the spring early, the barley begins to shoot in the end of February or the beginning of March, and the flax is then in the bud; but which is commonly not reaped before the middle of April, is at that time very low, and green, without any straw (*Rosen. Bot.*

speltz from Deut. viii. 8 that Palestine is a land of wheat and barley as well as in wheat. We

*Millet* is mentioned only in Ezek. iv. 9. It is a kind of corn of which many species are grown in Italy, Syria, and Egypt; partly used for green fodder, for which the leaves serve, and partly for the grain, which is of dusky darkish colour when ripe, and is used for bread, pottage, etc. Some of the ancient versions translate it *panicum* (*Geenius, Lex. 195*).

*Bams*, a well-known leguminous plant. They are mentioned only twice in the Scriptures. They were among the provisions which were brought to David to Mahanaim when he fled from Absalom (2 Sam. xvii. 25). Ezekiel was directed to use them in making a compound of poor bread, which he was ordered to make as indicative of the miserable condition to which Israel would be reduced (Ezek. iv. 9-17).

*Lentils* are also a leguminous plant. They are common in Syria and Egypt, and are particularly nutritious. It was for pottage made of lentils that Esau sold his birthright to Jacob (Gen. xxv. 29-34). When David fled from Absalom lentils were among the provisions brought to him and his followers to Mahanaim (2 Sam. xvii. 28). Shammah, one of David's mighty men, successfully defended a piece of ground full of lentils against the Philistines (xxiii. 11, 12). Their use in the making of bread appears also from Ezek. iv. 9.

*Pulse*, which Daniel requested the prince of the eunuchs to give him and his companions for their food, is perhaps commonly understood of a leguminous plant (Dan. i. 12). *Geenius* understands it of 'vegetables, herbs; vegetable food such as is eaten in a half-fast; opposed to flesh and more delicate food' (xxv. 5).

**COVENANT**, an agreement between two or more parties on certain terms. In covenants there are the parties between whom the agreement is made; the *condition*, which when fulfilled gives right to claim the reward; the



O. T. בְּרִית, *Berith*, and in translating this term the LXX. employ διαθήκη. This last word is also used in the N. T., and in various passages of the E. T. is rendered *covenant*, and in others *testament*. We have long been dissatisfied with the way in which בְּרִית and διαθήκη are rendered in the E. T. of the Bible, as well as with the use which is made of the word *covenant* in systematic and popular divinity; and in this we are glad to find we have the support of able critics. Grotius judiciously remarks that what Moses and the other writers of the O. T. call בְּרִית, and the writers of the N. T. διαθήκη, is generally of that sort as to require no *consent* from one of the parties, since its obligation arises solely from the authority and command of the superior; of God, for example, who does, however, sometimes oblige himself *of his own accord* by promise. The learned Junius says the Hebrew word 'signifies neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a *disposition* or *institution* of God.' Parkhurst suggests *dispensation* as a suitable word for translating διαθήκη in the N. T. (Parkhurst, *Gr. Lex.* in voc.) Our translators do not appear to have been satisfied with the two words which they did employ, *covenant* and *testament*, else why did they use words of such different significations in translating the words in question, which might be supposed to convey one and the same idea? We have in fact no words in the English language which correspond exactly with בְּרִית and διαθήκη, and which are employed in the variety of senses in which they are used. The words constitution, dispensation, institution, engagement, appointment, law, promise, agreement, covenant, and perhaps some others, may all be more or less employed, according as the sense may require. In determining the signification of the two words in question, it may be proper to consider them in reference, *first*, to arrangements made by God with men; and *secondly*, to arrangements made between man and man.

1. In respect of arrangements made by God with men, the first example which we have of the use of the word *Berith* is not in reference to any constitution, arrangement, or engagement with Adam, the parent of the human race. It is one with Noah and his family after the flood (Gen. vi. 18; viii. 20-22; ix. 1-17); but in the whole transaction there is nothing of the nature of a covenant or bargain. Noah and his family are not called on to agree to anything; no conditions are proposed to them, nor is there any threatening in the event of failure on their part. Anything less like a covenant it is not easy to conceive; it is a simple *announcement* of the constitution under which the earth would in future be; in other words, of the state of things in the world. It is worthy of remark that it refers to the inferior animals as well as to mankind (ix. 10, 15-17), but how the inferior animals—quadrupeds, birds, insects, fishes—could be parties to a covenant, is more than we are able to conceive. The transaction, in fact, had reference to mankind in all ages, including ourselves, as well as to Noah and his sons; but every one must be sensible he never entered into any covenant of the kind.

We have a similar transaction of God with

Abraham (Gen. xv. 18-21; xvii. 1-21); but in it there was little of the nature of a covenant or bargain. It consisted essentially of *promises* to Abraham and his seed; and as a *sign* of this he and his descendants were to be circumcised. No conditions are stated, nor any penalty in the event of conditions not being fulfilled. Promise would be a more suitable word to express this transaction than covenant.\*

In like manner, in the case of Phinehas, there was nothing of the nature of a covenant. There was no agreement between different parties, no conditions, no penalty. The conditions, so to speak, had already been fulfilled, so that there was not even any occasion for a covenant; it was perfectly unnecessary. Accordingly there was simply a promise on the part of God: 'Behold, I give unto him my promise of peace' (not covenant, as in the E. T.), 'and he shall have, and his seed after him, even the promise' (not covenant, as in E. T.) 'of an everlasting priesthood, because he *was* zealous for his God, and made an atonement for the children of Israel' (Num. xxv. 12, 13).

But the most frequent use of the term covenant in the O. T. is in reference to what is commonly called the Sinaitic covenant; but even it was not, properly speaking, of the nature of a covenant. Though expressions are sometimes employed which appear to imply that they gave their consent to it, yet it is plain that formed no essential part of the transaction, but was merely an incidental circumstance (Exod. xix. 8; xxiv. 3, 7). The common language employed in reference to it is as a constitution and laws established by the authority of God as to which were required of them, not acquiescence or agreement, but submission and obedience; and to enforce this gracious promises were held forth, on the one hand, as a reward of obedience, and fearful threatenings as a punishment of disobedience (Exod. xx.-xxxi. xxxiv. xxxv.; Lev. i.-viii.; xi. 27; Deut. x. 12-22; xi. xxviii.-xxx. xxxii.)

In the O. T., where the Mosaic economy is spoken of, the word *law* may frequently be used instead of covenant, as any one may see by consulting a concordance. In many cases, however, it may be difficult to find an appropriate term.

In the N. T. the word διαθήκη is, as already mentioned, sometimes rendered *covenant*, sometimes *testament*. When the reference is to the Mosaic economy, the former word is commonly used; when to the Christian economy, the latter. *Dispensation* would in both cases, in many instances at least, have furnished a better rendering, as in the following passages: 'Who hath made us able ministers of the new dispensation' (E. T. *testament*, 2 Cor. iii. 6). 'Which things are an allegory; for these are the two dispensations' (E. T. *covenants*); 'the one from the Mount Sinai, which gendereth to bondage, which is Agar,' etc. (Gal. iv. 24). 'By so much

\* We would accordingly translate Acts iii. 25, 'Ye are the children of the promise' (not covenant, as in the E. T.) 'which God made to our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.' See how the apostle Paul dwells on the promise in the whole of his reasoning (Gal. iii. 13-29).

supper; yet here we are at a loss whether set the word *dispensation* or *institution*. The formula of Matthew would be as follows:—‘This is my blood of the new dispensation which is shed for many, for the remission of sins’ (Matt. xxvi. 28). In the other the formula of Paul would be as follows:—‘This is the new institution in my blood: this do ye as ye drink it, in remembrance of me’ (1 Cor. xi. 25). Either the one or the other is simpler and more intelligible than either the old or the new covenant, which some would say is equally susceptible of an evangelic improvement.

In respect of arrangements made between God and man the signification of the words and *διαθήκη* is simpler and more uniform, for the most part, signify a covenant in the ordinary sense of the word. In the Scriptures we read of a variety of covenants: between God and man; as between Abraham and Abimelech (Gen. xxi. 27, 32); between God and Abimelech (xxvi. 28-31); between God and Laban (xxxi. 44-53); between Israel and the Gibeonites (Josh. ix. 31, *et seq.*—the word here rendered *league*, as being between two parties); between David and Jonathan (1 Sam. xv. 12-17, 42; xxiii. 18); between God and Israel (1 Chron. xi. 3); between Asa and Baalshazai (1 Kings xv. 19—here again the word is rendered *a league*); between Ahab and Baalshazai (xx. 34); besides other examples might be given. The word is also used in the sense of an agreement, not between different parties, but of one party, consisting of a number of persons engaging to do the same thing, as in 1 Chron. xv. 12-15; Ezra x. 3-5; Jer. xxxiv.

*League* is called the *covenant of God*, as being according to his will, persons bind themselves to one another as in his presence (1 Cor. x. 17; Gal. ii. 14).

xi. 9). Adam and Eve, the noblest of the works of God on earth, were obviously formed of pre-existing materials, Adam out of ‘the dust of the ground,’ and Eve out of ‘a rib taken from man’ (Gen. ii. 7, 21, 22; iii. 19).

3. To bring into being spiritually; to renew or renovate the human soul, and to change the course of life; to implant saving graces and endowments where they were not before (Eph. ii. 10; iv. 24).

4. To recover from apostasy or backsliding; to restore to spiritual life (Ps. li. 10).

5. To produce in the course of providence (Isa. xli. 19, 20; xlv. 7; lxv. 17, 18).

**CREATION.** In the Scriptures we have frequent reference to the creation of the world by God. In the first chapter of Genesis we have, in particular, what appears to be a detailed account of the creation of all things. This account has commonly been understood to teach us that ‘in the beginning’ (*i.e.*, about 6000 years ago) ‘the heaven and earth, the sea, and all that in them is,’ were first brought into being; that matter itself did not previously exist, but that all was formed out of nothing; that the work was carried on for six successive days; that the various classes of animals and plants were then formed; and that on the sixth day man, the noblest of the creatures, was made last of all. ‘Thus,’ it is said, ‘the heavens and the earth were finished and all their host’ (Gen. ii. 1). Here, then, we appear to have a detailed history of the great work of creation. But geology, which has grown into a science, chiefly in the course of the present century, has introduced us to new, strange, and unexpected revelations. It has confirmed, indeed, beyond all question, the recent origin of man; but it has also shewn, beyond all doubt, the previous existence of the earth for countless ages; and the existence thereon throughout these ages of

for a time, often probably for a lengthened time, and have successively passed away, as catastrophes occurred, or as changes of climate or of food, or other circumstances, became incompatible with their continued existence. Thousands of species have been dug out of the rocks; and excepting a few hundred species, mostly of sea-shells and occurring in the uppermost rocks, none of them correspond to those now living on the globe. In Europe they are found to the depth of about  $6\frac{1}{2}$  miles, and no living species is found more than  $\frac{1}{4}$ th of this depth. All the rest are specifically, and often generically, unlike living species; and the conclusion is irresistible, that they have lived and died *before* the creation of the present species. Indeed, so different was the climate in these early times, it having been much warmer than it is now, that but few of the present races could have then lived. During the whole period since organised beings first appeared on the globe, not fewer than five or six, and probably more (some think as many as ten or twelve), entire races have passed away and been succeeded by subsequent ones; so that the globe may be held to have changed all its inhabitants at least half a dozen of times. Yet each of these successive groups occupied it long enough to leave immense quantities of its remains. Now, it is certain that since man existed on the globe materials for the production of rocks have not accumulated to the average thickness of more than 100 or 200 feet. The evidence of this position is, that neither the remains nor the works of man have been found any deeper in the earth than the upper part of that superficial deposit called alluvium. But had man existed while the other deposits were going on, no possible reason can be given why his bones and the fruits of his labours should not be found mixed with those of other animals, so abundant in the rocks to the depth of 6 or 7 miles. They are of the same chemical composition as the bones of other animals, and were no more liable to decay. In the last 6000 years, then, only about  $\frac{1}{100}$ th part of the stratified rocks has been accumulated, and though this fact cannot be held to be an exact, but only an approximate measure of the time in which the older rocks were deposited (for the precise age of the globe is probably a problem which science can never solve), yet all the means of comparison within our reach enable us only to say that its duration must have been immense—it may be millions of years (Hitchcock, *Religion of Geology*, 49, 152, 156).

Now, between these discoveries of geology and the Mosaic account, as generally understood, there is apparently an entire discrepancy. It has accordingly been supposed by many to have an unfavourable bearing on religion, in consequence of its teachings in reference to the antiquity of the world; but it is very unwise to entertain jealousies of this kind in regard to anything that is established as truth. It is far better to admit the difficulty, even though we should not be able to explain and reconcile it with other matters which we hold to be truth. We may lay it down as a principle, that between the Word of God and the works of God there can be no real discrepancy. As regards

the *simple* antiquity of the world, geology, in point of fact, is not opposed to the Word of God: it is opposed only to our misinterpretation of it, and it helps us to a right interpretation of it. We have concluded, from the account of Moses, that this earth of ours had no existence, and that animals and plants had, in like manner, no existence before the period to which that account refers; but though this conclusion was natural enough, we had no right to make it. It was not warranted by the narrative; it was entirely a gratuitous assumption. The Scriptures were designed to teach us simply religious and moral truth; they were not designed to teach us physical science. As we are not to expect to find the doctrines of religion in treatises on science, so neither are we to look for discoveries of science in the Holy Scriptures. We are not even to expect to find the terms used by the sacred writers employed in their strict scientific sense; but as the Scriptures were addressed to man in an early and simple state of society, with a very limited knowledge of natural phenomena, the language employed might be expected to be in accordance with commonly prevailing ideas. Thus they speak of the rising and the setting of the sun, as if the sun daily moved round the earth (Ps. xix. 4-6; civ. 19; Eccles. i. 5); and so late as the 16th century of the Christian era, after Copernicus had shewn that it was not the sun which moved, but that the earth daily turned round on its own axis, the authority of Scripture was brought forward in opposition to the great discovery; and so completely has the appearance of the phenomena taken possession of men's minds, that astronomers, as well as the vulgar, employ this language to this day. Indeed, had the modern discoveries of astronomy and geology, of the telescope and the microscope, been anticipated in the Bible, they would have gone far to discredit it in the view of those for whose use it was at first written, as a revelation from God, as they would have appeared utterly incredible by them. Hence the propriety of its confining itself to its one great object—the discovery of religious and moral truth; and when references were made to natural phenomena, of adopting the language in common use at the time, as alone adapted to the state of knowledge among the people to whom it was addressed.

Man had no special religious interest or concern in what had taken place thousands or millions of years before the present order of things was established; it was with it that he had specially to do. This is so much the case that after all the discoveries which astronomy, geology, and other branches of science have made, the masses of the people, even in Christian countries, are little taken up with them. From all this it naturally follows, that if a revelation from God gave any account of creation, it would be not of systems which had long passed away, but of the existing order of things of which man was a part, in fact a leading and chief part. This, accordingly, is what we find in the Mosaic account of creation. It has no reference to the past state of things: these had passed away. The earth was now in a state of ruin, and Moses gives an account of the restoration of the fair fabric; of the renovation, or rather

may not be able to explain these words  
ly or distinctly, but they appear to de-  
a state of chaos—of confusion and dis-  
perhaps of a world in ruins. According  
sense given to the words by Gesenius  
857), they signify, 'The earth was laid  
and was void or empty.'

, as geology gives no information as to  
ite of the earth at the period to which  
osaic account refers, so neither does it  
s any information, supposing it to be a  
in ruins (a hypothesis which geology quite  
s us to make), as to what would be  
ry to raise it from its state of ruin to that  
so full of order, grandeur, and beauty,  
we now inhabit, nor yet as to what was  
o effect this end. Its revelations have  
need, and it leaves us here in utter ignor-

, on the hypothesis that the earth may  
seen a world in ruins, we do not see that  
ould be any difficulty in admitting the  
ition that there may have been a restora-  
this ruined world, partly in the way of  
tion and partly in the way of creation;  
at of this restoration the greater part of  
may be a literal and simple account.  
is subject geology is entirely silent, or  
it furnishes important facts confirmatory  
possibility (not to say probability) of  
the successive creations, alternating with  
ive destructions, which it shews had  
place on our earth in the course of pre-  
ges.

to this point we see no difficulties raised  
logy as to the Mosaic account of the  
a. It is geology in connection with  
any that raises up difficulties. Moses  
s us that on the first day 'God said, Let  
e light; and there was light. And God  
l the light from the darkness. And God

in providing light and heat for its new and  
more favoured inhabitants, and these improved  
means might consist in the creation of the sun,  
moon, and stars. Previous to their formation,  
according to the Mosaic account, light had  
already been called into being, and God had  
divided the light from the darkness. Here,  
then, was light independent of the sun, moon,  
and stars; and this naturally suggests the idea,  
that in previous ages the earth may have ob-  
tained light and heat from other sources than  
those from which we derive them. As to heat,  
the volcanic state of the globe might not im-  
probably afford them an abundant supply.  
We shall only further remark that it is not to  
be wondered at, though in an account of the  
creation of the present system of things an act  
so far removed from all human experience, there  
should be much that we are not able to under-  
stand or to explain.

But if geology has raised up difficulties in  
regard to the Mosaic account of the creation, it  
has rendered eminent service to the cause of  
religion by the confirmation and illustration  
which it furnishes of other most important  
truths. It perfects the argument for the exist-  
ence and perfections of God. Though the  
argument from the evidences of design in the  
works around us may and ought to satisfy  
any inquirer as to the existence of God, yet  
among the philosophers of modern times  
there have been men, some of them of dis-  
tinguished name, who have avowed and taught  
atheistical doctrines, as if there was a power  
inherent in nature, independent of a per-  
sonal Deity, which they call natural law, by  
which the origin and phenomena of the existing  
system of things may be explained and ac-  
counted for; and there may even be honest and  
ingenuous inquirers who have no desire to get  
rid of a Deity, who yet at times may have lurk-

that, so far from there having been an eternal succession of the animals and plants now on the earth, there has been, on the contrary, not only a creation, but successive creations, each of which bears incontestable testimony to there being a Designer, a Contriver, a Creator. Even one such act of creation would have shewn this beyond all controversy, but the argument is if possible strengthened, or at least manifested in new and striking lights, by every such successive act of creation. The argument, to use Paley's phrase, becomes cumulative. The fact of the comparatively recent origin of the human race furnishes a peculiarly striking example, not only of contrivance and design, but of a new and higher act of creation than even any that preceded it, not only giving proof of the existence of God, but furnishing special illustrations of his knowledge and wisdom, his power and skill, his goodness and benevolence, and other attributes of his nature. 'It was not the commencement of a mere zoophyte or cryptogamian plant, in which we see but little superiority to unorganised matter, except in their possession of a low degree of vitality. But we have a being complicated enough to contain a million of parts, endowed with the two great attributes of life—sensibility and contractility—in the highest degree; and above all, possessing intellect and moral powers far more wonderful than organisation and animal life' (Hitchcock, *Religion of Geology*, 158).

Though in the history of our world, even under the idea of its having subsisted only for about 6000 years, we have many glorious manifestations of Deity, yet geology vastly extends and enlarges the sphere of our vision. In carrying our minds so far back into the past eternity, in the numerous changes which it shows us the earth has undergone; in the successive acts of creation, alternating with successive acts of destruction; in the immeasurable periods which these have occupied, we have proofs and illustrations of the vastness of the plans of God and of the unsearchableness of his ways. Geology even aids our conceptions of his eternity. According to the views which long prevailed, we are soon lost in the contemplation of that attribute of the divine nature; but geology carries us back through immeasurable periods, stage by stage, exhibiting to our view things material and tangible, on which we can in a manner fix our eyes until we are at length lost in the infinite abyss.

CRETE, or CAN'DIA, an island in the Mediterranean Sea to the south-west of Asia Minor. Its inhabitants were anciently celebrated as archers, but were also infamous for their falsehood, debauchery, and piracies. The Cretans of the present day are very much what they were in the days of Paul—'always liars, evil beasts, slow bellies' (Tit. i. 12, 13). They are notoriously, both Turks and Greeks, the worst characters in the Levant (Hartley, *Res.* 108). The Turks, after a twenty-four years' siege of the city of Candia, became masters of the whole island in 1669, and in their hands it still remains.

It is intimated by Philo that there were anciently many Jews in Crete; and it appears

that there were Cretes among the multitude who on the day of Pentecost were 'confounded because that every man heard the apostles speak in his own language' (Acts ii. 5, 6, 11). On the return of these Cretes to their own island it is natural to suppose they would make known to their countrymen what they had seen and heard at Jerusalem. Whether Paul visited Crete in the course of his labours in Asia Minor does not exactly appear; we have no account in the Acts of any such visit; yet in his Epistle to Titus he says, 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee' (i. 5). This appears to imply not only that Christianity had already made considerable progress in Crete, but that he had lately visited it along with Titus. At what time this could be it is impossible to say with certainty. In the apostle's voyage to Rome the ship 'sailed under Crete;' but there are no grounds for supposing that Titus was then with him, nor, indeed, that he had in passing any opportunity of landing him (Acts xxvii. 2, 7, 12, 13, 21). In the epistle itself he says, 'Be diligent to come unto me to Nicopolis, for I have determined there to winter' (iii. 12). Now, if Paul, as is very probable, suffered two imprisonments at Rome, he might possibly visit Crete in the interval, and thus have then an opportunity of leaving Titus in the island, and he might afterwards have occasion to make the above request to him.

CROSS, a sort of gibbet, consisting of two pieces of wood placed crosswise in the form of a T or X. That of our Saviour is said to have been of the former kind. The death of the cross was called *crucifying*. With the Greeks and sundry other nations it was a common punishment. With the Jews it was not used at all, hanging on a tree being an execution of a different kind. With the Romans it was reckoned a high crime to execute any of their citizens in this manner. It was therefore an inconsiderable effect of the divine providence to order matters so as Jesus Christ should suffer this death of the cross. It was exceedingly shameful, painful, and lingering. First the criminal was ordinarily scourged with cords, often with bones at their end. Next he bore his cross, or part of it, to the place of execution. When he came thither his clothes were stripped off, and either before or after the cross was erected, his hands were sometimes bound, but ordinarily nailed to the cross beam, and his feet to the lower part. The nails driven through the most sensitive parts of the body, and sustaining part, if not the whole weight of it, rendered the pain very exquisite. It is, however, said a piece of wood between their legs often supported the body. It was sometimes two or three days before the sufferer expired; hence the legs of the thieves crucified along with Christ were broken that their death might be hastened; and it was owing to the voluntariness of his death, and the impression of his Father's wrath on him, that he expired so quickly. Sometimes persons were crucified with their head downwards. In this manner it



, or his righteousness and gospel utterly (Heb. vi. 6). The saints are *crucified* with Christ; in his death he represented them; applied to their conscience, renders them free from the law, to sin, and to the world, and fully effectuates the death of their in-grossing corruption (Gal. ii. 20). Their old corrupt lusts, are *crucified* with him; and the strength of sin, being broken by his fulfilment of it; and by their union with him, and sharing of the views and of his dying love, their indwelling sin is gradually weakened, and they are enabled by the Spirit to mortify the deeds of it (Rom. vi. 6; Gal. v. 24). By him and his they are *crucified to the world and the flesh*; by their professed cleaving to the doctrine of his cross, they become contemptible in the eyes of wicked and worldly men, and are separated from them; by cleaving to Christ, and applying his righteousness to themselves, their affections and love to the world are disengaged from it, and it is to them as a deadly enemy, that has murdered their Lord and caused them dishonour their God (1 Cor. ii. 14).

His whole sufferings of Christ are called his *cross*, as on it he suffered in the most tremendous manner, in both soul and body at it was the most eminent part of his sufferings (Eph. ii. 16; Heb. xii. 2). The whole of his sufferings is called his *cross* (1 Cor. i. 18; Gal. v. 11; vi. 12). Enemies to Christ are such as underrate the necessity or of his sufferings by their legal doctrine, or carnalness, or licentious life (Phil. iii. 18). His trials and afflictions, chiefly those endured by him, are called *a cross*; they are painful, and attended with shame in the view of ungodly men: and to *take up this cross* is to willingly submit to it from love to Christ (Matt. xvi. 24).

like unto a stone most precious, even like a jasper stone, clear as crystal' (xxi. 11). And again he says: 'He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb' (xxii. 1). Crystals are very widely, and often abundantly, distributed in Europe, Asia, and America. Crystals of great size and beauty are found in different parts of Scotland. The rock-crystals of the island of Arran are well known, but the largest and most valuable are found in the district of Cairngorm, in the upper part of Aberdeenshire, where they occur in granite, or in alluvial soil, along with beryl and topaz (*Edin. Encyc.* xiv. 545).

CUBIT, a measure between the point of a man's elbow and the point of his middle finger (Deut. iii. 11). The cubit is commonly reckoned half-a-yard, or 18 inches. The cubit employed by Ezekiel in the measures of the temple which he saw in vision consisted of an ordinary cubit and a handbreadth more—i.e., of about 21 inches (Ezek. xl. 5; xliii. 13). This agrees with the royal cubit of the Babylonians and Egyptians (Dan. iii. 1; Gesen. *Lex.* i. 57).

CUCKOO. [SHACHAPH].

CUCUMBER, a well-known species of gourd. Cucumbers and melons are much cultivated in Egypt, and they are of a peculiarly excellent quality. There are extensive fields of them; and in these fields may sometimes be seen a little hut of reeds, just capable of containing one man, perhaps a poor old man, set to watch the property. The abundance and excellence of the cucumbers and melons of Egypt furnish an illustration of the cause of the murmuring of the Israelites in the wilderness: 'We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlic' (Num. xi. 5).

still are by the common people in Germany. The Jews sowed cummin in their fields and thrashed it out with a rod (Is. xxviii. 25, 27). In the time of our Saviour the Scribes and Pharisees paid 'tithes of mint, and anise, and cummin,' while they omitted the weightier matters of the law (Matt. xxiii. 23). Cummin is a native of Egypt, but the seeds used in Britain come chiefly from Sicily and Malta (Gesenius, *Lex.* 401; Robinson, *Gr. Lex.* 164; Duncan, *Dispensatory*, 250).

**CUSH.** 1. The eldest son of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtechah, and the grandfather of Sheba and Dedan.

2. The name of more than one country where Cush or his posterity probably settled. The word is rendered *Ethiopia* in the Greek and other translations, our own among the rest, which has introduced great confusion into a subject already sufficiently obscure. The original word Cush ought to have been transferred, not translated. In most passages where Ethiopia occurs, it has been common to understand the country now known by the name of Abyssinia; but for this we see no evidence, and with Bochart, Wells, and others, we are disposed to deny that the country is ever mentioned in Scripture by the name of Cush. The country so named is often referred to in the O. T., which would appear to imply somewhat of nearness to the land of Israel, and some relations, hostile or friendly, between the two countries; but we know of no reasons for concluding that there subsisted relations of any kind between Palestine and Abyssinia: the very distance of that country, its inaccessibility, and its probably then barbarous condition, go far to exclude the idea of any such relations. We shall take occasion to notice afterwards various circumstances bearing on this question. We apprehend there are only two countries mentioned in the Scriptures under the name of Cush.

(1.) The country compassed by the Gihon, one of the four rivers into which the river which watered the garden of Eden was divided after it came out of paradise (Gen. ii. 10, 13). This is supposed by some to be Susiana, or, as it is now called, Khuzistan, on the east of the lower part of the Hiddekel or Tigris; but as we cannot tell where the garden of Eden was situated, neither can we say where Cush lay.

(2.) A country of Arabia; but it is difficult to determine its boundaries: perhaps they were never well defined, and varied at different times. Bochart makes the Cushites inhabitants of the Arabia Felix; and this, from the names of some of the descendants of Cush, seems probable enough; the name Cush being applied to a considerable part of that country, just as Arabia has long been applied to the whole of it. It appears to have been applied to Arabia Petraea, at least to its northern parts. Of its proximity to Egypt there seems little doubt. In Num. xii. 1 we are told that 'Miriam and Aaron spake against Moses because of the Ethiopian (Cushite) woman whom he had married; for he had married an Ethiopian (Cushite) woman.' Now, it appears from Exod. ii. 15-22 that Moses had 'fled from the face of Pharaoh and dwelt

in the land of Midian, and that he there married a daughter of the 'prince or priest of Midian.' It appears from these passages that Zipporah was a woman of Arabia, and consequently that the word *Cushite* is not rightly rendered *Ethiopian*, if the term is meant to refer to Ethiopia in Africa. In correspondence with these passages are the words of Habakkuk: 'I saw the tents of Cushan in affliction; the curtains of the land of Midian did tremble' (iii. 7). In Ezek. xxix. 10 the Lord thus addresses Egypt: 'Behold, I am against thee and against thy rivers; and I will make the land of Egypt utterly waste and desolate, from the tower of Syene (from Migdol to Syene, *scav.*; see Exod. xiv. 2; Jer. xlv. 1) even unto the border of Ethiopia' (see also xxx. 6). By the tower of Syene and the border of Cush appear to be meant the two extremities of Egypt. Now, Syene was the southern boundary of that country, towards what is commonly considered as Ethiopia in Africa (i. e., Abyssinia). Cush, therefore, as being the opposite boundary, may well be understood of Arabia Petraea as bounding that part of Egypt which is most remote from Syene toward the north-east. We find Egypt associated with Cush (Is. xx. 3-5; Nah. iii. 9); and we find both associated with Seba (Is. xliii. 3) and with the Sabaeans (xlv. 14), both of which are commonly understood, or at least the last, to have been in Arabia Felix. To the supposition that Ethiopia meant Abyssinia there are strong objections. In 2 Chron. xiv. 9 we are told that there came against Asa, king of Judah, Zerah the Ethiopian (Cushite), with an host of a thousand thousand, and three hundred chariots, and that 'the Lord smote the Ethiopians (Cushites), before Asa and before Judah, and the Ethiopians (Cushites) fled. And Asa, and the people that were him, pursued them unto Gerar; and the Ethiopians (Cushites) were overthrown that they could not recover themselves.' In 2 Kings xix. 9 we also read that when Sennacherib was warring against Hezekiah in the land of Judah there came a report that 'Tirhakah, king of Ethiopia, was coming to fight against him. Now, neither of these passages can be readily understood of a king of Ethiopia commonly so called, as it lay at so great a distance, and to bring an army, and especially a large army, either by sea or land, from that distant country to Canaan, appears scarcely practicable, particularly in the then state of society and of the arts of life; whereas Arabia was comparatively near at hand, and did not involve such difficulties; more especially when we take into account the marauding habits of the people. Most of the other passages in which Ethiopia or Ethiopians are spoken of may be understood of Arabia equally as of Abyssinia, and some of them more so. At the same time we must admit that the opinion we have expressed is not without its difficulties in reference to particular passages.

If we are right in understanding Cush of Arabia, not of Abyssinia, it will follow that the common interpretation of Ps. lxxviii. 31 must be given up: 'Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God;' the latter clause must be understood of such parts of Arabia as are included under the

of Cush. It has been common to quote passage as a promise of the conversion of to the faith of Christ; but, even according to the sense in which the Ethiopia of Scripture has been usually taken, this interpretation is wholly unfounded; the most that could be of it was to understand it of Nubia or India. There is no reason for supposing that Cush is ever employed as a general name for Africa.

A eunuch converted and baptized by Philip is called 'a man of Ethiopia (*αἰθίοψ*), under the queen of the Ethiopians' (*αἰθιοπῶν*; iii. 27). The country here referred to is only understood of the country to the west of Egypt—some suppose Abyssinia; but it is generally thought to be that part of Nubia in which Meroe was situated. ACE.]

**C.** 1. To divide into pieces with a knife or instrument (Exod. xxxix. 3; Lev. i. 6). 2. To prick, pain, vex (Acts v. 38). 3. To deplete (Isa. ix. 14; x. 7). Men's *cutting of themselves* imported excess of grief and madness (vi. 6; Mark v. 5).

*Cutting the flesh* is a phrase several times in Scripture. Against cutting the flesh the law was strictly prohibited. The law to this effect was as follows (Lev. xix. 28): 'Ye shall not make any cuttings in your flesh for a mark, nor print any mark upon you: I am the Lord.' and Deut. xiv. 1: 'Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes or the dead.' In both these places where the law is recorded Israel is put in mind that the Lord is their God; which expression is connected with the precept in such a manner as to show that this cutting of the flesh would not be acceptable to him as an act of worship or of affection. This practice was common among their idolatrous neighbours, and usually signified some inward affection either towards God whom they worshipped or the friend whom they loved (1 Kings xviii. 28). When Baal's worshippers were unsuccessful in prayer to him, they would cut themselves, and cut themselves after their manner with knives and lancets, till the blood would run out upon them. '*They cut themselves after their manner*,' must be understood either that it was customary for them to do so, or that they did it in a manner different from those who cut themselves for other idols. Since it was a superstitious custom among these idolaters, we see the meaning of the command given to Israel, 'Ye shall not make any cuttings in your flesh;' and the meaning of the reason that is added, 'I am the Lord your God; and ye are the children of the Lord your God.' He will not have Israel to follow the nations their way, and there is no pleasure more pleasing to him than a broken and contrite heart.

It is customary in the East to make cuttings in their arms with knives or daggers, in token of love to their favourites or lovers; and some travellers have told us that they have seen the faces of some of them gashed with wounds from the forehead to the elbow. It is in allusion to this custom, as an expression of affection to friends, or sorrow for their calamities or their decease,

that we are to interpret several passages in the writings of the prophets. The following will suffice as a specimen (Jer. xvi. 6): 'Both great and small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves.' Jer. xli. 5: 'There came some from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, having cut themselves.' Jer. xlviii. 37: 'Upon all the hands shall be cuttings, and upon the loins sackcloth.' The passages now referred to will, when examined, shew the propriety of these observations illustrating the phrase 'cuttings in the flesh.'

Under the Mosaic law there were various offences for which persons were to be *cut off* from among the people. If a Hebrew neglected circumcision after he was come of age, or neglected to observe the Passover (Gen. xvii. 14; Num. ix. 13); if he did any work on the Sabbath (Exod. xxxi. 14, 15); if he attempted to counterfeit the sacred oil or incense (Exod. xxx. 33); if he ate any part of a sacrifice of peace-offering in his uncleanness, or any blood, or of the fat of beasts usually employed in sacrifice; or ate of his peace-offering after the second day (Lev. vii. 20-27; xix. 8); if he killed his sacrifice in any place but at the door of the tabernacle (Lev. xvii. 4, 9); if he neglected to observe the fast of expiation, or to use the water of purification from any uncleanness (Lev. xxiii. 27-31; Num. xix. 13-20); if he was guilty of sodomy, bestiality, voluntarily lying with a woman in her monthly disorder, or of incest, idolatry, giving of seed to Moloch, consulting familiar spirits, or of blasphemy, presumptuous sinning, murder, rape, adultery (Lev. xviii. 20), he was to be *cut off* from the congregation; not only held to be no longer one of the nation, but in many cases put to death by the magistrate.

In the later period of the Jewish commonwealth offenders were *cut off* from among the people by being 'put out of the synagogue' (John ix. 22, 34; xii. 42; xvi. 2). This was a kind of excommunication. It is generally supposed the Jews had three kinds or degrees of excommunication: the first was *niddui*, or separation of the person from things holy for the space of 30 days; the second, *cherem* or *anathema*, which ratified the former and excluded the offender from the synagogue, and from civil commerce; the third, *shammatha*, which was published by 300 or 400 trumpets, and implied a final exclusion from the synagogue. But Selden has pretty fully evinced that *niddui* and *shammatha* are promiscuously used, and often signify the same censure; and consequently that the Jews have but a lesser and greater excommunication. The form of the lesser is short and simple: 'Let such an one be excommunicated.' If an offender continue three months under this without manifesting his repentance, the greater is inflicted. In it the offender is charged with a multitude of terrible curses, by God, by angels, by heaven and earth, etc. The lesser excommunication debarred the offender from approaching nearer any person, his wife and children not excepted, than four cubits. The greater shuts him out from all converse; his goods are confiscated, and sometimes

himself imprisoned. Miserable was the case of the excommunicated among the rigid sect of the Essenes. Their sentence debarred them from all commerce with those of their own party; their vow obliged them to receive no food from any other; they were therefore forced to live like beasts on roots and herbs till their body decayed or rotted away. The other Jews were wont to be more moderate. They allowed the excommunicated person to be present at their public worship, and absolved him upon an apparently serious profession of grief for his sin and a promise of amendment; though, if the offence was immediately against God, absolution was never pronounced till a month after the excommunication was past. But the modern Jews are terribly cruel to their excommunicated brethren. They are refused all manner of assistance; they meet with nothing but rudeness; they are pelted with stones if they appear in the streets; they are shunned by their nearest relations. In order to obtain absolution, they must be tied to a post and whipped; after which they must lie prostrate at the door of the synagogue, that the rest may step over them. If they die under the sentence, their death is celebrated with feasting and diversion.

The Jews pretend that excommunication was early introduced into the church; that Adam excommunicated Cain and his seed. Some find the origin of it in Deborah's curse against the inhabitants of Meroz for refusing to assist Barak against the armies of Jabin (Judg. v. 23). Others place its commencement in the proclamation of Ezra, that all the Jews should gather themselves to Jerusalem to divorce their strange wives, and that whoever came not should have his substance forfeited, and be himself put from the congregation (Ezra x. 7, 8). It seems that private persons presumed to excommunicate and absolve offenders as well as public judges; and we are assured that some modern Jews imitate the Papists in excommunicating beasts for what they reckon highly offensive.

In the Christian church there is a divine warrant for a prudential suspension of offenders from fellowship in sealing ordinances; but excommunication, properly so called, excludes from the seals of the new covenant and other Christian privileges, and from all unnecessary civil converse of fellow-Christians; renders one as an heathen man and publican; and delivers him up to Satan, the god of this world, as for the present a visible member of his kingdom that lieth in wickedness. Never, but for sins plainly prohibited by the divine law, and obstinately continued in, ought this censure to be inflicted. Nor ought it to be inflicted but in a prudent, impartial, orderly, meek, and solemn manner. When thus inflicted it is abundantly terrible, though no civil punishment attend it; it is ratified in heaven by the God, Saviour, and Judge of the world (Matt. xviii. 15-18; xvi. 19; 1 Cor. v. 4-13; Gal. v. 12; 2 Thess. iii. 14, 15; Tit. iii. 10; 1 Tim. i. 20).

CYMBALS, a musical instrument, perhaps not unlike those now used in military bands (2 Sam. vi. 5; Ps. cl. 5; Gesenius, 711). Such as have knowledge and eloquence, without true

love to God and men, are but as a tinkling cymbal; are noisy and nothing more (1 Cor. xiii. 1).

CYPRESS (SHRUB). [COPHER.]

CYPRESS (TREE). [BEROSH.]

CYPRUS, a large island in the Mediterranean Sea, to the south of Cilicia. Few parts of the world could compare with it in the fertility of its soil, the mildness of its climate, the beauty of its plains, and the richness of its productions. It was in a peculiar manner devoted to the worship of Venus; the inhabitants were distinguished for their lewdness, and even the name Cyprian came to be the designation of a prostitute. It was long governed by its own princes; but about A.M. 3950 it was, under false pretences, seized by the Romans, and reduced to the condition of a Roman province. In A.D. 648 it was taken by the Saracens; about 1191 the Crusaders wrested it from the Seljukian Turks; the Venetians seized it about 1473; but in 1570, after a most desperate war, they were in their turn driven from it by the Turks, since which time it has remained a part of the Turkish Empire.

Numerous Jews were settled in Cyprus, and hence it probably was that Christianity was early introduced into that island. 'Barnabas, a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet' (Acts iv. 36, 37). 'Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch spake unto the Grecians, preaching the Lord Jesus' (xi. 19, 20).

Barnabas and Saul 'being sent forth from Antioch, departed unto Seleucia, and from thence they sailed to Cyprus;' at Salamis they preached the word of God in the synagogues of the Jews; and when they had gone through the isle unto Paphos, the deputy of the country, Sergius Paulus, called for them and desired to hear the word of God; but Elymas, a sorcerer, a Jew, 'withstood them, seeking to turn away the deputy from the faith,' upon which he was miraculously smitten with blindness (Acts xiii. 1-13). Saul is henceforth called Paul, perhaps after Sergius Paulus the deputy, who became a convert to Christianity; but some suppose Paul was his Roman as Saul was his Jewish name, and that he now went by it, as his labours were henceforth chiefly among the Gentiles. Several years after this Barnabas again visited Cyprus, his native isle, after he and Paul 'departed asunder, the one from the other,' in consequence of the sharp contention which arose between them (xv. 39); and still later we have mention of 'one Mnason of Cyprus, an old disciple' (xxi. 16). These are interesting circumstances relative to the early introduction of Christianity into Cyprus. The number of Greeks on the island is still considerable (*Amer. Miss. Her.* 1824, p. 240), and in connection with them we have of course the Greek Church; but Christianity is now in a manner unknown



except in the form of gross superstition. Under the despotic and oppressive government of the Turks Cyprus has been reduced to a most wretched condition.

CYRE'NE, a country in Northern Africa westward of Egypt. This state had for some ages its own kings, of a Grecian lineage, and contended in power with the Carthaginians. Considerable numbers of Jews appear to have settled in Cyrene (Joseph. *Antiq.* xiv. 7. 2; xvi. 6. 5). When the soldiers led our Lord away to crucify him 'they found a man of Cyrene, Simon by name; him they compelled to bear his cross' (Matt. xxvii. 32). 'Among the Jews devout men,' who were at Jerusalem on the day of Pentecost, and who heard the apostles speaking in their own tongues, were some from the parts of Libya about Cyrene (Acts ii. 5, 10). We find Cyrenians among the strange Jews who disputed with Stephen (vi. 9). Among those 'who were scattered abroad upon the persecution that arose about Stephen' some who came to Antioch 'were men of Cyrene' (xi. 19, 20); and a few years afterwards we find at Antioch one called 'Lucius of Cyrene' (xiii. 1). It is natural to conclude from such circumstances that Christianity was, or at least would be, early introduced into Cyrene. After this country had been above 1000 years subject to the Persians, Egypto-Grecians, and Romans, the Saracens seized it, A.D. 640. Some of the Mohammedan princes erected a kingdom here, which continued about 350 years, from A.D. 900 to 1250, though the seat of government was mostly in Egypt. At present the country is almost a desert, and belongs to the Turks.

CYRENIUS, or QUIRINIUS, a Roman governor of Syria, mentioned in connection with the birth of Christ (Luke ii. 1, 2). The passage is attended with considerable difficulty. The registration spoken of (the word used by the evangelist does not refer to taxation—*marg.* enrolled) took place in the reign of Augustus, while Herod, falsely called the Great, was yet living; but the tax levied by Cyrenius was, according to Josephus (*Antiq.* xviii. 1), after the expulsion of Archelaus, when Judæa was reduced to the condition of a Roman province—*i.e.*, not until about ten or eleven years later. Though it was commonly for the purpose of taxing that a register was made, it was not always nor necessarily so. In the present case we have ground to conclude that there was no immediate view to taxation, at least with respect to Judæa. Herod was then king of the country; and though he may be said to have held his crown of the Romans, yet as they allowed him all the honours and immunities of royalty, there is no ground to think that they would, by their own officers, propose to levy any tax from his subjects. Nay, we have the testimony of Josephus that they did not lay any tax on the people of Judæa till after the expulsion of Archelaus, when the country was annexed to Syria, and so became part of a Roman province. There were other purposes besides taxation which a registration of the inhabitants of the empire might serve and probably did serve. It furnished the knowledge of the population of the various parts of the em-

pire, and in various ways of the resources of the empire, and might form some guide as to the policy to be pursued in regard to them. Nor were the uses of such a registration necessarily only temporary. The registration taken at the time mentioned by Luke might afterwards be used by the Romans for assisting them in levying a tax. The verb rendered *made* in ver. 2 may be translated *take effect*. The register, though made in Herod's time, was not then, so far as is known, turned to any material account; but when, after the deposition and banishment of his son Archelaus, Judæa was annexed to Syria and converted into a Roman province, the register of the inhabitants formerly taken served as a directory for laying on the census to which the country was then subjected. And thus it might be said that an enrolment which had been made several years before did not take effect or produce consequences worthy of notice till then. Dr. Campbell thus renders the whole passage: 'About that time Cæsar Augustus issued an edict that all the inhabitants of the empire should be registered. (This first register took effect when Cyrenius was president of Syria.) When all went to be registered, every one to his own city, Joseph also went from Nazareth, a city of Galilee, to the city of David in Judæa, called Bethlehem (because he was of the house and lineage of David), to be registered with Mary his betrothed wife' (Campbell, *Gospels*, iii. 235; iv. 267-276).

Some new light has been thrown of late on this subject; and though it may not entirely clear up the difficulty, yet it may shew that if we were fully informed of all circumstances, the difficulty might very possibly be cleared up. Dr. Davidson, referring to an essay on the Roman governors of Syria, by A. W. Zumpt, published at Berlin 1854, says, 'Zumpt has shewn by conclusive evidence that Publius Sulpicius Quirinius became governor of Syria about the end of B.C. 4, remained perhaps three years, and in the last year of his government was *rector* to C. Caesar, then on his mission to the East, till the end of B.C. 1, when he returned to Rome. He was succeeded by M. Lollius in the province and in the rectorship of Caesar; but he came again, A.D. 6, to make Judæa a Roman province and take a census of its inhabitants. It is not known when he quitted the province; but as his successor Creticus Silanus was in the province in A.D. 11, he probably remained the full term of five years.

'The value of Zumpt's dissertation for our present purpose lies in its shewing, from sources entirely independent of Luke, that Cyrenius was governor *before* the birth of Christ. Though he was governor of Syria A.D. 6, and made a census then, we know that he had been already governor of the same province—*i.e.*, in B.C. 4, as Luke implies, or rather B.C. 3.

'Contemporary history is still silent respecting the first census during the first government, while there is a positive discrepancy between the accounts of Luke and Josephus as to who was governor in the year commonly assigned as that of Christ's birth; but the mere silence of Scripture on various points is not valid evidence against the statement of a credible and



honest historian; nor can Josephus' general accuracy be compared with Luke's' (Horne, *Introd.* 1059).

### CYRUS. [PERSIA.]

## D

**DABERATH**, a city near the western base of Mount Tabor, in the great plain of Jezreel. Whether it be the same which the tribe of Issachar gave to the Levites is uncertain (*Josh.* xix. 12; xxi. 28). The village is now called Deburiah (*Wilson*, ii. 90).

**DA'GON**, the principal idol of the Philistines. He is commonly figured as a man in the upper part of his body, and as a fish in the under. He is generally supposed to have his name from דָּג, *dag*, a fish; but some will have it to be derived from דָּגָן, *dagon*, corn. At Gaza Samson pulled down his temple on the head of his worshippers (*Judg.* xvi. 21-30). At Ashdod, when the ark of God was placed in his temple, his image fell before it; his head and hands were broken off, only his stump was left, according to the E. T. (*1 Sam.* v. 1-4). About 148 a.c. Jonathan the Maccabee burnt the temple of Dagon at Ashdod, and the remains of the Syrian army which had fled into it (*1 Maccab.* x. 84), since which time we hear no more of Dagon or his temples.

### DAL'MANUTHA. [MAGDALA.]

**DALMATIA**, a district in the southern part of Illyricum; and after the final reduction of the Dalmatian tribes the province was more frequently called by this name than by that of Illyricum (*Conybeare*, ii. 127). While Paul was a prisoner in Rome Titus went into Dalmatia with the view no doubt of preaching the gospel (*2 Tim.* iv. 10).

**DAMASCUS**, the ancient capital of Syria, lying to the east of the mountains of Lebanon. It is a very ancient city, having existed even in the days of Abraham, who pursued Chedorlaomer and his allies 'unto Hobah, which is on the left hand of Damascus' (*Gen.* xiv. 15); mention is also made of Abraham's steward, 'this Eliezer of Damascus' (xv. 2). Syria was long divided into several petty sovereignties, and Damascus is not again mentioned in the O. T. until the time of David, who, having attacked the king of Zobah, 'the Syrians of Damascus came to succour him,' but being subdued by David, he 'put garrisons in Syria of Damascus' (*2 Sam.* viii. 5, 6). In the reign of Solomon Rezon, a servant of the former king, having established himself in that part of Syria, reigned in Damascus, 'and was an adversary to Israel all the days of Solomon' (*1 Kings* xi. 23-25). Aza, king of Judah, being engaged in war with Baasha, king of Israel, sent a present of silver and gold to Benhadad, king of Syria, and besought him to break his league with Baasha, and to come and help him. 'So Benhadad hearkened unto King Aza, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-

maachah, and all Cisneroth, with all the land of Naphtali' (*1 Kings* xv. 19, 20). In the reign of Ahab, Benhadad II., along with other thirty-two kings, invaded the land of Israel, but being twice repulsed, he was glad to sue for peace, and proposed as one of the conditions, 'Thou shalt make streets for thee in Damascus, as my father made in Samaria' (xx. 1-34). A few years afterwards Benhadad, being sick, and the prophet Elisha being then in Damascus, he sent Hazael, one of his servants, to inquire of him whether he would recover from his disease, who at the same time conveyed to him a present consisting 'of every good thing of Damascus, forty camels' burden' (*2 Kings* viii. 7-9). There were frequent wars between the kings of Syria and of Israel, in which sometimes the one and sometimes the other prevailed. Jeroboam took Damascus and Hamath (*2 Kings* xiv. 28). Rezon, king of Syria, and Pekah, king of Israel, having entered into an alliance against Ahas, king of Judah, the latter called in to his help Tiglath-pileser, king of Assyria, who 'came up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezon' (xvi. 5-9). But though this was no doubt a heavy blow to Damascus (*Is.* xvii. 1, 3), it appears not to have been utterly ruined. Jeremiah, at a later period, threatens it with further judgments (xlix. 23-27); and Ezekiel speaks of it as carrying on a considerable trade with Tyre (xxvii. 18).

Of the fortunes of Damascus under the Assyrian, the Babylonian, and the Persian princes, under whose rule it successively fell, there is hardly a trace in history. In the Greco-Syrian kingdom of the Seleucids Antioch was the capital, not Damascus (*Robinson*, *Res.* iv. 466).

Early in the Christian era Damascus was distinguished by one of the most remarkable events in the history of the church of Christ—the conversion of Saul of Tarsus. At that time it appears to have been under the rule of Aretas, king of Arabia, and was governed by a deputy appointed by him (*2 Cor.* xi. 32). Great numbers of Jews were now resident in Damascus, a fact which helps to explain Saul's errand to this city.

In the wild conquests of the early Mohammedans Damascus fell under the power of the Khalif Omar in 635. In the following centuries it often changed masters among the various Moslem dynasties which ruled in the East. At length, in 1516, it was taken by Sultan Selim I., and it has ever since been subject to the Turks (*Robinson*, *Res.* iv. 466, 467).

While other cities of the East have risen, flourished, and decayed, Damascus is still a place of considerable importance. It was founded before most of them, and it has survived most of them. No city in the East has maintained its ground as it has done from age to age, throughout many generations.

Damascus, within the circuit of the ancient walls, is of an irregular oval form, and about three miles in circumference. On the northern side of the city proper there is an extensive suburb, principally inhabited by Turkish officials and foreigners in the service of government; but by far the largest suburb lies on the west

and the south of the city, stretching out into the plain for about two miles. The city as a whole is very irregular in form, having projections and indentations on all sides. Its length from north to south is about three miles, and its breadth a mile and a half. At the distance of about half a mile on the north-west is the large village or suburb of Salahijeh, finely situated along the slope of the hill, and enjoying a commanding view over the vast plain. It is more than a mile in length (Porter, *Damascus*, i. 137).

The streets are in general narrow, as is usual in Eastern countries, and also mean, dirty, and crooked. They are paved with basalt, in the Oriental manner, having a lower channel or passage in the middle. In some there are pits or sinks of filth so large and deep as hardly to be passed without danger. The principal street extends from the eastern gate, in a tolerably straight direction, quite through the city to one of the western gates. It is about half a mile in length, but being narrow and the houses jutting out in several places on both sides, you cannot have a clear view of its length and straightness. It is, however, the most important and capacious street in Damascus, and usually presents a busy scene of comers and goers, and of Oriental commerce. This street has various names in different parts among the Moslem inhabitants; but the Christians regard it as 'the street which is called Straight,' where Paul lodged, as mentioned in Acts ix. 11 (Robinson, *Res.* iv. 454; Wilson, ii. 351; Maundrell, 133).

Many of the streets are closed by gates, as at Cairo. These are shut every night, an hour and a half after sunset, but are opened to any one wishing to pass on payment of a few paras. The outer gates of the city are numerous. There are said to be not fewer than thirty or forty in all (Robinson, *Res.* iv. 455).

The houses generally speaking are built of no better material than sun-burnt brick, daubed over in as coarse a manner as the meanest cottages. They are probably constructed of this material as being much cooler in the hot season than they would be if built of stone. But this way of building has also its inconveniences, and among others that, after violent rains, the whole city becomes, by the washing of the houses, as it were a quagmire. However, even in these mud walls you find the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety. It is not a little surprising to see mud and marble, state and sordidness, so mingled together.

The aspect of the inside of the houses is entirely different from that of the outside. The houses of the wealthy are, externally, not less mean and unattractive than others, while in the interior they may be deemed as so many miniature palaces. They are of a quadrangular form, inclosing a court paved with marble, ornamented with beautiful trees and flowering shrubs, and having copious fountains playing in the centre. The lower rooms on each side of the court are raised above its area, open in front, covered with carpets, and seated with divans in the Eastern fashion, furnished out in the height of Oriental luxury. Of these divans there are generally several on all sides of the court, and

placed at such different points that at one or other of them you may always have either the sun or the shade, whichever you please (Maundrell, 124, 125; Wilson, ii. 328; Robinson, *Res.* iv. 455).

The bazaars are among the greatest curiosities of Damascus. They are all in one quarter of the city, but are separated from each other according to the different wares sold, or the different trades carried on in them. They are generally covered or uncovered arcades, with a row of shops on each side. There is a separate bazaar for almost every commodity exposed for sale, from the most sumptuous articles of luxury down to the most ordinary necessities and conveniences of common life. The proprietors of them are both Mohammedans and Christians. They sit more than stand in their shops, and make a long stretch of hand to help their customers. They have an air of dignity, gravity, and politeness about them which shews both their self-command and their desire to please. The multitude of merchants and artisans, the moving throng of purchasers and loungers, and the many confectioners and dealers in ices and sherbet, threading their way among the crowds, generally in various, and often in splendid costume, talking, bargaining, protesting, and often swearing:—all this produces a confusion and presents a scene which belongs only to Oriental character, and can be found only in a great Oriental city.

The largest and most splendid of the many khans in Damascus is that of Asad Pasha, erected about the middle of last century. It has a noble dome; and its architecture is particularly distinguished for its lightness and elegance. These khans are frequented by merchants from other cities and distant lands; and on the arrival of the caravans present an appearance of great bustle and business.

With the bazaars and khans stand connected the manufactures and commerce of the city. The former are less extensive and less renowned than in past times. The celebrated Damascus sword-blades are found no longer. The damask stuffs, which even in ancient times took their name from the city (see Gesenius, *דָּמָשְׁקִי*, 204), are still woven here, though now surpassed by the fabrics of Western Europe. Gold and silver thread are also manufactured to a considerable extent, and likewise gold and silver work in general, elegant saddlery and trappings, delicate oils, perfumes, balsams, articles for the toilet (Wilson, ii. 326; Robinson, *Res.* iv. 456).

'Damascus,' says the Rev. J. L. Porter, a missionary at Damascus, 'is a purely mercantile city, carrying on an extensive trade with the wandering tribes of Bedouins who pasture their flocks on the vast plains of Arabia. It is also a great entrepôt for the rich wares of Persia and India, which are brought here by caravans from Bagdad. The annual Haj pilgrimage is also a source of great profit to the city, for this is the place of rendezvous, and is thence called 'The Gate of Mecca.' The holy caravan reaches the city about the middle of the month Ramadan; and from this time until its departure on the 15th of the following month the streets and bazaars are crowded by thousands, eager alike to buy and sell. Every pilgrim endeavours to make his journey profitable by traffic, and this

is not considered in any way to interfere with the sanctity of his character or the fervour of his devotions. It is a peculiar feature of Islam that traffic and religion, cheating and praying, lying and devotion, can be blended together without the least discord. The Persian haji brings his gorgeous carpets, fine embroidery, rich shawls, inlaid caskets, and precious stones, to barter for Damascus silks and cotton fabrics. Damascus also exports a considerable quantity of silks and dried fruits to Egypt, Constantinople, and other parts of Turkey' (Porter, *Damascus*, i. 147).

The walls of Damascus are well worthy of inspection by a stranger. 'We had little doubt,' says Dr. Wilson, 'that from the foundation to a considerable extent upwards they are of the highest antiquity, being built of large bevelled stones similar to those associated elsewhere with Jewish architecture, and much worn by the weather. It is interesting to observe houses built on parts of them at the present day, as was probably the case when the disciples took Paul by night and let him down by the wall in a basket' (Wilson, ii. 352).

Most travellers are so much occupied with, and so much attracted by, the display of modern wealth and luxury in Damascus that they are apt to think that no vestiges of its ancient splendour now remain; but that is because they neglect to look for them in nooks and corners, and other obscure places. The fact, however, is, that the whole of the modern city is built upon mounds of ancient ruins. 'I have traced colonnades,' says Porter, 'that were once a mile in length, extending through the city along the street that was called Straight. Six of the Roman gateways are still perfect, and a great part of the Roman walls remains; while the whole of the walls and gates can be seen now exhibiting a patchwork of Saracenic and modern masonry on the ancient foundations. The great mosque, too, with its exterior colonnades and splendid entrance-arches, is still, as it was of old, one of the most magnificent structures in Syria' (*Journ. Sac. Lit.* April 1854, p. 236).

The population of Damascus, according to recent accounts, amounted to 111,552, of whom 89,500 were supposed to be Mohammedans, and 11,772 Christians of the various sects found in Syria. It is stated there were 319 mosques and only 10 churches (Wilson, ii. 355).\*

The approach to Damascus is most beautiful. The finest view of it is to be obtained from the hill overhanging Salheiyah, one of the principal suburbs, about two miles distant from the city. Maundrell supposes it was probably this hill concerning which the Turks relate the story that their prophet, coming near Damascus, took his station for some time on a neighbouring precipice in order to view the city, and considering the ravishing beauty and delightfulness of it, he

would not tempt his frailty by entering it, but instantly departed with this reflection upon it, that there was but one paradise designed for man, and for his part he was resolved not to take his in this world. This story, whether true or false, pictures forth the singular beauty and voluptuousness of Damascus and the surrounding country. The town is situated on the west side of a plain of so great extent that you can but just discern the mountains that compass it on the farther side. It is of a long straight figure, is very slender in the middle, but swells out considerably at each end, especially at that which lies to the north-east. It is thick set with mosques and minarets, the usual ornaments of Turkish cities. These domes and minarets give variety and beauty to the prospect: some of the latter are very tasteful. It is encompassed with gardens and orchards, extending to no less, according to common estimation, than 25 or 30 miles round, which makes it look like a noble city in a vast wood. The gardens are most luxuriant. The buildings of Damascus are almost all of snowy whiteness, and this contrasts well with the surrounding foliage. The varied shades of the trees and the tints of the blossoms and fruit in their season, greatly enhance the beauty of the picture. The sombre hue of the olive and the deep green of the walnut are finely relieved by the lighter shade of the apricot, the silvery sheen of the poplar, and the purple tint of the pomegranate, while lofty cone-like cypresses appear at intervals, and a few palm-trees here and there raise up their graceful heads. The variously-coloured foliage thus surrounding the bright city, and the smooth plain beyond, now bounded by naked hills and now mingling with the sky on the far distant horizon, give a softness and an aerial beauty to the whole scene which captivates the mind of the beholder. 'We continued,' says Maundrell, 'a good while upon the precipice, to take a view of the city; and indeed it is a hard matter to leave a station which presents to you so charming a landscape. It exhibits the paradise below as a most fair and delectable place, and yet will hardly suffer you to stir away to go to it; thus at once inviting you to the city by the pleasure which it seems to promise, and detaining you from it by the beauty of the prospect' (Wilson, ii. 329; Maundrell, 121, 122, 123; Robinson, *Res.* iv. 456).

For the beauty and fertility of its gardens, and of the neighbouring country, Damascus is chiefly indebted to the river Barada, which rises in Anti-Lebanon. It is a deep, broad, rushing mountain stream, and pours down a vast body of water to the plain below. It divides into three streams, of which the middlemost and largest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two are drawn round, probably artificially, the one to the right hand and the other to the left, on the borders of the gardens, into which they are let as they pass by, by little currents, and so dispersed all over the vast wood, insomuch that there is not a garden but has a fine quick stream running through it, which serves not only for watering the place, but is also improved into fountains and other delightful waterworks. The Barada

\* Porter gives a later government census, according to which the Mohammedans were 74,464, the Christians 14,005, the Jews 4630, and the whole population 108,599; but as the taxes are levied in proportion to the numbers returned, the inhabitants are made as few as possible. The whole population he considers as 150,000 (Porter, *Damascus*, i. 138).

is almost wholly drunk up by the city and its gardens; what small part of it escapes, Maundrell was informed, is united in one channel again on the south-east side, and after a course of about three or four hours, finally loses itself in two considerable lakes, which perhaps at times are marshes, without ever reaching the sea.

'Are not,' said Naaman, 'Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' (2 Kings v. 12.) The Barada, there is little doubt, is the Abana (or the Amana), since the largest and most important stream would naturally be named first, and because, too, a part of Lebanon adjacent to Hermon is likewise called Amana (Song iv. 8), corresponding to the portion of the mountain where the Barada has its sources.

The second river, the Pharpar, is probably the A'waj, which is the only other independent stream of any size within the territory of Damascus. It takes its rise in Mount Hermon, and is a small lively river. No other important stream passes through the plain. Various smaller streams enter it from the ravines and fountains on the west and north, and after fertilising the soil as it passes along, it falls into another of the lakes on the east of Damascus (*Bibl. Sac.* vi. 370; xl. 381, 389; Maundrell, 121, 122; Robinson, iv. 446, 447, 448; Porter, *Damascus*, i. 299, 382, 389).

It has been well remarked that 'Naaman may be excused his national prejudice in favour of his own rivers, which, by their constant and beautiful supply of water, render the vicinity of Damascus, although on the edge of a desert, one of the most beautiful spots in the world; while the streams of Judæa, with the exception of the Jordan, are nearly dry the greater part of the year, and, running in deep and rocky channels, convey but partial fertility to the lands through which they flow.'

Damascus was formerly the home of many distinguished Arabian writers and scholars, but learning is in general at a low ebb among the Damascenes of the present day. Dr. Bowring reports that he could not find a bookseller in Damascus or Aleppo, nor could a scribe now get his living by copying MSS. Seetzen found three Moslem booksellers, of whom two were also bookbinders. There are, however, in Damascus large numbers of beautiful and valuable Arabic MSS. Many of these are of great value as illustrating Mohammedan history, customs, and religion, but they are generally so expensive as to be beyond the reach of those who would be most anxious to possess them, and most likely to turn them to good account. Some fine Syrian MSS. are also occasionally met with (Robinson, *Res.* iv. 443; *Journ. Sac. Lit.* April 1854, 236, July 1856, 406).

**DAMN, DAMNATION.** These words, according to ordinary use, are confined to the punishment of hell, to which the impenitent will hereafter be condemned; but it is unwarrantable in a translator to limit the words of the sacred writers to this meaning, when neither the terms used nor anything in the context can be said to restrict them. The phrases *κρίσις* *της γεέννης* and *αἰώνιος κρίσις*, literally 'the

punishment or condemnation of hell,' and 'eternal punishment or condemnation,' are the only terms in the Gospels which, strictly speaking, signify damnation. But even in translating these it is preferable to adhere to the periphrasis of the inspired penmen. By the frequent, unnecessary, and in some cases censurable recourse of translators to such terms as damned and damnation, an asperity is given to the language of the N. T. which is not in the original (Campbell, *Gospels*, iv. 235).

We shall give a few examples of this. Mark xvi. 16: 'He that believeth shall be saved, but he that believeth not shall be condemned' (E. T. *damned*). What our Lord here says has, no doubt, reference to the punishment of hell, but the terms employed may or may not refer to it. The term is general, and in translating we ought to preserve the generality of the original. It is the same word which is here employed that is used in Matt. xx. 18; John viii. 10, 11; Rom. ii. 1, and various other passages.

In like manner, Rom. xiv. 23 should be rendered 'He that doubteth is condemned'—i.e., of himself (ver. 22), or by his own conscience (E. T. *damned*), 'if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.'

So also 2 Thes. ii. 11, 12: 'And for this cause God shall send them strong delusions that they should believe a lie, that they all might be condemned' (E. T. *damned*) 'who believed not the truth, but had pleasure in unrighteousness.'

The noun *κρίσις* has the same general import, and we would accordingly render it *condemnation* or *punishment* in such passages as the following:—Matt. xxiii. 14: 'Woe unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater condemnation' (E. T. *damnation*).

Rom. iii. 8: 'And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come? whose' condemnation or punishment (E. T. *damnation*) is just.'

Rom. xiii. 2: 'Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves' condemnation or punishment (E. T. *damnation*).

1 Cor. xi. 29: 'He that eateth and drinketh unworthily, eateth and drinketh condemnation' or punishment 'to himself' (E. T. *damnation*), 'not discerning the Lord's body' (see also 1 Tim. v. 12).

Indeed we see no reason for the use of the words under consideration in any of the passages where they occur in the E. T. The words condemn and condemnation or punishment would bring out the sense of them equally well. In this way the general signification of the words would be preserved in all the passages where they occur, and uniformity in the translation of words is always desirable wherever it is practicable. At the same time it would in no degree diminish the substantial evidence for the future punishment of the wicked in hell; if there is any difference, it would be only in sound.



DAN. 1. The fifth son of Jacob, and eldest of Bilhah. He had but one son, viz. Hushim, or Shuham (Gen. xlv. 23; Num. xxvi. 42), yet when his tribe came out of Egypt, about 200 years afterwards, the adult males amounted to 62,700 (Num. i. 39); and in the wilderness they increased to 64,400 (xxvi. 43). They, with the tribes of Asher and Naphtali, formed the fourth division of the Hebrew camp, and marched last (ii. 25-31). They had their inheritance on the west of Judah and Benjamin; but the Amorites retained a great part of the low country, particularly Mount Heres, Aijalon, and Shaalbim, till the neighbouring tribe of Ephraim obliged them to be tributaries (Josh. xix. 40-48; Judg. i. 34, 35). Being pressed for room, the Danites sent five men from Zorah and from Eshtaol to search out the country for a new settlement; and they having brought a favourable report of Laish, in the north-east of Canaan, near the sources of the river Jordan, a party of the Danites from these two cities, amounting to 600 men, went thither, and 'smote the inhabitants with the edge of the sword, and burnt the city with fire.' They now rebuilt the city, 'and dwelt therein, and called it Dan, after the name of Dan their father.' On their way northward they had robbed Micah of Mount Ephraim of his images and his priests; and they set up in Dan his graven image, and the priest 'and his sons were priests to the tribe of Dan until the day of the captivity of the land' (Judg. xviii.) Samson, one of the judges, was of the tribe of Dan, and of the city of Zorah; he was remarkable for his strength, and by his exploits terribly harassed and destroyed the Philistines (xiii. 2-25; xiv.-xvi.) As the territory of the tribe of Dan lay contiguous to the land of the Philistines, they were peculiarly exposed to attacks from them, and there is little doubt were greatly harassed by them.

2. Dan, originally a city of the Canaanites, called Leshem or Laish (Josh. xix. 47; Judg. xviii. 29). It appears to have existed in the days of Abraham, for it is said he pursued Chedorlaomer and his allies unto Dan (Gen. xiv. 14). As soon as this place was taken possession of by a colony of Danites, it became a seat of idolatry; and it was afterwards a main seat of the idolatry of the nation of Israel. When Jeroboam set up the worship of the two golden calves 'he set the one in Bethel, and the other put he in Dan' (1 Kings xii. 28, 29). Dan appears to have been commonly reckoned the northern limit of the land of Israel. Hence it is often described as reaching 'from Dan even to Beersheba' (1 Sam. iii. 20).

Dan has been often supposed to be the same as Bania or Caesarea Philippi; but it is quite clear that they were distinct places. Both Eusebius and Jerome speak of it as about four Roman miles west of Bania, on the way to Tyre (*Bibl. Sac.* iii. 211). It was near the westernmost fountain of the Jordan, the present Tell-el-Kadhi. Now the word *Kadhi* in Arabic signifies *judge*, which is in exact accordance with the meaning of the Hebrew word *Dan*, *judicans*. The River which rises here is called Nahr-ed-Dhan, or river of Dan, circumstances which leave little doubt as to the locality of that city. Dr. Wilson thus speaks of his ap-

proach to it: 'The country through which we passed was, taking all things into account, the most beautiful and fertile which we had witnessed since we commenced our journey. We could well understand and sympathise in the report given of Laish and its neighbourhood by the spies: 'We have seen the land, and behold it is very good;' and looking to its position and resources, understand how its original inhabitants 'should dwell careless,' 'quiet and secure.' Dr. Robinson, in like manner, notices the fertility of this part of the country. 'This region,' says he, 'still merits the praise accorded to it by the Danite spies. This is one of those coincidences which are confirmatory of the truthfulness of the history' (Wilson, ii. 172-174; Robinson, *Res.* iii. 351-358; iv. 393).

DANCING, a well-known exhilarating, healthful, and perhaps natural action or exercise. We find it prevailing among almost all nations, civilised and uncivilised, both in ancient and modern times. It will be difficult to name an exercise which has been more universal; and from its universality we are disposed to conclude that it is founded in the natural constitution of man. Music was a very common accompaniment of it, as being in harmony with it, and adding to its effect. It is an exercise in which women in particular take special delight. Though in modern times, and among civilised nations, it is had recourse to chiefly as an amusement, in ancient times, in an early stage of society, it was employed as a lively expression of triumph, exultation, and joy. The first mention which we have of dancing in the O. T. is in Exod. xv. 20, 21, in celebrating the overthrow of the Egyptians in the Red Sea: 'And Miriam the prophetess took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.' In like manner, when Jephthah returned victorious over the Ammonites, 'behold his daughter came out to meet him with timbrels and with dances' (Judg. xi. 34); and when David returned from the slaughter of Goliath the Philistine, 'the women came out of all cities of Israel singing and dancing, with tabrets, with joy, and with instruments of music' (1 Sam. xviii. 6). Jeremiah, speaking of the restoration of Israel, says, 'Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.' 'I will build thee, and thou shalt be built, O virgin of Israel: thou shalt be again adorned with thy tabrets, and shalt go forth in the dances of them that make merry' (Jer. xxxi. 4, 13).

Dancing sometimes accompanied, and even appears to have been an act of religious worship, in the case both of idols and of the true God. Of this we have examples in the case of the Israelites and the golden calf (Exod. xxxii. 19); of the daughters of Shiloh (Judg. xxi. 19-21); of David in bringing up the ark to Jerusalem (2 Sam. vi. 14-16, 20-22). We even find a precept to this effect: 'Sing unto the Lord a new song, and his praise in the congregation of saints.



Let the children of Zion be joyful in their king. Let them praise his name in the dance,' etc. (Ps. cxlix. 2, 3).

It is also not unworthy of observation that our Lord, in the parable of the prodigal son, represents his return as celebrated with 'music and dancing' (Luke xv. 25).

From all this we may conclude that dancing is in itself a lawful exercise and an innocent amusement. But a practice may be lawful and innocent in itself and yet be objectionable on account of the manner in which it is conducted, or the circumstances commonly attending or associated with it. In fact, much of the dancing that is practised is neither lawful nor innocent; much of it is calculated to cherish ideas and feelings which ill correspond with the purity of the Christian character. A broad line should therefore be drawn between the dancing which is virtuous and the dancing which is vicious; and as it is not always easy to keep on the safe side of this line, we apprehend Christian men and women should deny themselves the amusement, both for their own sakes and lest their example should lead others to practise it to the danger of their own souls. This is an amusement to which the principle of the apostle is strictly applicable: 'All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not' (1 Cor. x. 23; read also ver. 24, 31-33; viii. 7-13; Rom. xiv. 13-23).

Practised in the open air, and in the day-time, as was probably often the way among the Hebrews, dancing was a healthful and invigorating exercise (Exod. xv. 20; xxxii. 19; Judg. xi. 34; xxi. 21, 23; 1 Sam. xviii. 6; 2 Sam. vi. 14); but as practised among us within doors, in heated rooms, in corrupted air, and at late and unseasonable hours, it is the reverse, and often does more harm than good (Combe's *Prin. of Physiology*, 170).

DANIEL was probably either of royal or princely birth. He was carried captive to Babylon in the third year of the reign of Jehoiakim, king of Judah (Dan. i. 1-3). This was about eighteen years before the general and final captivity of the land in the reign of Zedekiah. The history of Daniel furnishes some remarkable illustrations of the manners of Eastern courts in ancient times, and among others of acts of despotism and cruelty of the very worst character. Among others, he and three of his fellow-captives, named Hananiah, Mishael, and Azariah, 'children in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and having ability to stand in the king's palace,' were commanded by king Nebuchadnezzar to be taught 'the learning and the tongue of the Chaldeans' (i. 4, 6). Three years were appointed for their course of training. 'As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.' When they were brought in, and 'stood before the king, in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm' (i. 17-20).

Nebuchadnezzar having, 'in the second year of his reign,' had a dream, which, however, he had forgotten, 'commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dream;' and on the Chaldeans saying, 'O king, live for ever; tell thy servants the dream, and we will shew the interpretation,' he proceeded to threaten them, saying, 'The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dung-hill.' They, naturally seeking to excuse themselves as being a thing beyond the power of man, 'the king for this cause was angry and very furious, and commanded to destroy all the wise men of Babylon.' 'The decree,' accordingly, 'went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.' Daniel, on learning from Arioch, the captain of the guard, the bloody decree, 'desired of the king that he would give him time.' He then went to his house, and proposed to his three companions 'that they would desire mercies of the God of heaven concerning this secret. Then was the secret revealed unto Daniel in a night vision;' and he having been brought before the king, told him his dream, and the interpretation thereof. 'Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. And the king made Daniel a great man, and gave him many great gifts, and made him ruler of the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego' (as his three companions were now named) 'over the affairs of the province of Babylon' (ii.) Thus was Daniel, a Jewish captive, raised to high office in the kingdom of Babylon, as was Joseph of old in the land of Egypt; and both obtained their elevation on the same grounds—the interpretation of the dreams of their respective monarchs.

But the state to which his companions were raised probably excited the hostility of the courtiers; at least, Nebuchadnezzar having made a golden image, and commanded his subjects to worship it under pain of being cast into a burning fiery furnace, 'certain of the Chaldeans' accused them to him as not worshipping the image he had set up; and on their persisting in their refusal to do so, the king 'was full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego, and he commanded that they should heat the furnace one seven times more than it was wont to be heated; and he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.' There, however, they sustained no hurt; but 'the furnace was so exceeding hot, that the flames of the fire slew those men' that cast them into it. Afterwards, when they were taken out of it, it was found that 'upon their bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor had the smell of fire passed on them.' Nebuchadnezzar now made a decree 'that every people, nation,

and language, which spoke anything amiss against the God of Shadrach, Meshach, and Abed-nego should be cut in pieces, and their houses made a dunghill; because there is no other God that can deliver after this sort.' Such is an example of the despotism and caprice of Oriental rulers. 'Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon' (iii.)

Nebuchadnezzar had again another dream, which, however, had a special reference to himself. Having called in 'all the wise men of Babylon, he told the dream before them; but they did not make known unto him the interpretation thereof.' At the last Daniel came in before him, and he related to him his dream. On hearing it, Daniel was 'astonied for one hour, and his thoughts troubled him,' probably on account of the terrible import of the dream to Nebuchadnezzar himself; but, encouraged by the king, he proceeded to give the interpretation of it, involving as it did what is commonly considered to be insanity of the most deplorable kind, his dethronement and utter debasement, yet also the subsequent restoration of his reason, and his re-establishment in his kingdom; all which having afterwards come to pass, he gave forth a sublime declaration of the universal and absolute sovereignty of God, and of the insignificance and subjection of all creatures to him (iv.)

After this we hear nothing of Daniel for a number of years. Nebuchadnezzar was now dead, and Belshazzar occupied the throne. He 'made a great feast to a thousand of his lords, and drank wine before the thousand.' In the midst of the festivity there 'came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers,' and he promised high advancement to whosoever should read the writing on the wall, and shew the interpretation thereof; but this none of them was able to do. The queen now came in, and seeking to calm the king's troubled mind, she spoke to him of Daniel, and of the singular faculty which he had formerly shewn of 'interpreting dreams, and shewing of hard sentences, and dissolving of doubts.' Then was Daniel brought in before the king, and he thus interpreted the writing on the wall: 'MENE, God hath numbered thy kingdom and finished it: TEKEL, Thou art weighed in the balances and art found wanting: PERES, Thy kingdom is divided and given to the Medes and Persians.' Terrible as was the interpretation, the king kept his promise of high advancement: 'Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night,' it is added, 'was Belshazzar, the king of the Chaldeans, slain. And Darius the Median took the kingdom, being about threescore and two years old' (v.)

Though there was now a change in the

dynasty, yet in the new government Daniel occupied a high place. 'It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage.' The high place which Daniel held in the government appears to have excited the envy and malignity of the other presidents and princes, and as they could bring no charge against him as regarded the management of the affairs of the kingdom, they sought to find occasion against him on account of his practice of prayer to God. Having consulted together, they proposed to the king that he should establish a royal statute, that whosoever should ask a petition of any god or man for thirty days, save of the king himself, should be cast into the den of lions; and he, flattered perhaps by the proposal, thoughtlessly signed a decree to that effect. Notwithstanding this, Daniel 'went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime. His enemies were not slow to seize on this as matter of charge against him, and to call on the king to execute his decree upon him. 'The king was now sore displeased with himself, and set his heart on Daniel to deliver him, and laboured to the going down of the sun to deliver him.' But the princes reminded him that it was 'the law of the Medes and Persians that no decree or statute which the king established may be changed.' Unable to withstand them, 'the king commanded, and they brought Daniel and cast him into the den of lions; and a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him, and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions.' Finding Daniel perfectly safe, 'then was the king exceeding glad for him, and commanded that they should take him up out of the den. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. Then king Darius wrote unto all people, nations, and languages that dwell in all the earth: I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed,' etc. 'So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian' (vi.)

Of Daniel's personal history we know little more. In the subsequent portion of the book which bears his name we have several remarkable visions which he had of the political vicissitudes of the great empires of the world, and partly also of those of the church. One of

these he had 'at Shushan, in the palace which is in the province of Elam.' 'I saw in a vision,' says he, 'and I was by the river of Ulai,' which is supposed to be the Eulæus of the Greeks. By this we do not understand that he was himself on the banks of that river, but that the scene of the vision was laid on its banks. This vision he had in the third year of the reign of Belshazzar (viii. 1-3, 16). Another of his visions was in the third year of the reign of Cyrus. He was then 'by the side of the great river which is Hiddekel'—i.e., the Tigris. This is the last date which we find in the book; and supposing him to have been fourteen years of age (he could scarcely have been less; Ezek. xiv. 14, 20; xxviii. 3) when he was carried captive to Babylon (606 B.C.), he must now (B.C. 534) have been eighty-six. How much longer he lived is not known, nor where he died, there being no authority for the stories of his dying in Palestine, in Babylon, or in Shushan.

The Book of Daniel is in the Chaldee language from chap. ii. 4-vii. 28; the rest is in Hebrew. The stories in the Apocrypha of Susanna and the elders, and of Bel and the Dragon, in both of which Daniel is made to act a conspicuous part, are plainly fabulous; nor is 'The Song of the Three Holy Children' to be received as a portion of it.

#### DARIC. [MONEY.]

**DARIUS.** 1. Darius the Mede, who, on the taking of Babylon, 'took the kingdom, being about threescore and two years old' (Dan. v. 31). He is called 'the son of Ahasuerus, of the seed of the Medes' (ix. 1). He has commonly been considered to be the son and successor of Astyages, the king of Media, and the Cyaxares II. of profane authors, and the uncle of Cyrus. He is said to have survived the taking of Babylon only about two years, and was succeeded by that prince in whom the kingdoms of Media and Persia were united. [PERSIA.]

2. **DARIUS**, king of Persia, who gave permission to the Jews to go on with the building of the temple at Jerusalem, after it had been stopped for some time through the machinations of their enemies. Between Cyrus and Darius two kings of Persia are mentioned: Ahasuerus, who, it is generally admitted, is plainly Cambyzes, the son of Cyrus, who reigned seven years and five months; and Artaxerxes, who is, in like manner, allowed to be Smerdis the Magian, who, being an impostor and usurper, was slain after a short reign of seven months. Darius, the son of Hystaspes, having now been appointed king, it is plain he must be the Darius of Ezra iv. 4-24. Meanwhile, the Jews had again begun to build the temple. Tatnai, the governor, and others of their adversaries, demanded their authority for so doing; and they referred them to the edict of Cyrus, upon which he and his coadjutors addressed a letter to the king, informing of what was going on, and requesting that search might be made whether such a decree was made by Cyrus, and that he would make known to them his pleasure concerning the matter (v.) Search was accordingly made, and the decree of Cyrus was found in the palace of Achmetha, in the province of the Medes. This decree Darius not only confirmed, but he

ordered Tatnai and his associates to aid them in bearing the expenses of the work out of the tribute of the country, and to furnish them with animals and such other things as were required for their sacrifices; and considering, perhaps, the past hostility which had been manifested to the Jews, he added: 'Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dunghill for this.' This decree was issued in the second year of the reign of Darius: Tatnai and his associates did as they were commanded, and in the sixth year of his reign the temple was finished (vi. 1-15). It was in the reign of this Darius that Haggai and Zechariah prophesied (Hag. i. 1, 15; ii. 10; Zech. i. 1, 7; vii. 1). We apprehend he was most probably Ahasuerus, the husband of Esther. He died B.C. 485, after a reign of thirty-six years, and was succeeded by his son Xerxes. [PERSIA.]

(3.) **DARIUS**, king of Persia, mentioned in a register of the priests and Levites (Neh. xii.) Some suppose him to be Darius Nothus, who began to reign B.C. 423, and reigned nineteen years; others suppose him to be Darius Codomanus, who began to reign B.C. 336, and after a reign of six years was overthrown by Alexander the Great, who now brought the Persian empire to an end. It is the name Jaddua in ver. 22 which has led to the supposition that Darius Codomanus is meant, as Josephus relates a remarkable story concerning Jaddua the high-priest meeting Alexander as he was approaching Jerusalem (*Antiq.* xi. 8. 2, 4, 5); but as this was nearly a hundred years after Nehemiah's first coming to Jerusalem, it was very improbable he lived to that time. The name may, however, have been inserted in the register by some later hand; or, what is more likely, the Jaddua of Nehemiah may have been a different person from the Jaddua of Josephus, as we find among the Jews frequent examples of different persons having the same name. Indeed, the Jaddua of Nehemiah appears to have been only a Levite, not a priest, and still less a high-priest. There is, however, no chronological difficulty in supposing the Darius of Nehemiah to be Darius Nothus.

**DAUGHTER**, a word employed in a greater variety of senses by the Hebrews than by us. Figuratively they often use it very beautifully. The following are some of its senses: 1. A female child in relation to its parents, whatever may be its age (Gen. xxx. 21; xxxiv. 1). 2. A daughter by marriage—a daughter-in-law (Ruth i. 11, 22). 3. An adopted daughter (Esther ii. 7, 15). 4. A sister (Gen. xxxiv. 17). 5. A female descendant (Luke xiii. 16). 6. Females (Gen. xxx. 13; Prov. xxxi. 29; Is. xxxii. 9, 10). 7. A kindly, endearing compellation (Ruth iii. 10; Matt. ix. 22). 8. The females of a country—'daughters of Canaan' (Gen. xxviii. 6); 'daughters of Moab' (Num. xxv. 1); of a nation—'daughters of Israel' (Judg. xi. 40); 'daughters of the Philistines' (2 Sam. i. 20); of a city—'daughters of Shiloh' (Judg. xxi. 21); 'daughters of Jerusalem' (Song ii. 7). 9. The inhabitants of a country or city, both

male and female, like the word sons—'O virgin, the daughter of Egypt' (Jer xlv. 11); 'O virgin, daughter of Babylon'; 'O daughter of the Chaldeans' (Is. xlvii. 1, 5); 'O daughter of Tarshish' (Is. xxiii. 10); 'Rejoice, O daughter of Zion; shout, O daughter of Jerusalem' (Zech. ix. 9). 10. The villages or towns in the neighbourhood of, or connected with a city—'Heshbon and all its villages' (Heb. *daughters*; Num. xxi. 25); 'Beth-shean and her towns' (Heb. *daughters*; Josh. xvii. 11); or which have been founded by, or peopled from it—'O thou oppressed virgin' (Tyre), 'the daughter of Zidon' (Is. xxiii. 12). 11. Worshippers; devoted to—'the daughter of a strange god' (Mal. ii. 11); 'the daughters of music' (Eccl. xii. 4); 'daughters of Belial' (1 Sam. i. 16). 12. Followed by a genitive of time it implies a female who has lived during that time—'Sarah, a daughter of ninety years' (Gen. xvii. 17). 13. The offspring of animals—'the horse-leech hath two daughters' (Prov. xxx. 15); 'daughters of the owl' (marg. *ostriches*; Gesenius, 148, 356; Is. xiii. 21; xxxiv. 13; Micah i. 8). 14. Branches of a tree (Heb. *daughters*; Gen. xlix. 22).

DAVID, the son of Jesse, was born at Bethlehem about B.C. 1085. He was the great-grandson of Boaz and Ruth the Moabitess, and Boaz was the son of Salman and Rahab the harlot (Ruth iv. 21, 22; Matt. i. 5). In early life he kept his father's sheep; and while yet engaged in this humble occupation he was, by express commission from God, anointed by Samuel as the future king of Israel (1 Sam. xvi. 1-13). When still a young man he slew, in single combat, Goliath of Gath, the champion of the Philistines, a man of gigantic size and strength, who had defied the army of Israel, and whose challenge had filled them with fear and dismay (xvii.) As a reward for this achievement, Saul the king took him to live with him; but the women having come out of all the cities of Israel, singing and dancing, and with instruments of music, and answering one another as they played, 'Saul hath slain his thousands, and David his ten thousands,' his jealousy was roused, and he made several attempts on his life (xviii. 2, 6-11, 17-29; xix. 8-17). David therefore fled from the court of Saul, and was for the next few years a fugitive in the land, wandering about from place to place, chiefly in the south of Judah, and concealing himself in the fastnesses which abound in that part of the country (xix. 18; xx. 1; xxi. 1-27). Saul was at length slain in a battle with the Philistines; and David, who was now thirty years old, having gone to Hebron, the men of Judah came thither and anointed him as their king. In Hebron he reigned seven years and six months over the house of Judah; and in the meanwhile Ishbosheth, the son of Saul, was set up as king over the other tribes in Mahanaim, on the east side of the Jordan; but he having been murdered by two of his servants, the elders of Israel also came and anointed him as their king (2 Sam. ii. 1-4, 8-11; iv. v. 1-5). Up to this time Jerusalem had never been the capital of the Israelitish nation. It was taken, indeed, by the children of Judah so early as the days of

Joshua; but they could not drive out the Jebusites, the inhabitants, and they appear to have held joint possession of it. David, however, now conquered them, and henceforth Jerusalem became the capital of his kingdom (Josh. xv. 63; 2 Sam. v. 6-9). His reign was at once prosperous and troublous—prosperous as to external events, troublous as to internal. He was much engaged in war with the neighbouring nations, and was generally successful. He completely defeated the Philistines in the west; the Moabites and the Edomites in the south; the Syrians of Zoba and Damascus in the north; and the Ammonites and their Syrian allies in the east. His conquests appear to have extended to the Euphrates. In some instances he exercised great cruelties on his conquered foes (2 Sam. v. 17-25; viii. 1-8, 14; x. xi. 1; xii. 26-31; xxi. 15-22).

Polygamy does not appear to have prevailed among the Israelites before this time, though there were examples of the practice; but David, like other Eastern monarchs, indulged in it to a great extent. Even while in Hebron he had the following wives: Michal, the daughter of Saul, who was childless; Ahinoam the Jezreelitess, the mother of Ammon; Abigail, the widow of Nabal; Maachah, daughter of Talmai, king of Geshur, the mother of Absalom and his sister Tamar; Haggeth, the mother of Adonijah; Abital and Eglah; but it is stated, 'David took him more concubines and wives out of Jerusalem after he was come from Hebron; and there were yet sons and daughters born to David.' The only other wife, however, whose name is ever mentioned is Bathsheba, the widow of Uriah the Hittite; and his son Solomon is the only other of David's children of whom we have anything but the names. By all his wives he appears to have had only nineteen sons and one daughter. How many he had by his concubines, of whom there were at least ten, we are not told; but the likelihood is, they were not proportionally more numerous (2 Sam. iii. 2-5; v. 13-16; vi. 23; xv. 16; 1 Chron. iii. 1-9). So true is it that polygamy is as little favourable to population as it is to domestic peace and comfort.

Though David was exceedingly popular when a young man (1 Sam. xviii. 5, 6, 12-16, 30), it may be doubted whether he was popular as a sovereign. After the death of Ishbosheth, though he was already the king of the tribe of Judah, the other tribes allowed upwards of five years to pass before they invited him to be their king (2 Sam. v. 1-3); at least we are led to form this conclusion from ii. 10. From the promises held out by Absalom, one would be led to suspect that David was negligent in the administration of justice; at all events, he appears not to have found it difficult to draw the men of Israel into rebellion against his father; even Ahithophel, one of David's chief counsellors, was among the conspirators; and Shimei, a Benjamite, grossly insulted him as he left Jerusalem, cursing him and casting stones at him. But a small portion of the nation appear to have adhered heartily to David; and after the defeat of Absalom, a quarrel having arisen between the men of Israel and the men of Judah as to who should take part in bringing



back the king, the former withdrew and joined in a new rebellion raised by Sheba the son of Bichri; and though it was speedily suppressed, yet the fact of its having taken place at all, and so closely upon the defeat of Absalom, appears to shew that the attachment of the Israelites to him was but slender (2 Sam. xv. 1-13, 31; xvi. 5-8, 23; xvii. 11, 12, 14; xix. 41-43; xx. 1, 2, 14, 15, 22).

Into further details of the history of David and his family it is scarcely necessary to enter, as they must be familiar to every reader. Some of them are of a very painful nature. By his conduct in various cases he 'gave great occasion,' to use the words of Nathan to himself, 'to the enemies of the Lord to blaspheme,' and brought down heavy judgments on himself, his family, and his subjects (2 Sam. xii. 7-14). It is not easy to reconcile much of his character with the place which he holds in Holy Writ, nor with the sacred strains in which he pours forth the pious feelings of his soul in many of his Psalms. He is a striking example of the inconsistencies which may be found in the character of man, and of the patience, forbearance, and mercy of God toward his own people.

David reigned over all Israel thirty-three years, making the whole length of his reign forty years and six months; and he died B.C. 1015, being 70 years old (1 Chron. iii. 4).

#### DAY. [TIME]

DEA'CON, a word derived from the Greek *διακονος*, which has the general signification of *servant*, and is used in the N. T. in the following senses:—1. A servant (Matt. xx. 26; Mark ix. 35). Used of servants waiting at table (John ii. 5, 9). Among the Greeks the *διακονοι* were a higher class of servants than the *δουλοι*. Used of the servants or officers of a king (Matt. xxii. 13). 2. A servant, used of civil magistrates in their relation to God (Rom. xiii. 4). 3. A servant of God or of Christ in his church, used of Paul and Apollos. It is the most common appellation that Paul takes to himself (1 Cor. iii. 5; 2 Cor. iii. 6; vi. 4; Ephes. iii. 7; Col. i. 23, 25); and of others in like office (2 Cor. xi. 23), as Tychicus (Ephes. vi. 21), as Epaphras (Col. i. 7), as Timothy (1 Thess. iii. 2; 1 Tim. iv. 6). Used also of false apostles, servants of Satan (2 Cor. xi. 13-15). In reference to the service of God or of Christ in his church we likewise frequently meet with the cognate word *διακονια*, *ministry* (Acts i. 17, 25; xx. 24; Rom. xi. 13, etc.) 4. Used of Christ himself (Rom. xv. 8), *διακονος περιτομης* (E. T. *a minister of the circumcision*—i.e., Judaism, or to the Jews).

5. A particular class of officers in the primitive churches, as at Philippi (Phil. i. 1), who were distinct from the bishops or overseers—i.e., the elders or presbyters of the churches (Acts xx. 17, 28; 1 Tim. iii. 1, 8). Of the qualifications of deacons we have a somewhat detailed statement in 1 Tim. iii. 8-14. These, it will be observed, are chiefly of a moral nature; but of the duties of deacons we have no distinct account in the N. T. From the apostle's statement of the qualifications required for the office, it was plainly one of considerable importance.

It is a very common idea that it was their

duty to take charge of the temporal, or rather the pecuniary, concerns of a church, and particularly to attend to the wants of the poor. It is generally supposed that we have an account of the original institution of the office in Acts vi. 1-8; and it is even customary to speak of Stephen and his brethren as 'the seven deacons.' But it is a remarkable fact that they are never called deacons, neither in that nor in any other passage of the N. T.; and for anything that appears, their appointment might be merely a local and temporary appointment of the church at Jerusalem, arising out of the circumstances in which its members were then placed, they having 'all things common,' 'as many as were possessors of lands or houses selling them,' 'and distribution being made unto every man according as he had need' (Acts iv. 32, 34, 35). This is a state of things which we find in no other church, and after a time it no doubt ceased in that of Jerusalem, and with its ceasing it is not unlikely the appointment now made also ceased. Stephen, one of the seven, suffered martyrdom shortly after; and Philip, another of them, 'went down to Samaria and preached Christ unto them,' working miracles and baptizing those who believed, and receiving a commission by an angel to go in the direction of Gaza, where he falls in with the Ethiopian eunuch, and after instructing, baptizes him, and then 'passing through and preaching in all the cities, coming to Cæsarea' (Acts vii. 54-60; viii. 5-13, 26-40). Whether he remained long in Cæsarea at that time does not appear; but upwards of twenty years after this we find him there in his own house with his four daughters, and called 'the evangelist which was one of the seven,' as if evangelistic labours were his chief employment (xxi. 8-10).

After all, however, the office of deacon may have had some special reference to providing for the wants, not of the poor only, but of the elders or presbyters of the churches (1 Tim. v. 17, 18), and of other servants of Christ, as of the apostles themselves (1 Cor. ix. 1-14; 2 Cor. xi. 7-12). Without officers in churches whose duty this was, it would be very apt to be neglected (Phil. iv. 14-17). The cognate verb *διακονεω*, though employed in the general sense of *to serve*, is also used to signify *to supply the wants of another*, as in Matt. iv. 11; xxv. 44; Luke viii. 3; and specially of providing and distributing the alms of the churches or of individuals (Rom. xv. 25; 2 Cor. viii. 19, 20; Heb. vi. 6; 1 Pet. iv. 10, 11); and though in none of these passages is there reference to deacons as the agents, yet from this application of the verb the name may not inaptly have been given to church officers appointed to such special duties. In point of fact, the verb is used of the duties of deacons (comp. 1 Tim. iii. 8, 12, with ver. 10 and 13). Hence we would have little hesitation in assigning such duties to deacons. Though we do not think Acts vi. 1-6 can be held to furnish evidence of the original institution of the office of deacons, yet it may be noted that both the noun *διακονια* and the verb *διακονεω* (ver. 1 and 2) are used in reference to the offices there spoken of.

It is also a prevalent idea that the office of deaconesses was an institution of the apostolic



church; but, so far as Scripture authority is concerned, this opinion rests on a solitary passage (Rom. xvi. 1): whereas the apostle mentions 'Phebe our sister (*ἀδελφή*) of the church in Cenchrea,' which our translators render simply a servant, and which assuredly furnishes no adequate authority for the opinion commonly founded upon it, as it may refer to service of any kind, and in any way rendered to others. It is worthy of remark that though the word *ἀδελφή* is found thirty times in the N. T., yet it occurs only three, or at most four times as a special official designation. In all the other cases it is used in the general sense of servant. It is alleged, indeed, that the almost Oriental seclusion in which the Greek women were kept would render necessary, or at least very useful, such an institution as that of deaconess in the churches of Greece, as well as in those of the East (Conybeare, i. 466, 467); but the Scriptures, not human wisdom, are the only safe guide in regard to the officers, and to all important arrangements in the church of Christ. In regard even to this very question it should be recollected that Christianity was designed, not for Greece and the countries of the East only, but for the world, and that for many, perhaps most parts of the world. Such an institution is not required for the reason here alleged. Even if the argument possessed more weight than it does, yet no one can tell what would have been the results of such an institution. The early advocates of ceremonies and other mummeries little foresaw the evils to which they would give rise, as they came to be multiplied and systematised. It is necessary to be on our guard how we add to or seek to amend the institutions of Christ (Deut. iv. 2; xii. 32; Prov. xxx. 6; Rev. xxii. 16, 18-20).

But though we apprehend there is no Scripture authority for deaconesses, the office was early introduced into the church; but it was at length given up in both the Greek and the Roman churches.

**DEATH**, the stoppage or cessation of the functions of life, including, as regards man, the separation of the body and the soul. The death of mankind is plainly the result and fruit of sin. Referring to the tree of the knowledge of good and evil, the Lord said to Adam, 'In the day thou eatest thereof thou shalt surely die' (Gen. ii. 17). But the result of Adam's transgression was not confined to himself; it extended to the whole of his posterity, not excepting even infants (Rom. v. 12-14). The universality of death is undeniable; even the universal liability of infants to death cannot be questioned. If any shall think there is difficulty in the case, the difficulty is not confined to religion, natural or revealed. It regards a simple matter of undeniable fact.

But though death is not to be held as one of the difficulties of religion, we are indebted to religion for a remedy against it. The apostle says, 'Jesus Christ hath abolished (or destroyed) death, and brought life and immortality to light by the gospel' (2 Tim. i. 10). 'I,' says our Lord himself, 'am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live' (John xi. 25). Paul, in

like manner, says, 'The last enemy—death—shall be destroyed.' 'Then shall be fulfilled the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ' (1 Cor. xv. 26, 54-56). If any are disposed to cavil at the entrance of death into our world (while yet they cannot deny the fact), we should like to know what they have to say of this glorious revelation—a revelation far surpassing in sublimity and importance the most magnificent and interesting discoveries of philosophers in either ancient or modern times. Surely they will hail it with wonder and delight!

Though, as regards mankind, death unquestionably entered into the world as the punishment of sin, yet it does not appear to be necessarily penal in its nature. People often puzzle their brain with the question, If man had not sinned, how would there have been room in the earth for the immense multitudes of human beings who, according to the natural order of things, would in the course of ages be born into the world? But if it can be shewn that death is not necessarily penal, we need not trouble ourselves much with this question. In the Scriptures the death of the righteous is often represented under one of the most pleasing images—sleep. It is therefore easy to conceive of it as divested of every symptom of a penal kind. The passage from time to eternity—from earth to heaven—might even perhaps be made softer, more gentle, and even more delightful than sleep itself. The apostle himself says, 'We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed' (xv. 51, 52).

It was long a commonly-received opinion that the death of the lower animals was one of the penal consequences of Adam's transgression; but for this doctrine there is no proper ground. We have seen that death is not necessarily a penal infliction, and we may here add that the lower animals are not proper subjects of a penal infliction. They are not rational and accountable creatures: a rational and moral constitution are essential to accountability. Many animals, it is evident from their structure, were originally destined to live on grass and other vegetable productions; but it is no less evident from their structure, from their mouth, their teeth, their stomach, that many others—quadrupeds, birds, insects, fishes—were destined to live on animal food—i.e., on one another. Had there not been some provision for removing them, the earth, air, and sea would ere long have been overstocked by them, and at length they would not have been capable of holding them. The death of the lower animals, in some way or other, must therefore have been an original part of the constitution of things whether man continued in his first estate or fell into sin.

But what shews that the death of the inferior animals is not the result of Adam's transgression is the great fact which geology has of late years brought to light, that ages before man

existed there were successive races of animals on the earth, and that many of them preyed on each other; that they were at once conquerors and conquered, devourers and devoured; but many also, no doubt, died of age and disease, of hunger and thirst, of cold and heat, were drowned in the waters, or perished in numerous other ways. Now, it is plain that the death of these animals was not the result or the fruit of Adam's transgression, seeing the great destroyer was all activity perhaps millions of ages before man was called into being—that in fact it must have been part of the original constitution under which they were placed by their great Creator.

This having been the established order of things, and that through successive periods of creation and destruction, we are naturally led to the conclusion that the death of animals in the present era does not arise out of any circumstances peculiar to our era, but is just a carrying out the same system which had uniformly prevailed in long and successive periods before man was created on the earth. Death is not a new thing; it is probably millions of years old.

**DE'BIR.** 1. A city in the south-east of Canaan. It was also called Kirjath-sepher and Kirjath-sannah (Josh. xv. 15, 49). It appears that in common with Hebron and other places in that part of the country, it was inhabited by the Anakim (xi. 21). However, it is said Joshua 'fought against it, and took it and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein: he left none remaining' (x. 38, 39). Though the taking of Debir is thus attributed to Joshua, it is perhaps as the leader or chief commander of Israel. It appears he assigned Hebron to Caleb, and after taking that city Caleb went up thence to Debir, and he offered to give his daughter Achsah in marriage to whosoever would take it and smite it; and Othniel, his brother's son, having done so, he accordingly gave him his daughter to wife' (xv. 13-17). It was afterwards given with its suburbs to the priests (xxi. 15). No traces of it are now known. 2. A city in the tribe of Gad, on the east of the Jordan (xiii. 26). 3. A city on the border of Judah and Benjamin (xv. 7).

**DEBT,** what one owes to another. Sin is called a debt: it consists in withholding from God his due honour and love; and by suffering must his justice be satisfied for its offence (Matt. vi. 12). A debtor is one who, by promise or equity, owes somewhat to another. The saints are not debtors to the flesh; they owe no service to their sinful lusts, but to God, who hath saved them with a full and everlasting salvation (Rom. viii. 12). Circumcised persons were debtors to fulfil the whole law: by circumcision they solemnly declared their obligation and willingness to do so: such as clave to circumcision after the erection of the gospel-church renounced Christ's fulfilment of the law, and obliged themselves to a personal fulfilment of the whole broken covenant (Gal. v. 3). Sinners are debtors to God, owe much obedience to the precept, and satisfaction to the penalty of

his holy law (Luke vii. 41; Matt. xviii. 24). Paul was debtor to both Jews and Gentiles, wise and unwise; he was bound by office to preach the gospel to them (Rom. i. 14). Love to one another is a debt we ought never to think paid off (Rom. xiii. 8).

**DECAPOLIS,** a district of country chiefly on the east of the Jordan (Matt. iv. 25; Mark v. 20; vii. 31). It was so called because it contained ten cities, of which Pliny gives the following list: Scythopolis or Bethshan, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana; but regarding its limits, and even the names of its cities, the authorities are by no means agreed. Some even suppose it was not the name of a district of country, but merely of a collection of cities, ten in number.

**DEDAN.** 1. The son of Raamah, and grandson of Cush. He had a brother named Sheba (Gen. x. 7). His descendants are supposed to have settled in Arabia Felix, on the west of the Persian Gulf. Bochart and J. D. Michaelis recognise an island in that gulf named *Dadan*, as probably indicating their settlement in that quarter. It is probably the descendants of the Cushite Dedan who are referred to in Ezek. xxvii. 15 as trading with Tyre: 'The men of Dedan were thy merchants; many isles were the merchandise of thy hand: they brought thee for a present horns of ivory and ebony'—articles which may have come from India or other parts of the East; and again in ver. 20: 'Dedan was thy merchant in precious clothes for chariots.' 'Sheba and Dedan, and the merchants of Tarshish' are also named together in xxxviii. 13.

2. The son of Jokshan, and grandson of Abraham and Keturah. It is rather remarkable his brother was also named Sheba (Gen. xxv. 3). It is probable his descendants were settled in the neighbourhood of Idumæa. In Jer. xlix. 7, 8, we read: 'Concerning Edom, thus saith the Lord of hosts, Is wisdom no more in Teman? is counsel perished from the prudent? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him.' This appears plainly to imply the neighbourhood of Dedan to Edom. In xxv. 23 the prophet also names Dedan along with Tema and Buz, two other tribes of Arabia Petrea or Arabia Deserta. In Ezek. xxv. 13 Dedan is also spoken of along with Edom and Teman. These several passages appear to indicate pretty plainly that the posterity of Dedan were settled not far from Idumæa.

**DELU'SIONS,** errors and influences calculated to deceive men. God chooses men's delusions, and sends them strong delusions, when, in his righteous judgment he permits Satan, their own lusts, and false teachers effectually to seduce them, and gives them up to the errors and abominations which they relish (Is. lxvi. 4; 2 Thes. ii. 11; Rom. i. 20-32).

**DE'MAS,** an early professor of Christianity, perhaps a preacher, who was with Paul when a prisoner at Rome, and whom he names among his fellow-labourers, but who before his death had forsaken him, 'having loved this present

world, and departed into Thessalonica' (Col. iv. 14; Phil. 24; 2 Tim. iv. 10). It is said he fell into the heresy of Ebion and Cerinthus, who held Christ to be a mere man.

DENARIUS, a Roman silver coin of about the value of 7½d. It was of the same value as the drachma of the Greeks. On one side of it there was the figure of the goddess of victory, on the reverse a chariot drawn by four horses; but subsequently the reverse had on it the head of Caesar. Hence the argument of our Lord (Matt. xxii. 15-22). In the common translation the word is very improperly rendered a penny, an English coin totally different from it in kind and in value. The original term ought to have been transferred, not translated: this ought to be done as to coins generally. The word penny is the worst of all the translations of coins in the Scriptures. Such translations of pieces of money convey only vague and indefinite ideas; but the word penny conveys false ideas, not only of the value of the coin itself, but of the value of other things; as of the value of labour as measured by the rate of wages (Matt. xx. 2, 9, 10, 13); of the quantity of articles required (Mark vi. 37); of the value of articles (xiv. 5); of the price of articles (Rev. vi. 6); of the amount of debts (Matt. xviii. 28; Luke vii. 41); of the extent of benevolence (Luke x. 35).

DERBE, a city of Lycaonia, in Asia Minor. Paul and Barnabas betook themselves to this city after the former was stoned at Iconium (Acts xiv. 6, 19, 20). The site of both Derbe and Lystra are now unknown, or at least are extremely uncertain (Hamilton, *Res.* ii. 319). No coins or inscriptions have been found to decide the question (*Bib. Sac.* viii. 869).

#### DEUTERONOMY. [PENTATEUCH.]

DEVIL. There are three Greek words rendered Devil in our translation—*διάβολος*, *diabolos*; *δαίμων*, *dæmon*; and *δαιμόνιον*, *dæmonion*; and it is necessary to consider them separately.

1. *Διάβολος*. This word signifies a calumniator, traducer, slanderer, false accuser. It is employed to designate specially that apostate angel who is represented, particularly in the N. T., as the great adversary of God and man. His character is brought out in many passages under a variety of aspects. He is called 'the enemy that sowed tares' (Matt. xiii. 39); 'a liar' and 'a murderer from the beginning' (John viii. 44); 'the prince of this world' (xii. 31; xiv. 30); 'the god of this world' (2 Cor. iv. 4); 'him that had the power of death' (Heb. ii. 14); 'the adversary that goeth about like a roaring lion, seeking whom he may devour' (1 Pet. v. 8); 'that old serpent called the Devil, and Satan, which deceiveth the whole world'; 'the accuser of the brethren, which accused them before God day and night' (Rev. xii. 9, 10). He is represented as the great tempter to evil. He tempted our Lord himself (Matt. iv.); and having failed in this, he put it into the heart of Judas to betray him (John xiii. 2-27). See also Luke viii. 12; Acts v. 3; 2 Cor. xii. 7; Eph. vi. 11; 1 Thess. ii. 18; 2 Tim. ii. 26; Rev. ii. 10).

The word is also sometimes applied to human

beings. Our Lord on one occasion said to his disciples, in reference to Judas: 'Have not I chosen you twelve, and one of you is a devil?' In three several passages Paul employs the word in the plural number, and in these it is very properly not rendered *devils*. In one it is translated *slanderers*. After referring to the qualifications of deacons, the apostle says: 'Even so must their wives be grave, not slanderers' (1 Tim. iii. 11). In the other two passages it is rendered *false accusers*. Speaking of men who would appear in the last times, he describes them as 'without natural affection, truce-breakers, false-accusers' (2 Tim. iii. 3). He also employs the word in reference to women: 'The aged women likewise' exhort 'that they be in behaviour as becometh holiness, not false-accusers' (Titus ii. 3). The application of the word in these passages shews the malignity of the practices referred to.

2. *Δαίμων* and *Δαιμόνιον*. There does not appear to be any material difference in the application of these two terms, the latter being merely a diminutive of the former. They occur frequently in the Gospels, and always in reference to possessions; but the word *διάβολος* is never so applied, a circumstance which is worthy of notice. What the precise idea of the *dæmons* to whom possessions were ascribed then was, it is scarcely possible for us with any certainty to say; but as it is evident that the two words *διάβολος* and *δαιμόνιον* are not once confounded, though the first occurs in the N. T. upwards of thirty times, and the second about sixty, they can by no rule of just interpretation be rendered by the same word. Possessions are never attributed to the being called *ὁ διάβολος*; nor are his power and authority ever attributed to *δαιμόνια*; nay, though various discriminatory appellations of the Devil are occasionally employed, yet *δαιμόνιον* is never given as one. Besides, there is no such being as *το δαιμόνιον*, (*the Dæmon*), the appellation *δαιμόνιον* being common to multitudes, while the other, *ὁ διάβολος* (*the Devil*), is always represented as a singular being, the only one of his kind. Diseases cured by our Lord are ascribed to the influence of Satan (Luke xiii. 16) and of the Devil (Acts x. 38); but not cases of *possession*, which appear to have been of a peculiar kind.

Though we cannot say with certainty, from all that is said in the Gospels concerning possessions what demons were, it is plain they were conceived to be malignant spirits. They are exhibited as the causes of the most direful calamities to the unhappy persons who were possessed by them. The descriptive titles given of them always denote some ill quality or other. Most frequently they are called *unclean* spirits, sometimes *evil* spirits. They are also represented as sensible that they are doomed to misery, though their punishment be for a time suspended: 'Behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?' (Matt. viii. 29).

But though this was the character of those demons which were dislodged by our Lord out of the bodies of men and women possessed by them, it does not follow that the word always conveys a bad sense even in the N. T. This

having been a word much in use among the Greeks, it is reasonable to suppose that when it is used in speaking of their customs, worship, and opinions, more especially when they themselves are represented as employing the term, the sense should be that which is conformable, or nearly so, to classical use. Now, in classical use, the word signified a divine being, though not of the highest order of their divinities, and therefore supposed not equivalent to *Theos*, *God*, but superior to human beings, and consequently, according to the maxims of their theology, a proper object of adoration. 'All demons,' says Plato, 'are an intermediate order between God and mortals.' But though they commonly used the term in a good sense, they did not do so always. They had evil demons as well as good. But when no bad quality is ascribed to the demon or demons spoken of, the acceptation of the term in pagan writers is generally favourable. Who has not heard of the demon of Socrates?

In this way the word is to be understood in Acts xvii. 18: 'Others said, he seemeth to be a setter forth of strange gods.' So our translators render it. The reason of the philosophers of Athens forming this opinion is added: 'Because he preached unto them Jesus and the resurrection.' These they appear to have considered as objects of worship, and hence they called them 'strange demons,' as the word ought here to have been rendered. This is the only passage in the N. T. in which it is not rendered *devils*, but *gods*. If our translators had adhered to their method of rendering this word in other instances, and said, 'He seemeth to be a setter forth of strange devils,' they would have grossly perverted the sense of the passage. Now this may suggest a suspicion of the impropriety of this translation of the word anywhere, but especially where it relates to the objects of worship among the Greeks or Romans, with whom the term, when unaccompanied with a bad epithet, or anything in the context that fixes the application to evil spirits, was always employed in a good sense.

These observations will go far to shew the impropriety of our translation of 1 Cor. x. 20, 21: 'The things which the Gentiles sacrifice they sacrifice to (*δαίμονious*) *devils*, and not to God; and I would not that ye should have fellowship with *devils*. Ye cannot drink the cup of the Lord and the cup of *devils*; ye cannot be partakers of the Lord's table and of the table of *devils*.' Passing the impropriety of representing a name as common to many which the Scriptures have invariably appropriated to one, the sentiment expressed by our translators, that the Gentiles sacrificed to devils, is not just, whether we consider the thing abstractly or in relation to the intention of the worshippers. Considered abstractly, the pagan worship and sacrifices were not offered to *God*, whom they knew not, and to whose character and attributes there was nothing in the popular creed that bore the least affinity. But as little were they offered to that being who in the Scriptures is called the *Devil*, with whose character and history they were equally unacquainted. Evil spirits, indeed, are not understood as excluded from the import of the term *δαίμονια*; but as little, on the other hand, ought the term to be

confined to such. The proper notion is, beings who, in respect of power (whatever be their other qualities), are superior to that which is human, but inferior to that which we Christians comprehend under the term *divine*. For this reason, even the higher orders of the heathen divinities, those whom they styled *Dei majorum gentium*, are included in the apostle's declaration.

There are various other passages in which our translators have used the word *devils* when they should have said *demons*—as Deut. xxxii. 17, 'They sacrificed unto *demons*, not to God;' 1 Tim. iv. 1, 'Giving heed to seducing spirits and doctrines of demons;' James ii. 19, 'Thou believest that there is one God; the demons also believe and tremble;' Rev. ix. 20, 'The rest of the men repented not of the works of their hands, that they should not worship demons;' xvi. 13, 14, 'I saw three unclean spirits: they are the spirits of demons working miracles;' xviii. 2, 'Babylon the great is fallen, is fallen, and is become the habitation of demons.'

The only other words in the N. T. connected with *δαίμων* (*dæmon*) are *δεισιδαίμων* and *δεισιν*. Each word occurs only once. The former is rendered by our translators *superstitious*, the latter *superstition*; both of them offensive terms, yet both used under circumstances where the speakers would not wish to give offence, and therefore we may conclude that these are mistranslations. In the classical use of the word *δεισιδαίμων* has not a bad meaning, unless there be something in the context that leads us to put an unfavourable interpretation upon it. It ordinarily signifies *religious, pious, given to the worship of demons*. The commencement of Paul's address to the Athenians may therefore be thus rendered: 'Ye men of Athens, I perceive that in all things ye are much given to religious worship,' or 'ye are much given to demon-worship' (Acts xvii. 22), a charge which would not be taken ill by them. In like manner, it is not to be supposed that Festus, in speaking to Agrippa of the charges brought against Paul by his own countrymen, would describe them as relating to 'certain questions of their own superstition' (Acts xxv. 19). The word *δεισιν* ought here to have been rendered of their own *religion* (Campbell, *Gospels*, i. 239, 247, 249, 253, 254, 259, 263).

DEVOTE', To. 1. Solemnly to set apart to the service and honour of God (Lev. xxvii. 28). 2. To set apart for destruction (Josh. vi. 17; Deut. xiii. 17, *marg.*) [ACCURSED.]

DEVOTIONS, religious observances (Acts xvii. 23). DEVOUT, much given to religious exercises, whether lawful or not (Luke ii. 25; Acts x. 2; xiii. 50; xvii. 4, 17).

DIAL, an instrument for shewing the time of the day by the shadow of the sun. The dial was probably the invention of the Chaldeans, who were early given to making astronomical observations. We have no more ancient notice of a dial than that of Ahaz (2 Kings xx. 11; Is. xxxviii. 8); and it is very probable he may have had it from the Babylonians or the Assyrians. Some learned men suppose that the word which our version renders a *dial* was no more than a flight of stairs, and the degrees were the steps of the stair. Others contend that it was a real



dial, but of what form, horizontal or vertical, or of what other form, they are not agreed. Whether the sun, or only his shadow, went backward the ten degrees, is also still disputed. Those who maintain that only the shadow went back observe that in 2 Kings xx. mention is only made of the going back of the shadow; and that in Isaiah's account of this matter (xxxviii. 8) the sun may be put for his shadow; that the shadow might go back by an inflection of the rays of the sun; that if the sun itself had gone back instantaneously, the frame of nature must have felt an insufferable shock; and that it was needless for God to work so great a miracle when the inflection of the solar rays might as well serve the turn. In favour of the sun's going back it is said that no miracle is more difficult to God than another; that we are expressly told the sun went back; and that it is hard to conceive how the shadow could go back without the sun itself doing so. The question is one of much difficulty. Since, however, the throwing back the shadow could only be the result, not of any natural law, but of the direct interposition of God, it would be as really a miracle as would have been the turning back the sun, yet a miracle more simple and more credible.

#### DIAMOND. [PRECIOUS STONES.]

DIA'NA, a celebrated goddess of the heathen. She was one of the twelve superior deities, and was called by the several names of Hebe, Luna, Trivia, Hecate, Diana, and Lucina. In heaven she was Luna, the *moon* or *queen of heaven*; on earth she was Diana and Trivia, the goddess of hunting and highways; in hell she was Hecate; in assisting women in childbirth she was Lucina. She was said to be the daughter of Jupiter and the twin-sister of Apollo, and was figured as a young huntress with a crescent or half-moon on her head, or as wholly covered with breasts, and her pedestal ornamented with heads of stags, oxen, and dogs, to mark her bounty and power over hunting. She was worshipped with great solemnity at Ephesus (Acts xix. 27-35). The temple erected to her in that city was, on account of its magnificence, reckoned one of the seven wonders of the world.

DI'BON, or DIBON-GAD, perhaps also the same as Dimon (Is. xv. 9). Moses took it from Sihon, king of the Amorites, and gave it to the Reubenites (Josh. xiii. 8-10, 15-17), but it would seem the Gadites got it afterwards (Num. xxxii. 34; xxxiii. 45). In later times it and other cities in this part of the country were in the hands of the Moabites, and were threatened to be laid waste by invaders (Jer. xlviii. 18-25). Late travellers have recognised the ancient Dibon in a place named Diban, a few miles north of the Arnon. The ruins are extensive, but they present nothing of interest (Irby, *Trav.* 142).

DILL. The word rendered *anise* in Matt. xxiii. 23 should be rendered *dill*, the two plants, though sometimes confounded, being quite different. The Greek word for anise is *ανισον*, from which our word indeed is derived; but this is *ανιθον*, and signifies *dill*, a biennial plant, which grows wild in the cornfields in

Spain and Portugal, on the coast of Italy, and in Egypt. Dill, or a plant resembling it, is cultivated in all the countries from Syria to India. The seeds were employed from early times as condiments and carminatives; the leaves were formerly used in soups and sauces, but this plant is now little employed for either culinary or medicinal purposes. In the time of our Saviour it appears to have been cultivated by the Jews in Palestine, for the scribes and Pharisees paid 'tithe of dill, mint, and cummin, while they omitted the weightier matters of the law' (Matt. xxiii. 23).

DIONYSIUS the Areopagite, or judge in the court of *Areopagus*. In his youth, it is said, he was bred in all the learning of Athens, and went afterward to Egypt, to perfect himself in the knowledge of astrology. Being, it is said, at On when our Saviour died, and observing the miraculous darkness, he cried out: *Either the God of nature suffers himself, or sympathises with one that suffers*. He was converted by Paul at Athens, and it is said he was made by him bishop of that city; and also that he was burnt there as a martyr A. D. 95. The ancients make Damaris, the lady who was converted at the same time, his wife (Acts xvii. 34). But all these stories rest on mere tradition—a more than dubious authority.

DISCERN'. 1. To observe carefully (Gen. xxxi. 32). 2. To distinguish one thing from another (2 Sam. xiv. 17). To *discern time and judgment* is to know the season proper for such works, and the works proper on such occasions (Eccl. viii. 5). To *discern the Lord's body* is, by spiritual knowledge and true faith, to partake of the bread and wine in the Lord's Supper, as symbols of the sufferings and death of Christ, in the room of us sinners (1 Cor. xi. 29). Christ is a *discerner* of the thoughts and intents of the heart; he fully knows, and can judge of their motives, manner, and ends: the Scripture is a *discerner* of them; when powerfully applied, it makes men truly to understand them (Heb. iv. 12). *Discerning of spirits* was either a miraculous power of discerning men's state or secret conduct, or a spiritual ability to discern true apostles and ministers from false ones (1 Cor. xii. 10; Acts v. 3, 4; xiii. 8-11).

DISEASES mentioned in the Scriptures. From the long lives of the antediluvians, it is natural to conclude that diseases were then few, and this probably continued to be the case long after the flood; for though the duration of human life was greatly abridged, the length of it, if we may judge from the examples we have in the Scriptures, was still very considerable. Terah, Abraham's father, was 205 years old when he died, Abraham was 175, Isaac 180, Jacob 147, and Joseph 110 (Gen. x. 26, 32; xxv. 7; xxxv. 28; xlvii. 28; l. 26). In the Book of Genesis, which embraces, according to the common chronology, a period of 2369 years, no mention is made of disease of any kind except dimness of sight, arising from old age, in the case of Isaac and Jacob (xxvii. 1; xlviii. 10).

The first positive disease of which we have mention in Scripture is leprosy; and there is perhaps no one disease which is so frequently



mentioned as this. It is in Egypt that we first meet with it, and it is in the case of Moses himself: 'And the Lord said unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold his hand was leprous as snow' (Exod. iv. 6). Of this disease we have a particular description, and also of the measures to be taken in regard to it, in Lev. xiii. xiv.; Num. v. 1-4. As being a skin disease, it is no way wonderful that it should be communicated to others by the clothes of a person labouring under it; but it is singular that it should have so affected his clothes as to be visible, and to spread on them; and not only so, but that it should affect the walls of the house in which he lived so as to be visible, and to spread in them also; yet sometimes only in particular stones, so as to make it necessary that his clothes should be burned, and his house pulled down, or the particular stones and the plaster taken out and others put in their place. We are in the practice of washing, and even of burning, the clothes of persons who have laboured under contagious diseases: the salubrity of fumigating, and even of whitewashing the apartments of the sick (of an hospital, for example), are also facts familiar to us; but some of the circumstances here mentioned are quite foreign to the ideas and usages of modern times.

Leprosy was very common in Egypt and in Syria, and was more severe in these and other hot countries than in Greece and other parts of Europe. Hippocrates calls the λευκη, or *white leprosy*, the 'Phœnician disease.' 'Neither the Arabian nor Greek physicians, who have treated largely of the leprosy,' says Dr. Mead, 'have given the least hint of its infecting clothes and walls of houses; and the rabbins dispute whether that which seized the Jews was not entirely different from the common leprosy; and they all affirm that there never appeared in the world a leprosy of clothes and houses except only in Judæa, and among the sole people of Israel' (Mead, 13, 17, 19). This is a very improbable supposition. God, in his providence, commonly acts by general laws, and it is scarcely to be supposed that he provided a special disease for the chastisement of his own people, or rather of individuals among them.\* The name leprosy has been very indiscriminately applied to skin diseases, particularly those of a scaly nature. This has given rise to great confusion in the description of diseases. Even the true lepra, according to the definition of modern writers, presents varieties, from its extent, duration, and treatment, and also from the accidental circumstances of situation and colour (*Cyc. of Med.* iii. 25). We need not, therefore, wonder though the leprosy described in the Bible should differ from the accounts of leprosy by the physicians of other countries and of later times.

From the rites and sacrifices appointed for the cleansing of lepers, it would appear that the leprosy of the Bible was a curable disease, and

\* Gesenius supposes the leprosy 'of houses, probably a nitrous scab; and of garments, mouldings, spots contracted from being shut up' (p. 719).

perhaps it was not unfrequently cured. Miriam, Moses' sister, who was struck with leprosy as a punishment for her, as well as Aaron, 'speaking against Moses, because of the Ethiopian woman whom he had married,' was, in answer to Moses' prayer, speedily healed, and was merely shut out of the camp seven days (Num. xii. 1, 10-15). Gehazi, on the other hand, was doomed to perpetual leprosy, and also his descendants. 'The leprosy of Naaman,' said Elijah to him, 'shall cleave unto thee, and to thy seed for ever' (2 Kings v. 27). Leprosy, or what modern writers call leprosy, it may here be remarked, is not unfrequently a hereditary disease (Michaelis, *Comment.* iii. 260, 262, 265).

It is worthy of notice that both Miriam and Gehazi are said to be 'leprous'—i. e., white, 'as snow:' so also was the hand of Moses. This does not appear to be a common symptom of the leprosy of modern times; but the Rev. Dr. Stewart, when travelling in the wilderness near the ancient Gerar, was applied to for a cure by a Beduwin whose leg was affected with leprosy. 'Drawing up his garment,' says Dr. S., 'so as to expose his leg from the hip downwards, lo! he was a leper, white as snow. The disease had not yet spread over the whole thigh, though very nearly so; but where it had extended the flesh was as white as the paper on which I write, and the contrast between the parts thus affected and the dark bronze colour of the healthy skin was very striking, especially where the latter was disappearing under the advancing disease' (Stewart, 192).

It was the practice in ancient times to keep lepers in a state of separation from the rest of the community, with a view to their not communicating the disease to others. The laws of Moses made special provision for this. Uzziah, though a king, 'dwelt in a several house, being a leper, for he was cut off from the house of the Lord, and Jotham, his son, was over the king's house, judging the people of the land' (2 Chron. xxvi. 16-21). The four lepers who were 'at the entering in at the gate' of Samaria when it was besieged by the Syrians appear to have been there in a state of exclusion from the city (2 Kings vii. 3); and the ten lepers who met our Lord as he entered into a certain village are represented as 'standing afar off.' Leprosy is still not unfrequent in Palestine, and keeping those affected by it separate from the rest of the community is still the practice, as is also commonly the case in other countries. 'When I was in the Holy Land,' says Maundrell, 'I saw several who laboured under leprosy. At Sichem (now Nablus) there were no less than ten that came a-begging to us at one time. Their manner is to come with small buckets in their hands to receive the alms of the charitable, their touch being still held to be infectious, or at least unclean. The distemper, as I saw it on them, was very different from what I have seen in England; for it not only defiles the whole surface of the body with a foul scurf, but also deforms the joints of the body, particularly those of the wrists and ankles, making them swell with a gouty, scrofulous substance, very loathsome to look upon. I thought their legs resembled those of old battered horses, such as are often seen in drays in England. The whole distem-

per, indeed, as it there appeared, was so noisome that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penman could not have found out a fitter emblem to express the uncleanness and odiousness of vice' (Maundrell, 150).

Dr. Robinson gives the following account of some lepers whom he found at Jerusalem:— 'Within Zion gate, a little to the right, are some miserable hovels inhabited by persons called leprosy. Whether their disease is or is not the leprosy of Scripture, I am unable to affirm. The symptoms described to us were those of elephantiasis. At any rate, they are pitiable objects, and miserable outcasts from society. They all live here together, and intermarry only with each other. The children are said to be healthy until the age of puberty or later, when the disease makes its appearance in a finger, on the nose, or in some like part of the body, and gradually increases so long as the victim survives. They were said often to live to the age of 40 or 50 years' (Robinson, *Res.* i. 359).

2. Though the term pestilence is of frequent occurrence in the Scriptures, it does not appear to be ever used as the name of any particular or specific disease. It seems to be often used, in a general way, of disease which was attended with great mortality. It is even employed of miraculous causes of destruction, where there was the immediate agency of God, or of an angel as his instrument. It is used of the plague of hail in the land of Egypt, which, properly speaking, was not a disease at all, but is thus described: 'And the Lord rained hail upon the land of Egypt: so there was hail, and fire' (lightning) 'mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation: and the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field' (Exod. ix. 15, 23, 25). The destruction of the first-born of the Egyptians appears to be ascribed to the pestilence (Ps. lxxviii. 50, 51); and here is the description given of it by Moses: 'It came to pass that at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead' (Exod. xii. 29, 30). We have a similar example in the punishment of David for numbering the people, but in this instance it appears to have been through the instrumentality of an angel: 'So the Lord sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people, from Dan even to Beersheba, 70,000 men. And when the angel stretched out his hand upon Jerusalem, to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thine hand. And the angel of the Lord was by the thrashing-place of Araunah the Jebusite. And David spake unto the Lord when he saw the angel that smote the

people, and said, Lo, I have sinned,' etc. (2 Sam. xxiv. 15-17). It is alleged, indeed, by some that when the work of destruction is ascribed in the Scriptures either to God himself or to an angel as his instrument, this is merely in accommodation to the modes of thinking among the Jews, who were in the habit of attributing to such agencies the operation of unknown or ill-understood causes, particularly the action of certain diseases; and that by these agencies we are merely to understand the pestilence or disease itself which was the cause of death (Jahn, *Bib. Antiq.* 89). But this is a most unnatural interpretation of plain historical statements; it is such a perversion of them as would have occurred to no man who had not some favourite system or theory to carry out. No plain, unbiassed reader would ever think of such an interpretation: he would at once understand the passages in their simple and obvious meaning. There are circumstances in the narratives which shew that the above explanation is quite untenable. The Israelites were commanded to take of the blood of the paschal lamb, and to strike it on the posts of the doors of their houses, for a token of the houses where they were: 'And when I see the blood,' said Jehovah, 'I will pass over you; and the plague shall not be upon you, to destroy you, when I smite the land of Egypt' (Exod. xii. 7, 13). This is quite intelligible on the supposition of the judgment being inflicted by a rational being, but it is utterly unintelligible on the supposition of a disease being the instrument: for how could a disease see the blood-marks on the doors of the Israelites? how could a disease distinguish, in any way, the Israelites and the Egyptians, and while passing over the former, make victims only of the latter? Besides, it was only the first-born of the Egyptians who were doomed to be destroyed; but how could a disease know the first-born from all the other children of the family, and, indeed, from all the members of each household? To do this it would have required to possess both sense and reason. Nor is it a thing ever heard of in the history of the world, that a disease, on entering thousands of families, seized on the first-born children only, and proved fatal in every instance; while all the other members of these families were unaffected by it, and escaped unhurt.

In like manner, in the case of David's numbering the people, if 'the angel of the Lord' was merely another name for 'the pestilence,' how could a disease stretch out its hand over a devoted city? how could David see a disease in the heavens, and see it in a particular locality, the threshing-floor of Araunah the Jebusite? (2 Sam. xxiv. 15-17). How could the following description apply to a disease? 'And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem' (1 Chron. xxi. 16). How could a disease give forth a command to the prophet Gad, as stated in ver. 18? 'Then the angel of the Lord commanded Gad to say to David,' etc. Nor was the sight of the angel confined to David or even Gad: it is further said, 'And Ornan turned back, and saw the angel; and his four

sons with him hid themselves.' 'And the Lord commanded the angel, and he put up his sword again into the sheath thereof' (ver. 20, 27). From the whole account, there appears to have been here the immediate and direct agency of an angel; and this receives the name of pestilence.

Nor is this the only example we have of the agency of an angel in inflicting divine judgments. The destruction of Sennacherib's army is ascribed, not to any disease whatever, but to the agency of an angel: 'And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria' (2 Chron. xxxi. 21). 'And it came to pass, that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses' (2 Kings xix. 31). There is probably no example of disease being so extensive and so rapid in its ravages as in one night to destroy, in one quarter, 185,000 human beings. Besides, it would seem from the narrative that during the night its ravages were unknown; that there was no general alarm in the camp; and that the people died unheeded and uncared for, which, had there been the ordinary and natural course of disease, could scarcely have been the case.\*

The only description of pestilence approaching to anything like a specific description of disease is in Ps. xci. 3-7: 'He shall deliver thee from the noisome pestilence; he shall cover thee with his feathers, and under his wings shalt thou trust: thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.' There is no reason for thinking that the Psalmist had any particular disease in view: the object of the whole psalm is to represent the safety and security of him

\* In the case of Sennacherib's army a distinction or selection of victims was not required, and an intelligent agent was consequently not necessary. It was a whole host which was destroyed. Some commentators accordingly suppose that this was effected by means of a hot pestilential wind known in the East by the names of *samiel* (simoom), of which a direful account is given by Bruce (*Trav.* iv. 341) and other writers (Harmer, *Obs.* i. 163); while Burckhardt gives a much less fearful account of it (*Trav. in Nubia*, 204). 'I have no doubt,' says Dr. Adam Clarke, 'that the destruction of the Assyrian host, mentioned Is. xxxvii. 36, was occasioned by such a pestilential blast. It is there said that 'the angel' (messenger or agent) 'of the Lord went forth, and smote in the camp of the Assyrians one hundred and fourscore and five thousand.' Now, this 'angel of the Lord' is expressly called (ver. 7) מַלְאָכִי (*ruach*, a blast or wind), which, in my opinion, can leave no doubt of the manner in which this passage is to be understood' (Harmer, *Obs.* i. 165). This interpretation does not exclude the idea of a special, or even miraculous interposition of God.

who 'dwelleth in the secret place of the Most High' from all manner of evil; and though, among others, the pestilence is mentioned, it is not necessarily restricted to a particular disease: understanding it generally is more in consonance with the tenor and spirit of the psalm. The word is used in a similar way among ourselves. We employ it of any insidious, wide-spreading, malignant disease.

3. The plague, in the modern acceptation of the word, signifies a particular disease. Its symptoms are those of continued fever of a very putrid and malignant nature. It is attended with extreme prostration of strength, and with buboes or swellings of the glands, particularly of the axillæ and the groin, and often also by petechiæ and vibices. It commonly prevails as an epidemic, is highly contagious, runs its course with great rapidity, and is exceedingly fatal. The ancients do not appear to have been acquainted with it; but it must be confessed that its origin and early history are involved in much obscurity (Gregory, *Prac. of Med.* 124). This disease has long been endemic in Egypt, and is very often found in the countries adjacent; but the former country is unquestionably the great source whence it extends its ravages into surrounding countries. In Egypt it is said to arise every autumn, and to prevail till the beginning of June of the succeeding year: its ravages then cease, and its contagion is extinguished or remains in abeyance during summer, to be again called into existence or activity in the autumn (*Cyc. of Med.* iii. 353).

The word occurs frequently in the E. T. of the Bible; but there is no reason to think that it ever refers to the disease now commonly known as the plague, nor is there any evidence that this disease was known in Palestine in ancient times. It is used of great calamities (Exod. ix. 14; xi. 1; Lev. xxvi. 21-39; Jer. l. 13); of any kind of trouble (Ps. xci. 10); of various diseases (Luke vii. 21); of particular diseases, as the leprosy (Lev. xiii. 3, 5, etc.), the emerods (1 Sam. v. 6, 9, 11, 12; vi. 4, 5); a dreadful kind of consumption (Zech. xiv. 12, 15); an issue of blood (Mark v. 29, 34). Though the plague is mentioned in cases where great numbers were cut off, as in Num. xvi. 46-50, yet we are not entitled to understand by it the disease now commonly known by that name. We cannot tell what the instrumentality was (comp. 1 Sam. vi. 19, 20; 2 Sam. xxiv. 15-17, 20, 21, 25; 2 Kings xix. 35). We even find summary punishment by the hand of man spoken of under the name of the plague (Num. xxv. 3-9, 18; Ps. cvi. 28-30). As there is not a single passage in which it can be shewn that the word signifies the disease commonly known as the plague, we may dismiss that malady from the number of the diseases of the Bible.

4. Fever is probably the most generally-diffused disease in the world. It may be questioned whether there has ever been any country or any age in which it has not prevailed under one type or another. In the days of Moses mention is made of 'the burning ague' (Lev. xxvi. 16), and of 'a fever' (Deut. xxviii. 22). The Hebrew word in both passages is the same, and Gesenius gives 'burning fever' as the meaning of it (p. 723). Hezekiah's disease was

probably a case of fever attended with a boil, to which a lump of figs was applied with the view of forwarding suppuration (Is. xxxviii.) In the time of our Lord we have distinct mention of cases of fever. 'Simon's wife's mother lay sick of a fever; and he came and took her by the hand and lifted her up, and immediately the fever left her, and she ministered unto them' (Mark i. 30, 31). It was of fever that the nobleman's son at Capernaum appeared to be dying when he was cured by our Lord (John iv. 46-53).

5. In Dent. xxviii. 27 mention is made of a disease named emerods; and in 1 Sam. v. 6, 9, 12, and vi. 4, 5, we are told how the Philistines, having captured the ark, the Lord 'smote them with emerods in their secret parts; and how, on sending it back, they sent also a trespass-offering consisting of 'five golden emerods and five golden mice,' or according to another expression 'images of four emerods and images of four mice that mar the land.' What kind of a disease emerods were it is difficult to say; but it would appear from this that it was not a mere derangement of some function, but that it had some external form. It has been supposed by some to have been dysentery; but how golden images could be made of dysentery it is not easy to see. Josephus says it was a 'dysentery or flux, or sore distemper, which brought death upon them very suddenly; for before the soul could, as usual in easy deaths, be well loosed from the body, they brought up their entrails, and vomited up what they had eaten, and what was entirely corrupted by the disease' (Joseph. *Antiq.* vi. 1. 1). The more common opinion is, that it was hæmorrhoids or piles—'tumours of the anus,' says Gesenius (321, 645).

6. Palsy is, and probably has always been, a common disease. Though it often affects one-half of the body, there are also frequent cases of partial palsy, in which only a single limb, or even a single muscle, is affected. Perhaps Jeroboam's case was one of partial palsy. 'It came to pass when king Jeroboam heard the saying of the man of God which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him dried up, so that he could not pull it in again to him; but afterwards, in answer to the prayer of the prophet, 'the king's hand was restored him again, and became as it was before' (1 Kings xiii. 4, 6).

Among the cures wrought by our Lord there were probably many cases of palsy, both general and partial (Matt. iv. 23, 24). Such, probably, was that of the man which had his hand withered: 'Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole as the other' (xii. 10, 13). Such was that of the centurion's servant' (viii. 5-18). Such was that of the man who, when he could not be brought 'nigh unto him for the press,' was taken up to 'the house, and let down through the tiling with his couch into the midst before Jesus,' and at his command arose 'and took up that whereon he lay, and departed to his own house, glorifying God' (Luke v. 18-25. See another case of palsy cured by Peter, Acts ix. 32-35).

7. In hot weather, particularly in warm climates, it is not uncommon for persons to die suddenly in consequence of exposure to an almost vertical sun. This is called *coup de soleil*, or stroke of the sun. It was probably this which was the cause of the death of the son of the woman of Shunam (2 Kings iv. 18-20). To this fatal effect of the solar heat there is probably a reference in Ps. cxxi. 6: 'The sun shall not smite thee by day, nor the moon by night.' [MOON.] Though we are not familiar in this country with injurious effects of the light of the moon, yet it appears that in Egypt and Arabia, and in the East and West Indies, exposure to the moonlight often proves very hurtful, particularly to the sight (Horne, iii. 38).

8. Jehoram, the son of Jehoshaphat, having proved a wicked prince, Elijah the prophet addressed a writing to him in which he said—'Thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.' 'And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases' (2 Chron. xxi. 15, 18, 19). Now, says Dr. Mead, 'this distemper seems to me to have been no other than dysentery, for in this the intestines are ulcerated, and blood flows from the eroded vessels, together with some excrement, which is always liquid and slimy matter; and sometimes also some fleshy strings come away, so that the very intestines may seem to be ejected' (Mead, p. 34). 'Joram's disease,' says Dr. Nicholson, 'is probably referable to chronic dysentery, which sometimes occasions an exudation of fibrine from the inner coats of the intestines. The fluid fibrine thus exuded coagulates into a continuous tubular membrane of the same shape as the intestine itself, and as such is expelled. This form of the disease has been noticed by Dr. Good under the name of *Iniarthra tubularis*' (*Stud. of Med.* i. 287). A precisely similar formation of false membranes, as they are termed, takes place in the windpipe in severe cases of croup' (Kitto, *Cyclopædia*, i. 679). It is of course impossible to say with certainty what Jehoram's disease was; but the opinions expressed by Dr. Mead and Dr. Nicholson seem very probable, and all the more so when we take into account the long duration of the disease.

It was also probably a case of dysentery that Paul met with in the island called Melita, where he was shipwrecked on his voyage to Rome: 'It came to pass that the father of Publius, the chief man of the island, lay sick of a fever and of a bloody flux, to whom Paul entered in and prayed, and laid his hands on him and healed him' (Acts xxviii. 7, 8).

9. In the fourth chapter of Daniel we have a very singular statement regarding Nebuchadnezzar, the king of Babylon. It would be extraordinary as to any man, but it appears particularly so in regard to him, when we consider what a great and powerful monarch he was, and how unlikely it was he could under any circumstances be reduced to the condition there described. The difficulties of the case



we do not pretend to solve, but we are disposed to accept of Dr. Mead's theory on the subject. 'To me,' he says, 'it appears evident that Nebuchadnezzar was seized with madness, and under its influence ran wild into the fields; and that, fancying himself transformed into an ox, he fed on grass in the manner of cattle; that under this disease he laboured full seven years, and through neglect of taking proper care of himself, his hair and nails grew to an excessive length, whereby the latter, growing thicker and crooked, resembled the claws of birds' (Mead, 58).<sup>\*</sup> That the disease of Nebuchadnezzar was insanity appears to be confirmed by the language of Daniel, and especially by that which he himself uses. The sentence passed on that monarch was as a punishment for his pride: 'Seven times'—i.e., seven years—'shall pass over thee,' says Daniel, 'till thou shalt know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will' (ver. 25). And again: 'Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule' (ver. 26). 'At the end of the days,' says the now humbled monarch, 'I Nebuchadnezzar lifted up mine eyes to heaven, and mine understanding returned to me.' And again: 'At the same time, my reason returned unto me. Now I Nebuchadnezzar praise and extol and honour the king of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase' (ver. 34, 36, 37). [NEBUCHADNEZZAR.]

We meet with other two cases of insanity in the Scriptures: that of Saul, which appears to have been of the melancholic kind, and was soothed by the strains of music (1 Sam. 16, 14-18, 22, 23); and that of the man in the country of the Gadarenes, 'who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying and cutting himself with stones.' This was plainly a case of the furious form of insanity. But violent as it was, he was cured by our Lord, and then he was seen 'sitting and clothed and in his right mind' (Mark v. 1-5, 15).

10. In Mark v. 25-29 we have an account of a woman 'which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague.' This was plainly a case of menorrhagia.

11. Most of the diseases already mentioned are well known, and have prevailed in all ages of the world; but the demoniacal possessions

recorded in the N. T. were, so far as we know, confined chiefly to the period of our Lord's appearance on earth, or at least were never common unless about that time.

The nature of these possessions it is impossible for us to explain; but it may be remarked that the word used in the Gospels in reference to them is not *διδόλος*, *devil*, but *δαίμων* or *δαίμόνιον*, *demon*, which, however, does no doubt usually signify an evil or wicked being. It is also to be observed that they were productive of disease, and that not of one sort, but of various kinds; as insanity (Matt. viii. 28; Mark v. 1-5); dumbness (Matt. ix. 32, 33); deafness and dumbness, combined perhaps with epilepsy (Mark ix. 17-27); dumbness and blindness combined (Matt. xii. 12-22); and probably other diseases, for we find repeated mention of our Lord casting out demons or unclean spirits without any particular disorder being specified (Matt. iv. 23-25; Mark i. 23-27, 32-39; Luke vi. 17, 18).

In consequence of diseases being found in connection with what is spoken of as possessions of demons, some have supposed that they were not actual possessions, but that the Jews imagined that evil spirits took possession of persons, and afflicted them with certain disorders, and that the writers of the Gospels merely adopted the language in common use in the country when relating the miracles of our Lord in curing various diseases. But this is a forced and unnatural interpretation of the language made use of by the evangelists; and we are bound to interpret every writer according to the plain and simple meaning of the words employed by him, unless there are decided reasons to the contrary. Now, there is no absurdity or extravagance in the idea that demons may be permitted by God to take possession of men, and to afflict them with certain diseases; and the supposition is all the less absurd or extravagant if it be considered that he may have permitted this in a special manner at the period of our Lord's appearance on earth, in order to afford him an opportunity of manifesting his power over the demons—it being one object of his coming, according to the apostle John, 'that he might destroy the works of the devil' (1 John iii. 8). Indeed, the theory is altogether untenable. Instead of accounting for, it is quite opposed to the facts and phenomena of the cases. Take, for example, that of the demoniac in the country of the Gadarenes. Our Lord having said unto him, 'Come out of the man, thou unclean spirit,' he cried with a loud voice, and said, 'What have I to do with thee, Jesus, thou Son of the most High God? I adjure thee by God that thou torment me not.' To the question, 'What is thy name?' he answered, 'My name is Legion, for we are many. And he besought him much that he would not send them away out of the country. Now there was nigh unto the mountains a great herd of swine feeding; and all the devils besought him, saying, Send us into the swine, that we may enter into them.' They are further represented as receiving this permission, as actually going out of the man, and as entering into the swine; and the herd, to the number of about 2000, is described as running violently down a steep place into the sea, and perishing

<sup>\*</sup> It is supposed that Nebuchadnezzar's malady was that species of insanity which is called Lycanthropia, the illusion consisting in the notion of transformation into a wolf or some other animal.



in the sea ; and the demons having thus left the man, he is found sitting and clothed and in his right mind (Mark. v. 1-15). If any narrative could indicate demoniacal possession, surely this does. It is impossible to explain these details as if the whole was merely a description of maniacal frenzy. Who could have thought of giving such a description of insanity ? Where will the advocates of this theory find such a description of it in the writings either of ancient or of modern times ? He would lay himself open to be thought insane who would give such a description of insanity.

It is worthy of observation, indeed, that demoniacal possessions were not confined to cases of insanity, nor were such details restricted to them. We meet with similar circumstances in connection with other diseases. The demons, or, as they are sometimes called, the unclean spirits, are represented as speaking ; as confessing Jesus Christ ; as commanded by him to hold their peace, and not to make him known ; to come out of the persons possessed, and to enter no more unto them ; and, as a finale, they are further described as crying out, casting them down and tearing them before or in coming out of them, and in one instance leaving the unhappy subject apparently dead (Mark i. 23-27 ; iii. 11, 12 ; ix. 25, 26 ; Luke iv. 33-35, 41). The multiplication and the variation of the cases materially confirm the reality of the possessions.

Throughout all the narratives a distinction is plainly made between the possessed and the demons or unclean spirits by which they were possessed. Of this every reader must be sensible.

It is plain that the evangelists believed the possessions to be real, and that they meant their readers to believe this too. It is plain that Christ Jesus believed them to be real, and that his enemies believed this too. They made no attempt to deny the fact, nor yet the miracle. They simply sought to explain it, and their explanation shews at what a loss they must have been for one : 'He casteth out the demons by Beelzebub, the prince of the demons' (Matt. ix. 34).

Such was the dilemma to which they were reduced ; and accordingly our Lord argues the point with them : 'Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand : and if Satan cast out Satan, he is divided against himself ; how then shall his kingdom stand ? And if I by Beelzebub cast out devils, by whom do your children cast them out ? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you' (Matt. xii. 24-28). Our Lord assuredly knew whether demoniacal possessions were a fiction or a reality. He here founds an argument upon their reality : this, therefore, excludes all idea of their being only a fiction. To allege after this that they were a mere imagination in the minds of the Jews would be to charge our Lord with lending his support to a lie.

To all this we may add, that in the case of other miraculous cures the diseases are not represented as the result of possession by demons or unclean spirits. They are spoken of under the ordinary names of diseases, as fever, palsy, leprosy. This

plainly marks a distinction between the one class of diseases and the other. In the enumeration of the miraculous cures effected by our Lord the distinction between possessions and other diseases is plainly kept up (Matt. iv. 23, 24 ; Luke vii. 21, 22). In like manner, in giving his disciples their commission, he keeps up the distinction : 'Heal the sick, cleanse the lepers, raise the dead, cast out demons : freely ye have received, freely give' (Matt. x. 8). [DEVIL.]

12. The only other disease which we shall particularly notice is Paul's 'thorn in the flesh' (2 Cor. xii. 7-9). This is generally considered to have been some bodily affection or disease ; but in regard to its particular nature interpreters are by no means agreed. Most of the opinions on the subject are mere conjectures, unsupported by any kind of evidence. The most probable opinion we have met with is, that it was an affection of his eyes, which, while it was distressing to himself, perhaps disfigured him and interfered with his labours and his usefulness. Paul, it is obvious, was naturally a proud man. Whether there was anything in his personal appearance which ministered to his pride we have no information ; but if there was, anything happening to him which disfigured his appearance, it must have had a humbling tendency ; and that, it is plain, was the design of the 'thorn in the flesh which was given to him.' Now, few things have a greater effect in injuring a person's looks than affections or diseases of the eyes. But it might also affect the estimation in which he was held by others, and his acceptability by them (2 Cor. x. 10) ; and affecting his usefulness in this way, and perhaps the pain which it occasioned interfering with his labours, he might not unnaturally 'beseech the Lord thrice that it might depart from him.' Supposing it to have been a disease, this prayer of the apostle would imply that it was a curable disease—one of which a person might by some means or other be freed.

Now, that it was a bodily disease is strongly indicated by the phraseology which the apostle employs in regard to it. He calls it a 'thorn in the flesh ;' and in Gal. iv. 13, 14, he appears to refer to some bodily affection which had a tendency to affect his estimation by, and his acceptability with, others : 'Ye know how through *infirmity in the flesh* I preached the gospel unto you at the first ; and my temptation (*trial*), which was *in my flesh*, ye despised not nor rejected, but received me as an angel of God, even as Christ Jesus.' Here it is to be observed he employs similar phraseology as in his Second Epistle to the Corinthians. There he speaks of his '*thorn in the flesh* ;' here of his '*infirmity in the flesh* ;' and again, of his '*trial in the flesh*.' This has the aspect of a reference in the two passages being to the same thing. He then adds : 'Where is then the blessedness ye spake of ? for I bear you record that if it had been possible ye would have *plucked out your own eyes*, and have given them to me.' This it is common to interpret figuratively, as if it signified that there was no sacrifice, however great, which they would not be ready to make for the apostle ; but supposing him to have laboured under an affection of the eyes, it seems more natural to understand it literally—that some of them, in the

overflowing of their affection, had expressed a readiness to *have plucked out their own eyes, and to have given them to him*. That this was a simple matter of fact, and not a mere figurative way of expressing their affection, is the more probable, from the conditional way in which the apostle expresses it—'if it were possible.' Mere figures of speech are not usually so cautiously expressed. The further phrase, 'and have given them to me,' seems to indicate that the apostle was labouring under an affection of the eyes which would have been remedied by a gift of other and healthful eyes. 'Admitting,' says a late writer, 'that the Galatians might, under other circumstances than diseased vision in the apostle, have thought of such a way of demonstrating their affection to him as plucking out their own eyes, I cannot imagine how the notion of 'giving them to him' could ever have occurred to them, unless his organs were in such a state of disease as in the natural association of ideas to give rise to this vain and fanciful wish. For the very fact of its being thus vain, fanciful, and far-fetched, makes it necessary to assume that there were some peculiar circumstances in the case to occasion a thought so odd and out of the way. If the language had been what it has so generally been supposed to be—figurative or proverbial—I can conceive the apostle putting it in this way: 'Ye would have plucked out your own eyes *for me*,' or 'to shew the strength of your affection for me;' but it seems to me absurd and unmeaning to say, 'and have given them to me,' unless under the idea of such giving being of some service to the apostle, as a kindly fancy would naturally dwell upon the thought of its being, if Paul's own eyes were injured or destroyed. And further, we are compelled, I think, to conclude that the idea of *substitution* is conveyed by the word 'given,' from the fact that the clause 'if it had been possible' has actually no meaning at all, unless it is to be understood as referring to the supposed attempt of the apostle to make use of the Galatians' eyes. It is clear that the apostle could not have used the words 'if it had been possible,' in reference to the 'plucking out,' because *there* the obstacle of impossibility did not present itself; there was nothing to prevent the Galatians from plucking out their eyes if they had been so disposed. Neither could the reference have been to 'giving,' in the simple sense of that word; if they could pluck out their eyes, there was no impossibility in merely *giving* them to the apostle. The only thing about the possibility of which there could be any question was their being *so given*—so made over to him as to be of any service as substitutes for his own' (*Paul's Thorn in the Flesh: What was it?* By John T. Brown. P. 15).

Now that Paul did labour under an affection of the eyes at this time is rendered somewhat probable by what he says in chap. vi. 11: 'Ye see how large a letter I have written unto you with mine own hand.' The letter is not a very long one. Why then should he take credit for having written it *with his own hand*? Under ordinary circumstances it would scarcely occur to any one in the habit of writing at all to speak of this as any remarkable achievement; but if the Galatians knew him to be labouring under

impaired vision, and perhaps severe pain in his eyes, the words are peculiarly significant, and could not fail to make a touching impression on the quick impulsive temperament, so vividly alive to anything outward, of the Celtic tribe to which they were addressed. And thus, too, we obtain an explanation of what would otherwise be rather unaccountable, how a man of Paul's active habits, and whom we have difficulty in conceiving of as accustomed in anything to have recourse to superfluous ministrations, seems to have almost uniformly employed an amanuensis in writing to the various churches' (*Id.* p. 25).

Perhaps the foundation of the disease in Paul's eyes might originally have been laid at the time of his conversion, when he was struck blind, and was three days without sight. Afterwards, indeed, his sight was restored (Acts ix. 8-10, 18); but yet the disposition to disease in his eyes, and even the disease itself in some degree, might remain; and Satan might subsequently take occasion from this to buffet him with it in a still more trying form.

Such are some of the principal diseases mentioned in the Scriptures. We also read of Satan having 'smote Job with sore boils, from the sole of his foot unto his crown' (ii. 7); and of Asa, 'in his old age, being diseased in his feet, until his disease was exceeding great' (1 Kings xv. 23; 2 Chron. xvi. 12). The disease with which Job was afflicted has greatly exercised the ingenuity of interpreters. Small-pox, leprosy, elephantiasis, have been mentioned. We see no reason why the account should not be understood simply of boils over the whole body. Many of the other diseases which are now prevalent in the world were no doubt also prevalent in ancient times, though we may find no mention of them either in the Scriptures or in other ancient writings. The same causes, such as heat and cold, must have had the same effects on the human body in all ages. Perhaps there were then also diseases which are now unknown. But whether this was the case or not, there unquestionably are diseases which are prevalent and wide-spread in modern times which were anciently unknown. It is a very remarkable circumstance that the exanthemata—a class including small-pox, chicken-pox, measles, and scarlet fever—were unknown to the ancient physicians. The origin of all these contagions is involved in obscurity; but though we cannot form the most distant idea how they originated in the world, we can yet, in some instances, trace with some precision the periods when they first began to spread as epidemics. It is now the generally-received opinion that small-pox first appeared in the course of the 6th century. For the first description of it we are indebted to Rhazes, the earliest of the Arabian authors, who flourished in the 10th century. Measles were introduced into Europe about the same time as the small-pox, and followed in its track. Of scarlet fever no mention is made by the ancient or Arabian writers: the first time it is distinctly noticed is little more than 200 years ago. Other diseases are of modern origin, as whooping-cough, syphilis, Asiatic cholera, etc.

Of the remedies anciently employed for the

cure of diseases, we have little information in the Scriptures. Of the treatment of broken limbs we have the following account, which, it will be remarked, so far corresponds with modern practice: 'Son of man, I have broken the arm of Pharaoh king of Egypt, and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword' (Ezek. xxx. 21). Wounds, in like manner, appear to have been bound up, and oil to have been applied to them with the view of mollifying them (Is. i. 6). In describing the treatment of the man who fell among thieves by the good Samaritan, our Lord says: 'He bound up his wounds, pouring in oil and wine' (Luke x. 34). Oil appears to have been employed in medical as well as in surgical cases. 'Is any sick among you,' says James, 'let the elders of the church pray over him, anointing him with oil in the name of the Lord' (v. 14), probably not merely as a sign, but as a means of cure (see also Mark vi. 13). The balm of Gilead appears to have been deemed a valuable remedy, and was perhaps employed in both medical and surgical cases (Jer. viii. 21, 22; xli. 11; ii. 8).

**DISMOUNT**, To, to alight from off the animal on which one is riding. In the East this was considered a token of respect. In Egypt Jews and Christians were, until of late years, obliged to alight from their asses in passing Turks (Harmer, Obs. ii. 361, 362). A similar custom appears to have prevailed in ancient times. When Rebekah, who was engaged as a wife for Isaac, came near the end of her journey, her destined husband having happened to go out to the field at eventide, 'she lifted up her eyes, and when she saw him she lighted off the camel' (Gen. xxiv. 63, 64). When Achish, the daughter of Caleb, met her father, of whom she had a request to make, it is mentioned that 'she lighted from off her ass' (Judg. i. 14). Abigail, the wife of Nabal, when she came with a present to David with the view of appeasing his wrath against her husband, on seeing him, 'hasted and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet' (1 Sam. xxv. 18, 23, 24). When Naaman the Syrian, whom Elisha had healed of his leprosy, saw Gehazi, the prophet's servant, running after him, 'he lighted down from the chariot to meet him' (2 Kings v. 21). In Damascus Jews and Christians were formerly not allowed to ride on horses, but were obliged either to walk on foot through the city or to bestride asses (Wilson, ii. 326).

**DISPUTE**, to contend with arguments (Acts vi. 9; xvii. 17). Disputing is sinful when it is carried on by wrong arguments, for a wrong end, or in an angry, contentious manner, wherein victory, rather than the discovery or honour of truth, is sought for (Phil. ii. 14; 1 Tim. vi. 5). Such as are weak in the faith are not to be received into the church to *doubtful disputations*, they are not to be tried whether they understand intricate controversies, nor to have anything but what is clearly asserted in Scripture imposed on them as terms of admission (Rom. xiv. 1); or though such were received into the church, they were not to be encouraged in

perverse disputings, which engender strife, and not godly edifying.

**DISSIMULATION**. Love is without dissimulation when it is altogether sincere, and man's kind carriage truly proceeds from their heart (Rom. xii. 9). The dissimulation that Barnabas was carried away with was Peter's keeping at a distance from eating with Gentile converts, though he knew God gave no warrant for so doing (Gal. ii. 13).

**DIVINATION**, arts by which things unknown, particularly things future, are discovered. In all ages and in most countries there have been persons supposed to be possessed of supernatural qualities—some of supernatural power, others of supernatural knowledge. In many cases these faculties have been supposed to be combined, but in other cases the latter are supposed to have subsisted without the former. It is important to make this distinction, as they are often mixed up together in the minds of people. It is to the latter only that the term divination is properly applicable (Jer. xiv. 14; Ezek. xii. 24; xiii. 6, 7, 23).

There are four kinds of divination referred to in the Scriptures. 1. By the cup. This appears to have been practised in Egypt at a very early period. Joseph is spoken of as divining by his cup (Gen. xli. 5, 15). This, it appears, is still practised. 2. By arrows: 'Thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: appoint a way that the sword may come to Rabboth of the Ammonites, and to Judah in Jerusalem the defended. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright' (Ezek. xxi. 19-21). Jerome in his commentary on this passage says, that 'the manner of divining by arrows was this: They wrote on several the names of the cities against which they intended to make war, and then putting them all promiscuously together into a quiver, they caused them to be drawn out in the manner of lots, and that city whose name was on the arrow first drawn out was the first they assaulted.' 3. By inspecting the liver of slaughtered animals. To this there is also reference in the passage now alluded to: 'He looked in the liver.' 'The liver was the part chiefly inspected, and supposed to give the most certain presages of futurity. It was divided into two parts, called *pars familiaris* and *pars hostilis vel inimica*. From the former they conjectured what was to happen to themselves, and from the latter what was to happen to an enemy' (Adam, *Reas. Antiq.* 297). 4. Raddomancy, or divination by the staff. To this there appears to be a reference in Hosea iv. 12.

#### DIVORCE. [MARRIAGE.]

**DOG**, one of the most useful animals domesticated by man. 'To conceive,' says Buffon, 'the importance of this species, let us suppose it never to have existed. Without the assistance of the dog, how could man have conquered, tamed, and reduced the other animals into slavery! How could he still discover, hunt down, and destroy noxious and savage beasts! For his own safety, and to render him master of

the animal world, it was necessary to form a party among the animals themselves; to conciliate by caresses those which were capable of attachment and obedience, in order to oppose them to the other species. Hence the training of the dog seems to have been the first art invented by man; and the result of this art was the conquest and peaceable possession of the earth' (Buffon, iv. 4). Though mankind may not now be so dependent on the dog as in the early stages of society, as they have obtained various substitutes for its help, particularly in the use of firearms and other weapons, yet even still we could ill afford to dispense with it. To be deprived of it would be an incalculable loss to man.

Buffon reckons only one species of dog; but the number of races is so great, and there is among them such variety in point of size, figure, colour, quantity of hair, etc., that the natural conclusion appears to be, that many of them constitute different species, or at least that they have sprung from originally different species, though of these we may now have few or no examples. To believe that all the variety of dogs which we see are of one species is not easy. Other celebrated naturalists have formed tabular views of the origin and relation of the varieties of dogs; yet no one having seen that origin, nor proved experimentally what are the results of varieties intermingling with each other, and all of them being at variance in their conclusions, we are not prepared to admit the opinions of any of them (*Edin. Encyc.* viii. 27).

The first mention which we have of the dog in the Scriptures is in the land of Egypt at the time of the exodus: 'Against any of the children of Israel shall not a dog move his tongue, against man or beast' (Exod. xi. 7; see also xxii. 31). Job also mentions it; and it would appear that it was employed in his day as the shepherd's dog is in modern times, in guarding or guiding their flocks: 'But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock' (Job. xxx. 1). Among the Jews dogs appear to have been reckoned despicable, vile animals. By the law of Moses the price of a dog is associated with the hire of a whore, and neither was to be brought 'into the house of the Lord for any vow, for both were an abomination to the Lord' (Deut. xxiii. 18; see also Is. lxvi. 3).

In Eastern cities dogs are often very numerous: many of them have no masters, and are usually in a starving condition. They are particularly noisy during the night, when they go about devouring all manner of offal, and whatever else they can find. Speaking of Cairo, Mr. W. Rae Wilson says: 'During the whole day the dogs of the city were perfectly quiet; but the moment the sun went down they commenced a hideous bark or yell, which continued without interruption till sunrise. The noise, to those unaccustomed to it, is most disturbing, and places a complete embargo on sleep' (Wilson, *Trav. in Egypt and Holy Land*, 68, 69). In this we have an illustration of David's prayer regarding his enemies: 'Let them return at evening; let them make a noise like a dog, and

go round about the city; let them wander up and down for meat, and grudge if they be not satisfied' (Ps. lix. 14, 15). To be eaten by the dogs was of course a great degradation; and with this fate several of the kings of Israel were threatened: 'Him that dieth of Jeroboam in the city shall the dogs eat, and him that dieth in the field shall the fowls of the air eat' (1 Kings xiv. 11). The same judgment is pronounced on Baasha (xvi. 4); and on Ahab and his wife Jezebel (xxi. 23, 24). Of Jezebel's sad fate we have a particular account in 2 Kings ix. 30-37.

The appellation of dog was very contemptuous, and expressive of great insignificance: 'Am I a dog,' said the boasting Philistine to David, 'that thou comest to me with staves?' (1 Sam. xvii. 43). The phrase, 'a dead dog' was still more so (1 Sam. xxiv. 14; 2 Sam. ix. 8; xvi. 9); and probably 'a dog's head' was worse still. The appellation was also expressive of great wickedness and cruelty. When Elisha foretold to Hazael, the Syrian general, the bloody deeds and the other evils he would do to the Israelitish nation, the other, disdaining to be so accused, replied, 'But what! is thy servant a dog that he should do this great thing?' (2 Kings viii. 12, 13.) It is probably in reference to the ferociousness of his enemies that David uses the word in Ps. xxii. 16, 20. Ungodly and unprincipled men are also called dogs (Matt. vii. 6; Phil. iii. 2; Rev. xxii. 15).

It is not unlikely the Jews were accustomed to call the Gentiles dogs: at all events, our Lord uses the word antithetically of the Jews in his answer to the Syrophenician woman: 'It is not meet to take the children's bread and to cast it to dogs;' but she takes up the word, and following out the figure skilfully, turns the objection into an argument in her own favour: 'Truth, Lord; but the dogs eat of the crumbs which fall from their master's table' There is in this great faith and singular beauty. Our Lord was struck with admiration of it: 'O woman, great is thy faith: be it unto thee even as thou wilt' (Matt. xv. 21-28; Mark vii. 26).

'His watchmen are blind; they are all ignorant, they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber.' How striking a description is this of many ministers! Careless, negligent, indolent—they do not faithfully instruct nor warn their people of their sin and danger. The allusion to dumb dogs may be merely figurative, but there are said to be such dogs in the East; the dogs which the Esquimaux employ in drawing their sledges never bark; and the same is also said to be the case with the dogs of Greenland and Kamtschatka. 'Yea, they are greedy dogs, which can never have enough; they all look to their own way, every one for his gain from his quarter;' they never get enough of worldly things, but are ever grasping at more (Is. lvi. 10, 11).

In the East the Mohammedans to the present day manifest their hatred and contempt of Christianity by calling Christians dogs. Even among ourselves it is very contemptuous to call any one a dog.

DOR, a city on the shore of the Mediterran-



can, about nine miles, according to Jerome, north of Omsara. Anciently it had a territory attached to it, and had a king of its own (Josh. xi. 3, xii. 23). It was taken by Joshua, and was given to the tribe of Manasseh; but they were not able to drive out the inhabitants, who continued to dwell in it (xvii. 11-13). It appears to have been afterwards a place of great strength, for Antiochus Sidetes, about 140 B.C., besieged it with a large army, Tryphon, who had usurped the throne of Syria, having fled thither, and though it appears to have been closely invested both by sea and land, he made his escape by ship from it (1 Macc. xiii. 31, 32; xv. 10, 11, 13, 14, 26, 27). Late travellers have recognised the site of Dor in Tantura, the situation of which appears to agree pretty well with that assigned to Dor by Jerome. Only a few wretched houses are to be found at Tantura, which lies near a small bay. There are considerable masses of ruins at the place (Wilson, ii. 249).

DOTHAN, the place where Joseph found his brethren, and where they sold him to the Ishmaelites (Gen. xxxvii. 17, 25-28). Here also Elisha smote with blindness the Syrians who were sent to apprehend him (2 Kings vi. 18-20). From the latter passage we find it was a city; but a district of country may have been attached to it which passed under the same name. Eusebius and Jerome place it at the distance of twelve Roman miles north of Samaria; and in that very situation Dr. Robinson discovered a green and well-marked tell (hillock or mound), bearing, in the mouth of the common people, the name of Dothan; and at the foot of the tell there is a fountain called El-Hufreh, which had hitherto been overlooked by all modern travellers, not being on the usual road. R. Pardi noted it correctly in the 14th century (Robinson, Res. iv. 122).

DOVE, a well-known genus of bird, of which the species are very numerous. They are very generally spread over the world, being found in the hottest as well as in the more temperate climes, and even enduring the cold of the arctic regions; but warm countries in general appear to be most congenial to their constitution, for in them the species are both more multiplied and more varied. They are generally of an elegant form, of beautiful varying plumage, and of social, gentle, endearing manners. They are so strictly monogamous that the first connection which they form is usually the only one which they contract in the course of their life, unless it is interrupted by some accident. They pair in the breeding season. In their courtships the sexes coo and kiss each other, and they divide the task of incubation. Their voice is usually plaintive and mournful.

Numerous as are the species, we have mention in the Scriptures of only the dove and the turtle-dove, but under the former term different species may be included. The turtle-dove is a remarkably elegant and gentle bird. It is generally spread over the old continent, occurring in Europe, Asia, and some parts of Africa; but it migrates from the colder and more temperate latitudes on the approach of winter,

quitting even Italy and Greece at that season. In this island it is found chiefly in the south of England, arriving late in the spring, and leaving it again about the end of August, frequenting the thickest and most sheltered parts of woods, and building a flat nest of sticks on the highest trees, and sometimes among brushwood. They are generally very shy and retired, and yet easily tamed when taken. From their plaintive and tender notes, and their whining attitudes, they have become the proverbial emblems of fond and conjugal love, though it has also been alleged that they are more ardent than constant in their attachments (*Edin. Mag.*, art. 'Ornithology,' xvi. 104-106).

It is not unworthy of notice that the dove is one of the first of the animal creation which is mentioned in the Scriptures by name, no others being mentioned before it except the serpent, the sheep, and the raven (Gen. iii. 1; iv. 2; viii. 7). As the flood decreased, Noah sent forth a dove from the ark 'to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth.' After other seven days he again sent her forth, 'and the dove came in to him in the evening; and lo, in her mouth was an olive leaf plucked off, so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not unto him any more.' (viii. 6-12). This is a truly memorable circumstance in the history of the dove; and hence a dove with an olive leaf in its mouth has become an emblem of peace.

Anciently doves were legally clean, and were authorised to be offered in sacrifice. In a ceremonial rite which Abraham was appointed to perform among the animals to be employed were a turtle-dove and a young pigeon (Gen. xv. 9-17). Under the law provision was made in various cases for sacrifices consisting of turtle-doves or young pigeons, when the offerer was as poor as not to be able to bring a lamb for an offering (Lev. i. 14; v. 5-7; xii. 6-8). It is a proof of the poverty of the parents of our Lord that in presenting him in the temple they availed themselves of this provision (Luke ii. 22-24). But out of this and kindred laws there arose an unhallowed traffic in the temple itself, which our Lord afterwards took occasion to rebuke and correct. 'And Jesus went into the temple, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves' (Matt. xxi. 12, 13; see also John ii. 13-16).

In the Scriptures we have allusions to various characteristics of the dove.—To its gentleness and innocence: 'Be ye wise as serpents and harmless as doves' (Matt. x. 16); to the iridescence and beauty of its plumage: 'as the wings of a dove covered with silver, and its feathers with yellow gold' (Ps. lxxviii. 13); to its plaintive mourning voice: 'I did mourn as a dove' (Is. xxxviii. 14; see also liz. 11; Ezek. vii. 16; Nah. ii. 7); to its name as a term of endow-



ment (Song ii. 14 ; v. 2 ; vi. 9 ; Ps. lxxiv. 19) ; to the softness of its eyes (Song i. 15 ; iv. 1 ; v. 12) ; perhaps to the migratory habits of the turtle (Ps. lv. 6-8) ; at all events, to its return as a sign of summer having come : ' The voice of the turtle is heard in our land ' (Song ii. 12 ; see also Jer. viii. 7). It was in the likeness or form of a dove that the spirit descended on our Lord at his baptism (Matt. iii. 16 ; Luke iii. 22) ; perhaps in token of the accomplishment in him of the promise (Is. lxi. 1-3 ; see Luke iv. 16-22).

**DRACHMA**, an Attic silver coin, but current among the Romans. It was reckoned of about the same value as the Roman denarius, which was about 7½d. of our money. In Luke xv. 8, 9, it is improperly rendered ' a piece of money ' in our translation. The original term ought to have been transferred.

The *dedrachma* (δὲς δραχμή), a double drachma ; a silver coin equal in value to two drachmæ, and also to about half a Jewish shekel. In Matt. xvii. 24 the word is improperly rendered ' tribute money.' Here also the original term ought to have been transferred, as it should be as to coins generally.

**DRAGON**. It is scarcely necessary to remark that the monstrous fantastic animals, the existence of which was so generally credited in ancient times, and of which the older writers of natural history give descriptions, are mere creatures of the imagination. On this account it is matter of regret that the name should have been introduced into our own and other translations of the Scriptures, as the association is apt to suggest the idea that the animals therein referred to are also monstrous fantastic creatures, more especially as it is not always easy to determine the animals which are intended.

In the E. T. of the O. T. dragon is the word used for the Hebrew תָּנִין, *than*, תָּנִין, *thanin*, תָּנִין, *thanim*. It does not appear to be the name of a particular species of animal : it includes animals very different in kind, agreeing in nothing, unless perhaps in being monstrous, noxious, and hateful to man. It plainly included both land and water animals ; and of water animals, inhabitants both of the sea and the rivers, which shews that the word is of a somewhat general term.

In the following passages the word is used of inhabitants of the waters : ' And God created great תָּנִין, *thaninim* (E. T. *whales*), and every living creature that moveth, which the waters brought forth abundantly ' (Gen. i. 21). ' Thou didst divide the sea by thy strength ; thou brakest the heads of תָּנִין, *thaninim* (E. T. *dragons*, marg. *whales*) in the waters ' (Ps. lxxiv. 13). ' He shall slay the תָּנִין, *thanin* (E. T. *dragon*), that is in the sea ' (Is. xxvii. 1). In Ezek. xxix. 3, Pharaoh, king of Egypt, is spoken of under the figure of ' the great תָּנִין, *thanim* (E. T. *dragon*), that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.' Here the reference is plainly to the crocodile, which abounds in the Nile. So also xxxii. 2-4, in the following address to Pharaoh : ' Thou art as a תָּנִין, *thanim* (E. T. *whale*, marg. *dragon*),

in the seas, and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. I will therefore spread out my net over thee, and they shall bring thee up in my net. Then I will leave thee upon the land, and I will cast thee forth upon the open field,' etc. Here, besides having a description of an inhabitant of the waters, we have it brought to dry land (see also Job vii. 12).

It is no less plain that land animals are denominated *thanim*. They are described as inhabiting deserts, and particularly the ruins of cities. ' I am,' says Job, ' a brother to *thanim* (E. T. *dragons*), and a companion to owls ' (marg. *ostriches* ; Job xxx. 29). He could never have thought of saying he was a brother to fishes or crocodiles, or other inhabitants of the sea or the rivers. Ostriches, the other bird here referred to, haunt open, sandy, desert plains, where they can roam at large, and which they traverse in every direction with inconceivable speed. ' Babylon, the glory of kingdoms, shall never be inhabited ; but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls (marg. *ostriches*) shall dwell there, and satyrs shall dance there ; and the wild beasts of the islands shall cry in their desolate houses, and *thanim* (E. T. *dragons*) in their pleasant palaces ' (Is. xiii. 19-22 ; see also xliii. 19, 20). There is a similar denunciation upon Idumæa : ' It shall lie waste from generation to generation ; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it ; the owl also and the raven shall dwell in it ; and he shall stretch out upon it the lime of confusion and the stones of emptiness. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of *thanim* (E. T. *dragons*), and a court for owls ' (marg. *ostriches* ; xxxiv. 10, 11, 13 ; read also ver. 14 and 15, and xxxv. 7). In Jer. ix. 10, 11, we have a scarcely less striking picture of desolation : ' For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up so that none can pass through them ; neither can man hear the voice of the cattle ; both the fowl of the heavens and the beast are fled ; they are gone. And I will make Jerusalem heaps, a den of *thanim* (E. T. *dragons*), and I will make the cities of Judah desolate, without an inhabitant ' (see also x. 22 ; xiv. 6 ; xlix. 33).

These passages shew plainly that the *thanim* of the Scriptures were real animals, not the imaginary creatures of the Greeks and Romans and other nations of antiquity. The other animals mentioned were real animals, and there is no reason for supposing that the *thanim* were not equally so. What kind of animals these *thanim* were which inhabited the deserts and the ruins of cities we cannot certainly say. It is a very common opinion that they were serpents—large, poisonous, deadly serpents ; an opinion which appears as likely as any other, especially as serpents would be very ready to make their abode amidst the ruins of cities, and as the words *thanin* and *thaninim* are used of serpents in Exod. vii. 9-12. There may even

have been different species of them, both great and small, and it is not even necessary to exclude the idea of other animals besides serpents being included under these designations, as there were entirely different species of creatures included among the *thanim* of the waters.

There are few characteristics of the *thanim* given in the Scriptures. Jeremiah, describing a terrible drought, says: 'The wild asses did stand in the high places; they snuffed up the wind like *thanim* (E. T. *dragons*), their eyes did fail because there was no grass' (xiv. 6). 'Even the *thanim* (E. T. *sea-monsters*, marg. *sea-calves*) draw out the breast; they give suck to their young ones' (Lam. iv. 3). This would apply to whales and other cetacea. 'Therefore I will wail and howl; I will make a wailing like the *thanim*' (E. T. *dragons*; Micah i. 8). 'The voice of the crocodile is a loud hollow growling of the most terrific description, which has been compared to the roaring of a bull' (*Edin. Encyc.* vii. 355). Serpents emit a hissing sound, but we are not aware that the hiss of any species is like wailing. 'Nebuchadnezzar the king of Babylon hath devoured me; he hath crushed me; he hath made me an empty vessel; he hath swallowed me like a *thanim* (E. T. *dragon*); he hath filled his belly with my delicacies; he hath cast me out' (Jer. li. 34). Here we appear to have more than one allusion to serpents. Some species on seizing their prey twist themselves in wreaths round its body, and by contractile efforts crush it to death.\* This method of seizing their prey is confined to the larger kinds. The smaller sorts are able by their mouth and teeth to seize and hold their victims. There is no mastication, the food being swallowed entire. To facilitate deglutition, there is a peculiar construction of the jaw-bones. The mouth can be opened very wide, and larger animals admitted than from the ordinary size of the creature one would be led to suppose. The boa-constrictor is a remarkable example of this. 'It is the largest species of serpent, being upwards of twenty feet in length, or, according to some travellers, more than double that length. It is capable of swallowing deer, goats, and men entire. When resistance is offered by its prey, it crushes it to death by embracing it in the wreaths of its body. By thus crushing the bones it is able to reduce a buffalo to such a soft state as to swallow it whole. It suspends itself from the branches of trees by means of its prehensile tail, and in this manner is prepared to drop upon any animal passing beneath. Sometimes it fixes itself by the tail to a tree, and suffers its body to float in the stream at those places where oxen and other animals come to drink, which it then seizes in its fatal embrace. Whether we consider the great extent of gape and dilatable gullet, and consequent power of swallowing, the enormous crushing force which it can exert when twisted round its prey, its courage, or its locomotive

powers, being capable of climbing trees and suspending itself from the branches, or entering rivers, lakes, and the sea, and swimming with great celerity, we have reason to regard it as one of the most formidable monsters of the equatorial regions. To attack it when in an active state would be madness, but when gorged with food the victory is easy. The absence of poison-fangs, however, prevents it from inspiring so much dread as the larger venomous kinds' (*Edin. Encyc.* xv. 453, 456).

In the Book of Revelation the word *dragon* (Gr. *δράκων*) is used symbolically for the great antichristian power (xii. 3, 4, 7, 9, 13, 16, 17; xiii. 2, 4, 11; xvi. 13), and also for 'that old serpent, which is called the Devil and Satan' (xii. 9; xx. 2).

**DRESS.** Of the dress of the Jews in ancient times we have only incidental notices in the Scriptures; and hence we are able to form but imperfect ideas of them. It is commonly supposed, indeed, that the customs of Eastern nations change so little that their dress in the present day may be taken as authority for that of the ancient Jews. But the dress of the nations of the East, even of those which are nearest to Palestine, differ materially from each other. Changes, too, have taken place in the dress of some of them at least, as well as of the nations of the West. We are therefore not entitled to draw our ideas of the dress of the Jews in ancient times from that of the East in the present day, but must be content with the incidental notices on the subject which we meet with in the Scriptures, few and imperfect though they be.

Though it is often not necessary in a translation of the Scriptures to convey an exact idea of the form of the dress referred to, when nothing in the passages where it is mentioned depends on that circumstance, yet we should avoid the use of terms which would convey false notions in this or any other particular. A general term, such as garment, raiment, clothes, may be sufficient when nothing depends on its form; but where some distinction is implied it is necessary to use names more definite. The Oriental modes of dress were so different from the modern European that it is seldom or never advisable to employ terms for expressing them which are used as the names of our garments, as these could scarcely fail to convey false ideas of them. Such a practice, if generally adopted in translations of the Scriptures for the various countries of the world, would assign a vast variety of dress for the Jews and other nations of the East. Had the original names been retained when our own translation was made, they might long ago have been naturalised among us, as ephod, shekels, homer, and other words have been.

Of all the modes of translation, the introduction of modern names for ancient things is perhaps the worst. They not only fail to convey correct ideas of them, but they convey false ideas. Of this we have many examples in the E. T. of the Scriptures: e.g., in the word *coat*. We read of Joseph's 'coat of many colours' (Gen. xxxvii. 3); of Aaron's 'brodered coat' (Exod. xxviii. iv.); of Samuel's 'little coat'

\* In Ps. xci. 13 there is a parallelism which is perhaps founded on this:—

'Thou shalt tread upon the lion and *adder*;  
The young lion and *thanim* (E. T. *dragon*;  
*serpent*!) shalt thou trample under feet.'

(1 Sam. ii. 19); of our Lord's 'coat, which was without seam' (John xix. 23); of Peter and his 'fisher's coat' (xxi. 7). In most of these cases, and others that might be referred to, the garments probably differed from each other; at all events, it is not likely that in any one instance our word coat describes the garment intended. Indeed, even with ourselves, it is a somewhat vague and indefinite word; for we have several kinds of coats which differ materially from each other; as coats, waistcoats, greatcoats, petticoats—not one of which, it is probable, corresponded to any of the garments referred to in these and other passages.

Our first parents originally wore no clothes, but on discovering their nakedness, after eating the forbidden fruit, 'they sewed fig-leaves together, and made themselves aprons;' and we have shortly after the following notice: 'Unto Adam and his wife did the Lord God make coats of skins, and clothed them' (Gen. iii. 7, 21). It is commonly supposed these were the skins of animals which had been offered in sacrifice, or they might be the skins of animals killed for food. Such were the first beginnings of the dress of mankind.

Until the days of Abraham, near 2000 years after this, we have no notice of particular articles of dress; and then they consist of jewellery. His servant whom he had sent to Mesopotamia to seek a wife for his son Isaac, when he met Rebekah at the well, presented to her 'a gold earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;' and afterwards, when her relations had given their consent to the marriage, 'he brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother and to her mother precious things.' On arriving near her new home, she descried Isaac walking in the field, and agreeably to Eastern custom, before meeting him, 'she took a veil, and covered herself' (Gen. xxiv. 22, 53, 64, 65). Nor was jewellery confined to women. Judah had a signet and bracelets (xxxviii. 18); and when Joseph was advanced at the court of Pharaoh, king of Egypt, that prince 'took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck' (xli. 42). Jewellery, indeed, is no certain proof or measurement of the advance of a people in dress in other respects, for we find it greatly affected by barbarous nations; but, combined with other circumstances, it may in the present cases be considered as some evidence of progress.

In the O. T. a variety of words is employed to designate the garments then in use. Some of them were probably general terms, but others were doubtless names of particular garments. Many writers profess to describe them; but little reliance is to be placed on their descriptions. In the E. T. the same words are often rendered in a different manner, which shews how loose the ideas of our translators were regarding them. Of this we have an example in the word כִּטְוֹן, which Gesenius thus explains: 'an upper garment; an exterior tunic, wide and long, reaching to the ankles, but without sleeves'

(493). Our translators render it *coat* in 1 Sam. ii. 19; *mantle* in Job i. 20; ii. 12; 1 Sam. xv. 27; xxviii. 14; Ezra ix. 3; Ps. cix. 29; *cloak* in Is. lix. 17; *robe* in Exod. xxviii. 31; 1 Sam. xviii. 4; xxiv. 5, 12; 2 Sam. xiii. 18; 1 Chron. xv. 27; words considerably different in their signification.

One garment of the ancient Hebrews, at least of the poor among them, appears to have been large and loose, and might be dispensed with during the day, but which they could not well want during the night, as they slept in it (Exod. xxii. 26, 27). A similar practice still prevails among some of the Arab tribes.

By the law of Moses there was to be distinction in the dress of the sexes: 'The woman shall not wear that which appertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God' (Deut. xxii. 5). Among the garments of the Jews there were some common to both men and women. Perhaps the law arose out of this practice; or the practice may have been a breach of the law.

In Is. iii. 16-24 we have an inventory of articles of dress worn by Jewish women of the higher classes. They indicate great extravagance and luxury; but as most of them are unknown to us, we simply refer to the passage.

In the N. T. the chief articles of dress mentioned are the χιτών and the ἱμάτιον. From their being mentioned together, and even antithetically, it is plain they were different, and also particular or specific garments. 'If any man will sue thee at the law, and take away thy χιτών (E. T. *coat*), let him have thy ἱμάτιον (E. T. *cloak*) also' (Matt. v. 40). 'Then the soldiers, when they had crucified Jesus, took his ἱμάτια (E. T. *garments*), and made four parts, to every soldier a part; and also his χιτών (E. T. *coat*); now the χιτών was without seam, woven from the top throughout' (John xix. 23).

The χιτών is generally supposed to have been an inner garment worn next to, and to have sat somewhat close to, the body. In the E. T. it is uniformly rendered both in the singular and the plural by the word *coat* (a very inappropriate term, as we have already had occasion to observe), except in Jude 23, where the singular is rendered *garment*, and in Mark xiv. 63, where the plural is rendered *clothes*, thus sinking its specific name and character.

The ἱμάτιον is generally considered to have been an outer garment, worn above the χιτών, to have sat somewhat loosely about the body, and which could be readily put off or on. Some would render it *mantle*; but that word does not well express its form, and brings it too much into correspondence with our modern ideas. In the E. T. it is rendered very variously; in the singular, *cloak* in Matt. v. 40; Luke vi. 29; *garment* in Matt. ix. 20, 21; xiv. 36; Acts xii. 8; and *robe* in John xix. 2; and in the plural, *clothes* in Acts vii. 53; *raiment* in xxii. 20; and in Matt. xxi. 7, 8, *clothes* and *garments*, as if they did not know well how to translate it. Now, though the word may in some passages be understood of clothes generally, yet in those now referred to it appears to signify a particular garment.

Both the χιτών and the ἱμάτιον appear to

have been worn by women as well as by men (Acts ix. 39); but it is likely there may have been some difference in the form of those worn by the two sexes, so as duly to distinguish them.

If we knew the exact form of the *χιτών* and the *ἱμάτιον*, many passages might be more intelligible and more graphic than they are in the common translation, where the words are commonly rendered by general terms. Of this we have examples in the following passages, where it is at once understood that the *ἱμάτια* were outer garments which, like mantles, could be readily put off or on: 'And the disciples brought the ass and the colt, and put on them their *ἱμάτια* (E. T. *clothes*), and they set Jesus thereon. And a very great multitude spread their *ἱμάτια* (E. T. *garments*) in the way; others cut down branches from the trees, and strawed them in the way' (Matt. xxi. 7, 8). 'Jesus riseth from supper, and laid aside his *ἱμάτια* (E. T. *garments*); and took a towel, and girded himself,' thus preparing to wash his disciples' feet; and it is afterwards added, 'So after he had washen their feet, and had taken his *ἱμάτια*' (E. T. *garments*), 'and was sat down again, he said,' etc. (John xiii. 4, 12). 'And they stoned Stephen, and the witnesses laid down their *ἱμάτια* (E. T. *clothes*) at the feet of a young man whose name was Saul' Acts viii. 58). 'And the angel said unto Peter, Gird thyself and bind on thy sandals; cast thy *ἱμάτιον* (E. T. *garment*) about thee, and follow me' (xii. 8).

By *naked* is not always to be understood entirely without clothes. It is used of one who, having taken off his *ἱμάτιον*, is only clad in his *χιτών*. It is said of Saul that 'he stripped off his clothes also, and prophesied, and lay down naked all that day and all that night' (1 Sam. xix. 24). Isaiah was commanded to 'loose the sackcloth from off his loins, and to put off the shoe from his foot. And he did so, walking naked and barefoot' (Isa. xx. 2; see also John xxi. 7; Acts xix. 16). David was reproached by Michal his wife for dancing before the ark, and 'uncovering himself in the eyes of the handmaids of his servants,' as one of the vain fellows shamelessly uncovereth himself; but from David's reply there is no reason for supposing that he had been guilty of any indecency. It is expressly said he 'was girded with a linen ephod,' and the likelihood is, he had merely thrown off some upper garment, as incommoding him in his dancing by its heat or otherwise (2 Sam. vi. 12-22).

In the N. T. we meet with another word signifying a garment, *στολή*; that is, a *robe*, probably such an one as reaches down to the feet; a long garment. In the Greek writers it is particularly used for the long garments of the Eastern nations (Parkhurst, *Gr. Lex.* 628). It appears to have been worn by kings and priests, and other persons of distinction (Robinson, *Gr. Lex.* 771). In the parable of the prodigal son the father is represented as saying, 'Bring forth τὴν στολήν τὴν πρώτην (*the best robe*), and put it on him' (Luke xv. 22). The angel who sat at the door of the sepulchre was 'clothed στολήν λευκήν' (*in a long white robe*); Mark xvi. 4). The redeemed in heaven are represented as 'clothed in στολὰς λευκὰς' (*white robes*), and as having 'washed their τὰς στολὰς (*robes*), and

made them white in the blood of the Lamb' (Rev. vii. 9, 13, 14). Our Lord finds fault with the scribes for their affectation of this kind of dress: 'Beware of the scribes, which desire to walk ἐν στολαῖς' (*in long robes*; Luke xx. 46).

Girdles were a common and important article of dress among the Jews and other Orientals. These were bound round the loins to keep their loose garments close together. Girdles, like other articles of dress, no doubt varied according to the rank and wealth of those who wore them. We read of linen girdles (Exod. xxxix. 20; Prov. xxxi. 24; Jer. xiii. 1). The prophet Elijah and John the Baptist wore leathern girdles (2 Kings i. 8; Matt. iii. 4). Daniel, in one of his visions, saw 'a man clothed in linen, whose loins were girded with fine gold of Uphas' (Dan. x. 5). John beheld our Lord in vision girt about the paps with a golden girdle (Rev. i. 8); and 'the angels who came out of the temple having the seven plagues,' had in like manner 'their breasts girded with golden girdles' (xv. 6). Girdles were used by women, including those of the upper classes, as well as by men (Is. iii. 24).

It was not unusual to carry in their girdles a dagger or other offensive weapon. Ehud, when he had the design of assassinating Eglon, the king of Moab, armed himself with 'a dagger, which had two edges, and he did gird it under his raiment upon his right thigh' (Judg. iii. 16). We have an example of the same kind in Joab, when he assassinated his rival Amasa: 'And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. But Amasa took no heed to the sword which was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again' (2 Sam. xx. 8-10). In like manner, when the Jews who had returned from Babylon were rebuilding the wall of Jerusalem, and their enemies conspired to come and fight with them in order to stop the work, Nehemiah 'set the people with their swords, their spears and their bows; they which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other held a weapon; for the builders, every one had his sword girded by his side, and so builded' (Neh. iv. 7, 8, 13, 17, 18; see also Ps. xlv. 8).

The Turks, in like manner, fix their knives and poniards in their girdles. The Hodjias—i.e., the writers and secretaries—suspend their ink-horns in their girdles; and a similar custom appears to have prevailed among the Jews in Ezekiel's time, for he speaks 'of a man clothed with linen, with a writer's inkhorn by his side' (marg. *upon his loins*; ix. 2). The Orientals also carry their money in their girdles, and we find our Lord referring to this use of them: 'Provide neither gold, nor silver, nor brass in your ζώνας' (*girdles*; E. T. *purses*), the girdle serving as a pocket or purse (Matt. x. 9).

As the Orientals, when on a journey or engaged in work, were apt to be encumbered and impeded by their long loose garments, they bound them up with their girdles, that they might not interfere with their freedom of motion.



When the Passover was originally instituted, the following order was issued: 'Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover' (Exod. xii. 11; see also 1 Kings xviii. 46; 2 Kings iv. 29). To this practice we have more than one allusion in the Scriptures: 'Wherefore,' says Peter, 'gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ' (1 Pet. i. 13; see also Job xxxviii. 3; xl. 7; Luke xii. 35-37).

By the law of Moses the Israelites were enjoined to 'make fringes in the borders of their garments; and to put on the fringe a ribbon of blue, that they might look upon it and remember all the commandments of the Lord, and do them' (Exod. xv. 38-40). The scribes and pharisees affected to have these very large, as badges of their great piety and of their strictness in observing the commands of God: 'But all their works they do,' says our Lord, 'for to be seen of men: they make broad their phylacteries, and enlarge the fringes (*κράσινδα*, *tufts* or *tassels*; E. T. *borders*) of their *lydria*' (E. T. *garments*; Matt. xxiii. 5). [PHYLACTERIES.] It was probably the idea of a special sacredness and efficacy in these tufts which led the woman who had an issue of blood (Matt. ix. 20, 21), and many other diseased persons, to seek to touch that part of our Lord's raiment rather than any other (Mark vi. 54-56), in both of which passages, however, the word *κράσινδα* is improperly translated 'the hem of his garment,' whereas it should have been rendered *tuft* or *tassel* (Campbell, *Gospels*, iv. 78).

It was customary in the East, as it still is in some parts in the present day, for the wealthy to have large quantities of garments, and it was common to make presents of them. Joseph gave his brethren changes of raiment; to Benjamin he gave five changes of raiment (Gen. xlv. 22). Naaman carried with him changes of raiment for a present; and when the prophet Elisha refused to take any present from him, Gehazi his servant ran after the Syrian captain, and asked him in Elisha's name to give him a talent of silver and two changes of raiment, under the pretext that two young men of the sons of the prophets had come to him from Mount Ephraim (2 Kings v. 5, 15, 16, 20-23). Paul, in testimony of his disinterestedness, says, 'I have coveted no man's silver, or gold, or apparel' (Acts xx. 23). It would seem that at marriages the guests were furnished with wedding garments (Matt. xxii. 11-13). Stores of garments were reckoned among a man's treasures as well as silver and gold, and it is no doubt to this our Lord refers (Matt. vi. 19, 20; and also James v. 2, 3).

It is a singular circumstance that the Scriptures give us so little information as to the head-dress of the Israelites, or even whether they covered their heads at all, though as to this there can be little doubt. We read of a mitre for Aaron as high-priest, and of mitres (E. T. *bonnets*) for his sons (Exod. xxviii. 4, 37, 39, 40; see Gesenius, *Lex.* 447, 501); but these were official dresses, and give us no idea of the ordinary covering for the head of either males

or females. The only word employed to express this, so far as we recollect, is *ῥινδ*, which in the E. T. is rendered, in Ezek. xxiv. 17, 23, *the tire of the head*, and in Is. iii. 20, as to females, *bonnet*. Gesenius gives as the meaning of the word *an ornament, a tiara, a turban*, (665); but whether he had any authority for so explaining it besides the commonly prevailing idea of the dress of Orientals, we are doubtful (see also Ezek. xxiii. 15). Perhaps, indeed, the ordinary covering of the head was but slight (2 Sam. xv. 30; Jer. xiv. 3, 4).

As to what was worn on the feet, the notices in the Scriptures are more distinct. This was, in some cases, sandals (Mark vi. 9; Acts xii. 8), and in other cases shoes (Gen. xiv. 21; Exod. iii. 5); but probably the distinction between them is not always preserved. [SANDALS.]

DRINK, To, not only denotes the drinking of water or liquor to the satisfying of thirst, or to producing a sober cheerfulness (Gen. xxiv. 17-20; xliii. 34), but the receiving or enduring of things good or bad. To drink waters out of one's cistern and well is to enjoy the pleasures of marriage with one's wife (Prov. v. 15). To drink a cup of gall, fury, astonishment, or trembling, is to undergo fearful miseries, that make one tremble and be astonished (Jer. xxiii. 15; xxv. 15; Ps. lx. 3; Is. li. 22). To drink abundantly Christ's water, wine, or milk is to receive his Spirit and new-covenant blessings in a plentiful degree (John vii. 37; Is. lv. 1). To *drink up iniquity as water* is with pleasure to abound in the practice of wickedness (Job xv. 16). To drink blood is to be satisfied with slaughter (Ezek. xxxix. 18). Sennacherib *drank strange waters* and *dried up the rivers* of besieged places when his army exhausted the wells of the countries which he invaded, and dried up the cisterns and wells of besieged cities, or when he conquered the nations and seized their wealth at pleasure (Is. xxxvii. 25). The Jews *drinking the waters of the Nile and Euphrates* signifies their entering into alliances with the Egyptians and Assyrians (Jer. ii. 18). To *drink one's piss*, to buy water to drink, or to drink water in measure, imports being reduced to the greatest straits (2 Kings xviii. 27; Lam. v. 4; Ezek. iv. 11).

To be DRUNK is: 1. To be intoxicated with liquor (1 Kings xvi. 9; xx. 16). 2. To be madly carried away with delusion, error, superstition, and idolatry (Is. xxviii. 7, 8; Rev. xvii. 2). 3. To be stupified and overwhelmed with sore afflictions and miseries (Is. lxiii. 6; Jer. xiii. 13, 14). 4. To be given to luxury, wantonness, and lust (1 Thess. v. 7; Hab. ii. 15). Antichrist is *drunk* with the blood of the saints—outrageously persecutes and murders multitudes of them (Rev. xvii. 6). To add *drunkenness to thirst* is to become worse and worse in idolatry and other wickedness (Deut. xxix. 19).

DROP, to fall gently, as rain. To *drop*, in metaphorical language, imports a gradual, continued, and delightful course of words, influences, or blessings (Deut. xxxii. 2; Song iv. 11). The contentions of a wife are a *continual dropping*—an unceasing and grievous plague (Prov. xix. 13). Through idleness the house *droppeth*



—the family and estate go to ruin (Eccles. x. 18). Before God all nations are insignificant and contemptible as the *drop of a bucket*, as the small dust of the balance, that casts not the scale, as nothing and less than nothing, vanity (Is. xl. 15, 17).

#### DRUSILLA. [HEROD.]

DUKE, a word derived from the Latin *dux*, which signifies a leader or chief. The Hebrew word which is thus rendered in our translation signifies the leader of a family or tribe, and is especially used of the chiefs of the Edomites (Gen. xxxvi. 15-21, 29, 30, 40-43; Exod. xv. 15; 1 Chron. i. 51-54). In Josh. xiii. 21 the princes of Midian are called 'dukes of Sihon;' but the Hebrew word there is different. But though the word duke, at least in its derivation, originally corresponded with the signification of the Hebrew, it has long ceased to carry this sense, and is now merely the designation of an order of nobility, particularly of the English nobility. It ought, therefore, never to have been introduced into the E. T., being no way applicable to the chiefs of the Edomites or Midianites, as, indeed, is very generally the case when modern names are used of ancient things.

DULCIMER, a musical instrument. The word occurs only in the list of musical instruments employed by Nebuchadnezzar in summoning his subjects to worship the golden image which he had set up in the plain of Dura (Dan. iii. 5, 10, 15). Gesenius interprets the word a *double pipe with a bag, bagpipes*. It is a Chaldee word דולמנא, plainly the Greek word *συνφωνία* received into the Chaldee language, just as at present this instrument is called in Italy and Asia Minor *zambogna* (581).

DUMAH, one of the twelve sons of Ishmael (Gen. xxv. 14), and the name of a tribe, probably his descendants, against which there is a prophetic denunciation in Is. xxi. 11, 12. Arabian writers mention two places of this name—Dumat el Irak—i.e., Dumah of Irak; and Dumat el Djendel—i.e., Dumah of the Rock. The Dumah of Scripture is probably the latter, which lies in a valley on the borders of the Syrian desert, towards Irak, seven, or, according to others, five days' journey from Damascus, and which is protected by a strong castle on an eminence. That the Dumah of Scripture was not very distant from Idumæa may perhaps be inferred from its being said, 'the voice called to Dumah out of Seir.'

DURA, a plain in the province of Babylon, where Nebuchadnezzar set up a colossal golden image for his subjects to worship (Dan. iii. 1-7). According to the historian Polybius it was situated in Mesopotamia, at the mouth of the river Chebar or Chaboras. It is now a desert, with here and there a shapeless mound, the remains of ancient buildings (Layard, *Nin. and Bab.* 470). But as Daniel says it was in 'the province of Babylon,' this is thought to be too far from the capital. M. Oppert places it in a valley to the south-east of Babylon, where there is a mound named Dowair or Duair, which he considers as a corruption of the ancient name Dura.

EAGLE, a well-known bird of prey, of which there are various species. The following are some of the characters of the genus: Beak of considerable length, and hooked towards the extremity; legs strong and nervous, and covered with feathers or naked; toes robust, and armed with powerful and very crooked claws.

The royal, golden, or common eagle is found in many parts of the world. It haunts the high mountain-ranges of Europe, Asia Minor, Arabia, Persia, Siberia, Kamtschatka, the north of Africa, Hudson's Bay, and other parts of North America. It occurs in the mountains of England, Wales, Scotland, and Ireland, but is not so common as is generally believed. It rarely quits the mountains to descend into the plains. It builds its nest in the hollow or fissure of some high and precipitous rock; it is constructed of sticks five or six feet in length, interlaced with pliant twigs, and covered with layers of rushes, heath, or moss.

The golden eagle soars to a great height, towering among the clouds, suspended on its broad wings. It is very rapid in its flight, and the great muscular power of its wings enables it to encounter the most violent winds. When far aloft, and no longer discernible by the human eye, such is the wonderful acuteness of its sight that it will mark a hare, or even a smaller animal, and dart down on it with unerring aim. Like other eagles, however, it has a very imperfect sense of smell, and detects its prey merely by its exquisite sight. Their courage yields to that of no other bird; and, solitary and aggressive in their habits, they keep all other birds of prey at a distance from their haunts. They delight in combats and rapine. Their strength resides chiefly in their beak, talons, and wings, and there is scarcely any animal that is a match for them: a single flap of their wing has been known to strike a man dead. They seem to be averse to carrion, and to disdain the insults of weak and petty animals; but they will attack deer, and bear away young gazelles, lambs, kids, etc.; and there are even instances of their carrying off young children to their nests.

They live to a great age, but moult and change their feathers from time to time, like the serpent its skin; hence probably originated the idea that they possessed the faculty of renewing their youth (Ps. ciii. 5; Is. xl. 31). They are extremely tenacious of life, and can endure abstinence, not only for days, but for weeks together. Like the rest of the tribe, the royal eagle drives off the young from its nest as soon as they are able to shift for themselves.

From its stately demeanour and the altitude of its flight the eagle was denominated by the ancients the *celestial bird*, and was regarded in their mythology as the messenger of Jove, and worthy of bearing the thunderbolts in its talons. Its figure in gold or silver, placed on the end of a spear, was the military ensign of the Romans, Persians, and other nations; and it has been adopted in modern heraldry as an emblem of power (*Edin. Encyc.*, art. 'Ornithology,' xvi. 19).

From the frequent references to the eagle in the Scriptures it is plain it must have been well known to the sacred writers: the allusions to it are at once beautiful and very expressive. Of Jehovah's early care of Israel we have the following beautiful illustration: 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead them' (Deut. xxxii. 11, 12; see also Exod. xix. 4). How true also to nature is the following description: 'Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey; her eyes behold afar off. Her young ones also suck up blood; and where the slain are, there is she' (Job xxxix. 27-30). Eagles, we have seen, are remarkable for the height to which they soar; hence the beauty and force of that expression of the prophet—'They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles' (Is. xl. 31). They are no less remarkable for the rapidity with which they fly; hence, to represent the speed with which the Chaldeans would overrun and destroy the nations, they are represented under the figure of 'a lion, which had eagle's wings' (Dan. vii. 4). Jeremiah, keeping up the allusion, says, 'Behold they shall come up as clouds, and their chariots shall be as a whirlwind; and their horses are swifter than eagles' (Jer. iv. 13). And again: 'Our persecutors are swifter than the eagles of the heaven; they pursued us upon the mountains; they laid wait for us in the wilderness' (Lam. iv. 19). Habakkuk, describing the invasion of the country by the Chaldeans, in like manner says, 'Their horsemen shall spread themselves; they shall come from far; they shall fly as the eagle hasteth to eat' (i. 8). The Edomites thought themselves secure amidst the almost inaccessible rocks of their country, but their self-confidence is thus rebuked: 'Thy terrible-ness hath deceived thee, the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest high as the eagle, I will bring thee down from thence, saith the Lord' (Jer. xlix. 16). To represent the power of the kings of Babylon and Egypt, they are likened to 'great eagles with great wings' (Ezek. xvii. 2, 7), and then follows a figurative detail of their deeds. The Roman armies are also likened to eagles; they had their standards marked with the image of an eagle; they ravaged and murdered the nations; and coming from afar, ruined the corrupt nation of the Jews (Deut. xxviii. 49; Matt. xxiv. 28). As eagles have great power of wing, and can fly, not only with inconceivable rapidity, but to great distances, there were given unto the 'woman clothed with the sun,' when she was persecuted by the great red dragon, 'two wings of a great eagle, that she might fly into the wilderness, into her place' (Rev. xii. 1, 13, 14). To represent the rapidity with which human life passes away Job says, 'My days are swifter than a post; they flee away as the eagle that hasteth to the prey' (ix. 25, 26). And Solomon, representing the vanity and insecurity of riches, says,

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'Labour not to be rich. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven' (Prov. xxiii. 4, 5).

Under the law eagles and other birds of that class were declared to be unclean (Lev. xi. 13, 14). This was probably because they were birds of prey.

EAR, the organ of hearing. In man this organ is usually described as consisting of the external ear and the internal ear. The external ear consists of an elastic cartilage attached to each side of the head, and moulded into various folds and hollows, which collect and transmit through the *meatus auditorius* the vibrations of the air to the tympanum or drum of the ear, a strong membrane stretching across the passage, and forming a partition between the external and the internal ear, the seat of which is the temporal bone, the hardest bone in the human body. On the inner surface of the tympanum the auditory nerve terminates, and is there spread out in a manner analogous to the expansion of the optic nerve at the back of the eye. Beyond it is what is called the cavity of the tympanum, in which there are several small bones. More internally is situated the principal cavity of the ear, consisting of several winding passages filled with a watery fluid, and lined with a pulpy membrane, on which are distributed the extremities of the nerves. The whole cavity, including these winding passages, is called the labyrinth of the ear, and the central opening in which the winding passages meet is called the vestibule. On one side of the vestibule there are five orifices leading to three semicircular cavities formed within the substance of the bone, and called semicircular canals. On the opposite side of the vestibule there is an opening into part of a double spiral cavity, winding round like the shell of a snail, and hence called *cochlea*. Besides all this complicated apparatus there is a communication between the cavity of the tympanum and the fauces, which, besides being useful otherwise, is found to be an auxiliary to hearing.

Most classes of animals appear to possess the faculty of hearing; and in all the superior classes, including mammalia, cetacea, birds, fishes, reptiles, and serpents, the auditory organs are sufficiently apparent. Insects can doubtless hear, but it is uncertain by what organs they exercise this faculty. Many of the crustacea have very evident internal auditory organs. Some of the mollusca, as the sepia or cuttle-fish, have something like an auditory organ; but in all below these this organ seems altogether wanting.

The mammalia alone possess external ears, but in some of these, as in most of the seals and the mole, these are wanting. In some species, as the ass and the long-eared bat, the external ears are remarkably large. In the hare the ears are not only long, but they are so contrived as to convey even remote sounds from behind, so as to give it notice of its pursuers (*Edin. Encyc.*, Art. 'Anatomy,' i. 787; ii. 11; xiii. 442).

The servant who declined to receive his freedom in the seventh year had his ear bored with

an earl to the post of his master's door, as a token that he was to continue his servant for ever (Exod. xxi. 6). God's ears denote his knowledge of his people's condition, his readiness to regard their requests, and deliver them from their afflictions and enemies (Ps. xxxiv. 16; James v. 4). To bow down the ear, incline the ear, give ear, is carefully to attend to what is commanded or requested, and readily to do it (Ps. xxxi. 2; lxxi. 2; cxliii. 1; Exod. xv. 26). To hear *de* the ear is to have a thing privately told us (Matt. x. 27). To uncover the ear, is to whisper or tell a secret to one (1 Sam. xx. 3 +). To stop the ears imports the highest disregard and abhorrence (Isa. xxxiii. 15; Acts vii. 57). Open and obedient ears import readiness to hear, to receive, and obey instructions (Isa. i. 5; Prov. xv. 12). Heavy and dull ears import an incapacity to perceive, or unwillingness to embrace and obey divine truths (Isa. lix. 1; vi. 10; Matt. xiii. 15). Uncircumcised ears, and ears turned away from hearing the law, or ears stopped, import stupidity, obstinacy, and impenitency, which render men incapable of receiving good counsel or instruction (Jer. vi. 10; Acts vii. 51; Prov. xxviii. 9; Zech. vii. 11, 12). Itching ears denote an excessive fondness to hear novelties, quaint speeches, &c. (2 Tim. iv. 3). Such as have ears and hear not are those that have opportunities of learning God's truth, and have natural faculties to consider it, and yet never apply them for that purpose (Isa. xlii. 20; Mark viii. 18).

Ear is also a head of corn (Exod. ix. 31). By seven fruitful ears, seven years of plenty, and by seven blasted ears, seven years of famine were represented to Pharaoh (Gen. xli. 5-22). To ear the ground is to plough it (Isa. xxx. 24; Gen. xiv. 6; Exod. xxxiv. 21).

**EARNEST**, diligent, eager, vehement (2 Cor. vii. 7; viii. 16). An earnest is somewhat given in hand, to give assurance that what more is promised shall be given in due time. It differs from a pledge, as it is not taken back when full payment is made. The Holy Ghost and his influences are the earnest of our inheritance; are of the same nature, though not degree of application with our eternal happiness; and they give us assurance that in due time it shall be bestowed upon us (2 Cor. i. 22; v. 5; Eph. i. 14).

**EAR-RINGS**, ornaments of gold, silver, etc., hung in the ears. It was common for both men and women in the Eastern countries, to wear them, some of them not a little coarse, clumsy, and large, or used for enchantments (Gen. xxxv. 4). Twice over they were given up by the Israelites to make idols of (Exod. xxxii. 2; Judg. viii. 24-26); and twice they were made an offering to the Lord (Exod. xxxv. 22; Num. xxxi. 50).

**EARTH**. 1. The whole globe, including both earth and sea (Gen. i. 1). 2. The dry land, or that huge body of dust, rocks, etc., which supports other bodies, animal and vegetable (Gen. i. 10). 3. The inhabitants of the earth (Gen. xi. 1; Ps. xcvi. 1), or the wicked part of them (Isa. xi. 4; Rev. xiv. 3). 4. A part of the earth, such as the land of Judaea,

the empire of Assyria, Babylon, or Persia; and in some of these cases it would have been more distinct if the Hebrew word *Yats* and the Greek *ye* had been translated *land* (Rom. ix. 28; Ps. xlviii. 2; Jer. ii. 7, 26, 49; Zech. i. 10; Matt. xxiii. 35; Luke xiv. 44; James v. 17).

The earth which we inhabit is of the form of a globe. It is not, however, an exact sphere: it is an oblate spheroid, being flattened at the poles somewhat like an orange. There will thus be a difference between the diameter of the earth at the equator and at the poles, but the difference is inconsiderable. The equatorial diameter, according to Professor Airy, the Astronomer-Royal, is 7925-648 miles; the polar diameter is 7899-170; the difference between them being only 26-478 miles; so that the excess of the equatorial diameter, expressed in a fraction of its entire length, is but 299-330, or in round numbers, 300th part. The departure of the terrestrial globe from the form of an exact sphere is so inconsiderable that, if an exact model of it turned in ivory were placed before us, we could not, either by sight or touch, distinguish it from a perfect billiard-ball (Lardner, *Handbook*, 127).

The diameter of the earth at the equator we have stated above to be 7925-648 miles; the circumference is 24,896-16 miles. Its surface consists of 197 millions of square miles, and its volume of 259 800 millions of cubic miles.

The following are the distances of the earth from the sun:—

Greatest distance...	96,590,000 miles.
Least.....	93,410,000 "
Mean.....	95,000,000 "

(*Ibid.* 495).

The earth has a double motion. It turns upon the axis of its poles from west to east once in twenty-four hours, a motion which is the cause of the alternations of day and night. Its velocity of rotation at the equator is 1040 miles per hour (*Ibid.* 106, 497).

Besides this daily motion of the earth upon its own axis, it moves annually round the sun, or, to speak more exactly, in 365 days, 5 hours, 48 minutes, 49 seconds. The orbit in which it moves is not circular but elliptical, nor is the sun placed in its centre. As the earth is so distant from the sun, it must have an immense circuit to perform; and though it is so large a body, its velocity is 68,040 miles per hour, or 1134 per minute (Herschel, *Outlines*, 226, 235).

It might be thought that if the earth turns daily round its own axis, and annually round the sun, the velocity of these motions must be so great that we could not fail to feel them most sensibly. But these motions of the earth are so perfectly smooth and uniform, being entirely free from irregularities, checks, or jolts, that they are not perceivable by any local derangement of bodies on the surface of the globe, all of which would participate in them. In sailing smoothly along a canal, the sense of motion which we have arises from the objects on its banks being stationary, and not moving along with us (Lardner, *Handbook*, 106, 162).

It was long usual to divide the earth into four quarters—Europe, Asia, Africa, and America; but to this a fifth has been added called Austral-

asia. Long as man has inhabited the earth, his knowledge of it is still very incomplete. Within the last hundred years large additions have been made to our knowledge of it; but yet many parts of it, particularly in Africa and America, are still unexplored, and perhaps more which are usually considered as known are yet but imperfectly known.

We have here, however, to do, not with our present knowledge of the earth, but with the knowledge of it possessed by the Hebrews, as far as this can be ascertained from the Holy Scriptures.

In the early ages it appears to have been the universal opinion that the earth was a large circular plain, every nation supposing itself to be in the centre of it. This is the aspect which it presents to the eye of man; and hence the universality of this opinion. That this was the idea of the Hebrews appears from the frequent references in the Scriptures to 'the ends of the earth' (Deut. xxxiii. 17; Job xxviii. 24; Ps. xix. 4, 6; Prov. xxx. 4; Zech. ix. 10).

The land of Egypt was of course well known to the Hebrews, for there they had sojourned and been enslaved for about 200 years. Through Arabia Petrea they also journeyed for forty years, and must have got well acquainted with it. Canaan, in which they settled, must also have been familiar to them in every part. The land of Edom; the countries of the Moabites, the Amalekites, the Midianites, and the Ammonites; Phoenicia, including the cities of Tyre and Zidon; the several kingdoms of the Syrians, including the still existing city of Damascus, must all have been well known to them from their relations with them both in peace and in war. Of Mesopotamia, the cradle of their race, they could not be ignorant; and as time rolled on they came to know to their cost Assyria and its capital Nineveh, Chaldaea and its capital the great Babylon; and afterwards the empire of Media and Persia, and at least the name of India, as one of its one hundred and twenty-seven provinces (Esth. i. 1).

Meanwhile their knowledge of Arabia had probably extended. We read of the land of Uz, where the patriarch Job lived (i. 1); of the Queen of Sheba, called by our Lord 'the queen of the south, who came from the uttermost parts of the earth to hear the wisdom of Solomon' (1 Kings x. 1-10; Matt. xii. 42); of Seba, and other parts of that country.

Though the Hebrews were not a trading people, yet Solomon sent ships from Ezion-geber to Tarshish and Ophir (1 Kings ix. 26-28; x. 22), which some suppose to have been situated on the east coast of Africa, while others suppose Tarshish to have been the island of Ceylon, and Ophir the peninsula of Malacca.

With the countries on the west of Palestine the Jews were longer of being acquainted than with those on the east. The first notice which we have of their knowledge of Greece is by the prophet Joel, who appears to have prophesied some time before the Babylonish captivity. Addressing Tyre and Zidon, he says: 'The children of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border' (iii. 6). Daniel, who flourished during the captivity, repeatedly

mentions Greece (viii. 21; x. 20; xi. 2); and it is also mentioned by Zechariah, who lived after the return of the Jews to their own land (ix. 13). The marches of the Persian armies for the invasion of Greece in the reigns of Darius Hystaspes and Xerxes, in which it is not improbable there might be numbers of Jews, and the deeds and disasters to which the wars gave rise, could scarcely fail to extend their knowledge of that country, and also of the intervening countries of Asia Minor. As Alexander the Great passed through Palestine, and even visited Jerusalem when advancing on his conquering career eastward, the Jews must henceforth have known of Macedonia, if it was not known to them before. After his death, when his empire was divided between some of his chief captains, many of the Jews left their own country and settled in Alexandria, in Antioch, and in many other places to the westward, by which means the geographical knowledge of both those who left their native land and those who remained in it must have been greatly enlarged, more especially as great numbers of the former were accustomed to come up yearly to Jerusalem to observe the great feasts of the Jewish ritual (Acts ii. 5, 9-11).

The Jews of Palestine, in their wars with the Syro-Grecian kings of Syria, were led to enter into alliances with the Romans. Judas Maccabæus, having heard of their fame and great exploits, was the first to do so, and in this he was followed by his successors (1 Maccab. viii.; xii. 1-4; xv. 15-24). This led to the interference of the Romans in their national affairs, and afterwards to the reduction of their country into a Roman province, and ultimately to the ruin of their country, the destruction of Jerusalem and of the temple, the slaughter, the enslaving, and the scattering of their nation.

Of the extension of the geographical knowledge of the Jews before this final catastrophe of the nation we have proof in the labours of the first preachers of Christianity. Witness the apostle Paul. In the Acts of the Apostles we have a detailed account of his journeyings in Syria, in Asia Minor, in Greece, and in Macedonia. In his Epistle to the Romans he says: 'From Jerusalem round about unto Illyricum I have fully preached the gospel of Christ;' and he then contemplated a visit to Rome on his way to Spain (Rom. xv. 19-28).<sup>\*</sup> This design he did not accomplish at that time; but he was afterwards sent to Rome as a prisoner, and in his voyage thither he was shipwrecked on the island of Melita.

We have frequent mention in the Scriptures of Cush (E. T. *Ethiopia*), but there is considerable uncertainty in regard to its situation. A country of this name was compassed by the Gihon, one of the four rivers into which the river that came out of Eden was divided (Gen. ii. 10, 13); but it may be questioned whether the Jews knew any more about its situation than we ourselves. But there is another country called Cush which some suppose to be a country in Africa—the kingdom of Meroe,

<sup>\*</sup> Spain, and its gold and silver mines, appear to have been known by Judas Maccabæus (1 Maccab. viii. 3, 4).



to the south of Egypt, but others place it in Arabia. Libya, to the west of Egypt, including Cyrene, was also then known (Acts ii. 10). In Ezek. xxvii. a number of countries and places are mentioned as trading with Tyre, but we have not noticed them, as the Scriptures afford little information as to their locality, and though known to the Tyrians, the Jews might have little knowledge of them.

We have early mention in the Scriptures of the mountains of Ararat, in the land of Armenia, on which the ark rested as the waters of the flood dried up (Gen. viii. 4). Still better known to the Hebrews were Mount Horeb, Mount Sinai, and the other mountains in the wilderness through which their fathers passed on their way from Egypt to Canaan. The mountains of Lebanon, on the north of Canaan, were still more familiar to them as a nation, as were also Mount Carmel, Mount Tabor, the Mount of Olives, and the other hills of their own country.

Of seas their knowledge was still more limited, for unlike their neighbours the Tyrians and Zidonians, they were never much engaged in trade with foreign lands. The Red Sea, in both its western and eastern branches, was early known to them. So also was the Mediterranean or Great Sea, as it is called in Scripture, which washed the western shores of their country. We read also of the Sea of Galilee and of the Salt Sea; but the former is merely a lake, and the latter, though it is still called the Dead Sea, is more appropriately denominated the Lake Asphaltites.

Of rivers their knowledge was also limited. The Sihor or the Nile (Jer. ii. 18) was of course familiar to them, from the long residence of their forefathers in Egypt, and from their own communications with it. So also was the Jordan, the only river in their own country worthy of the name. There were also the Euphrates, which, by way of eminence, is called *the river*; and the Hiddekel or Tigris, which is described as going to the east of Assyria (Gen. ii. 14; Dan. x. 4). The Abana and Pharpar, rivers of Damascus, were also known to them (2 Kings v. 12).

**EARTHQUAKE**, a commotion of the internal parts of the globe, generally accompanied with a heavy, rumbling, subterraneous noise, shaking the strata of the earth, sometimes breaking up its crust or surface, and causing fearful destruction of whatever comes in its way.

Earthquakes of every kind and degree are distinguished by a series of perpendicular, or horizontal, or rotatory vibrations following each other in rapid succession; the perpendicular action from below upwards raising the materials, the horizontal pushing them to a side. The circular or rotatory concussions are the rarest, but the most dangerous of all. Though the destructive effects of earthquakes may be limited to a narrow space, their undulations occasionally extend simultaneously to the distance of thousands of miles. 'The great earthquake which desolated Lisbon on the 1st of November 1755 was felt among the Alps, on the coast of Sweden, in the West Indian Islands—Antigua, Barbadoes,

and Martinique—and on the great Canadian lakes, as well as in the small inland lakes of the basaltic plains of Thuringia and the northern states of Germany. Distant springs were interrupted in their course, an incident in earthquakes to which Demetrius the Galatian directed attention in ancient times. The hot springs at Tepliz ran dry, and then returned deeply tinged with a ferruginous ochre flooding everything. At Cadiz the sea rose 60 feet high; in the Lesser Antilles it became of an inky black colour, and the tide, which generally rises but about 26 or 28 inches, mounted 20 feet above its usual level. It has been calculated that a territory more than four times the superficial extent of Europe was shaken by the earthquake of November 1, 1755. There is therefore no outward manifestation of force known (the murderous inventions of our race included) through which, in the brief period of a few seconds or minutes, a larger number of human beings have been destroyed' (Humboldt, *Cosmos*, i. 213, 215, 217, 220). The total number of lives destroyed in this fearful catastrophe was computed by some at 30,000, and by others at 60,000. Nor was this a singular case; other earthquakes have been calculated to have been not less, and some even more destructive.

The causes of the varied phenomena of earthquakes are still buried in obscurity. Elastic fluids in the internal parts of the globe are undoubtedly the cause of them. The focus of the mischief, the seat of the moving power, lies deep beneath the crust of the earth; how deep we know even as little as we do what the chemical nature of the vapour of such high tension may be. Active volcanoes are to be regarded as safety-valves for surrounding districts. The danger of the volcano increases when the opening of the volcano is stopped up, and there is no longer a free communication with the atmosphere; but the destruction of Lisbon, of Caraccas, Lima, Cashmir (1554), and of so many towns of Calabria, Syria, and Asia Minor, teaches us that on the whole the force of earthquakes is by no means greatest in the vicinity of still active volcanoes. Since the mouths of *Ætna* have been opened, through which the fire belches forth, and since, in this way, heated masses and water can be ejected, the lands by the sea-shore are no longer so frequently shaken as they were in times before the separation of Sicily from Italy, when there was no communication with the surface (Humboldt, *Cosmos*, i. 224, 226).

Though an earthquake, the first time we feel a shock, is apt to produce a deep and quite peculiar impression on the mind—as if we could no longer have faith in the immobility of the earth, as if its very foundations were shaken and were insecure—yet when a series of slighter shocks occur in a district, one after another, every trace of alarm soon vanishes among the inhabitants. On the rainless coasts of Peru nothing is known of hail nor of explosions of lightning and rolling thunder in the bosom of the atmosphere. The subterraneous noise that accompanies the earthquake comes in lieu of the thunder of the clouds. Use and wont for a series of years, and the very prevalent opinion that dangerous earthquakes are only to be ap-



prehended two or three times in the course of a century, lead the inhabitants of Lima scarcely to think more of a slight shock of an earthquake than is thought of a hail-storm in the temperate zone' (*Ibid.* i. 227, 228).

Earthquakes were not unknown in Palestine in ancient times; but yet they do not appear to have been of frequent occurrence, otherwise the references to them in the Scriptures, considering their extraordinary phenomena, would doubtless have been more common. When the prophet Elijah, to save his life, fled from Jezebel and came to Mount Horeb—a neighbourhood in which there are strong evidences of volcanic agency—he witnessed an earthquake and some of its attendant phenomena: 'Behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; and the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire,' etc. (1 Kings xix. 1-3, 8, 11, 12). It is a very general belief that calms, oppressive heats, and a misty state of the horizon are always preludes to an earthquake; but Humboldt assures us, not from his own experience only, but from the observations of all who have lived long in countries where earthquakes are frequent and violent—as in Cumana, Quito, Peru, and Chili—that this popular belief is quite erroneous. In Quito, Peru, and Chili, as well as in Canada and Italy, many earthquakes are observed along with the clearest skies, and with the freshest land and sea breezes (Humboldt, i. 216, 440). As to the breaking out of fire after an earthquake, that also is not unfrequent. Within about two hours after the shock of the earthquake at Lisbon in 1755 fire broke out in different quarters, and raged with such violence for the space of nearly three days that the whole city was completely desolated (*Ibid.* i. 223; *Edin. Encyc.* xiii. 37).

The prophet Amos refers to an earthquake which took place in his time: 'The words of Amos which he saw concerning Israel in the days of Uzziah, king of Judah, etc., two years before the earthquake' (i. 1); and Zechariah makes special reference to the same earthquake about 200 years after it happened: 'Ye shall flee to the valley of the mountains; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah' (xiv. 5). These circumstances—the mention of the earthquake as a date for other events, and the reference to it two centuries after it happened—shew that it had made a deep impression on men's minds, that it had been a very great earthquake, or that earthquakes were then but of rare occurrence in Palestine. Perhaps they are an indication of both facts.

There was also a memorable earthquake at the time of the crucifixion of our Saviour: 'Now from the sixth hour there was darkness over all the land unto the ninth hour. And Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened,

and many bodies of the saints arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.' In the verse following these phenomena are expressly called an earthquake (Matt. xxvii. 45, 50-54). Though, as we have already stated, it is a popular error that a misty state of the atmosphere is always among the preludes to an earthquake, yet it is a fact that an obscuration of the light of day is not unfrequently a precursor of earthquakes; so that the darkness here mentioned is quite in correspondence with well-known facts.

The resurrection of our Lord was also signalled by 'a great earthquake' (Matt. xxviii. 2); and in the Acts of the Apostles we have another example of an earthquake at Philippi in Macedonia. Paul and Silas being there thrown into prison, 'at midnight they prayed and sang praises unto God; and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed' (xvi. 24-26).

Earthquakes are threatened as judgments (Is. xxix. vi.; Matt. xxiv. 7); but in the former passage the word is perhaps to be understood figuratively. In the Book of Revelation, which is throughout a symbolical book, they are among the bold imagery there employed to indicate the mighty changes, civil and ecclesiastical, and the terrible judgments which would come on nations and churches (vi. 12; viii. 5; xi. 13, 19; xvi. 12). Perhaps earthquakes are alluded to in such passages as Ps. xviii. 7, 8; xlv. 2; civ. 32; Is. xxiv. 18-20; Nah. i. 5; Hab. iii. 6.

Palestine presents in various parts plain evidences of volcanic agency. Of this the country about the Dead Sea is a striking example. The district of Tiberias also appears to be decidedly volcanic. Hence, probably, the well-known thermal springs at that place (Wilson, ii. 128). In January 1837 Palestine was visited with one of the most terrible and wide-spread earthquakes which it is known ever to have experienced. Tiberias and its neighbourhood appear to have suffered in a special manner; but it was felt more or less over the country toward the north, the west, and the east. Tiberias, Safet, and other places were laid in ruins, and great numbers of the inhabitants perished, while many others were dreadfully wounded. Even in more distant places, as Tyre, Sidon, and Beyrut, houses were badly cracked, some thrown down, and the inhabitants killed or wounded. Some villages were utter ruins. Many affecting stories were told of husbands losing their wives, wives their husbands; parents their children, and children their parents: not a few had scarcely a relative left. The violence of the earthquake appears to have spent itself about half-way between Jerusalem and Beyrut. One of the most remarkable circumstances regarding it is, that some villages entirely escaped, though directly between two places which were entirely overthrown by it. Shocks more or less violent continued to be felt for about forty days (*Miss. Herald*, 1837, pp. 433, 435, 437, 439, 441).

EAST. [CARDINAL POINTS.]

**EASTER** (πασχα; Acts xii. 4). It is somewhat singular that the English translators should in this passage, where a Jewish feast is signified, have rendered it by a word which sprang up among Christians, and was used to denote the day commemorative of the resurrection of Christ, and that, too, as if the commemoration of it had been begun within a few years after the great event itself. Instead of 'intending after Easter,' the passage ought to have been rendered 'intending after (τὸ πασχα) the Passover to bring him forth to the people.'

**E'BAL AND GER'IZIM.** [GERIZIM.]

**ECLIPSE**, an obscuration of the light of the sun, moon, or other heavenly body, by the interposition of one heavenly body before another. An eclipse of the sun is caused by the intervention of the moon at new or in conjunction with the sun intercepting his light from the earth, either totally or partially. An eclipse of the moon is caused by the intervention of the earth intercepting the sun's light from the moon when full or in opposition to the sun, either totally or partially.

Eclipses were considered among the ancients, before their cause was known, and by unenlightened and barbarous nations generally, as ominous prodigies portending the fall of kingdoms or other fearful catastrophes. Perhaps it is to an eclipse that reference is made in the following passage in the Book of Amos:—'It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will make it as the mourning of an only son, and the end thereof as a bitter day' (Amos viii. 9, 10). In like manner, our Lord, in reference to the dreadful calamities coming on the Jewish nation, says:—'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken' (Luke xxi. 25, 26). Perhaps the following warning against the superstitious notions of the heathen had some reference to eclipses:—'Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them' (Jer. x. 2).

In the midst of a total lunar eclipse the moon's disc is frequently visible, and of a deep red and copperish colour. Perhaps there is a reference to this in that passage of Joel: 'The sun shall be turned into darkness and the moon

into blood before the great and terrible day of the Lord' (ii. 31); and in that passage in the Book of Revelation: 'Lo there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood' (vi. 12).

A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas a total eclipse of the sun can never last in any particular place above four minutes, when the moon is nearest to the earth and her shadow thickest. Hence it appears that 'the darkness which was over all the earth (or land) from the sixth until the ninth hour,' or from noon till three in the afternoon, was preternatural in its *duration* and also in its *time*—about full moon, when the moon could not possibly eclipse the sun (Hales, *Chron.* i. 68, 71).

**E'DEN**, pleasure. This is the name of the country, or district of country, where the Lord God planted the garden 'in which he placed our first parents, and which was the scene of their temptation and their fall.' The locality is thus described by Moses: 'And a river went out of Eden to water the garden; and from thence it was parted into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah. And the name of the second river is Gihon; the same is that which compasseth the whole land of Ethiopia (marg. *Cush*). And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates' (Gen. ii. 10-14). The description, we apprehend, refers to localities not simply at the time of the creation, but which probably existed at the time when Moses wrote the Book of Genesis, and which were more or less known to the Israelites. If they no longer existed, or were no longer known, of what use was this minute description? It could only bamboozle and perhaps mislead the Israelites, just as it has done many in later times.

'The question regarding the site of Paradise,' says Mr. N. Morren, 'has naturally excited much curiosity; yet it must be confessed that it has also led to many wild and useless speculations which have hitherto terminated in no satisfactory result. The fundamental error of most inquirers seems to be, that they consider the description as having necessarily a reference to certain countries, rivers, and other localities which still actually exist on the face of the globe.' The following synoptical view of the principal opinions regarding the site of the terrestrial paradise is by Morren:—

NAME	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.
עֵדֶן, Eden . . . .	Armenia.	Korneh in Babylonia.	Country near the Caspian Sea.	Bactria.	Syria.	Country between the Ganges and the Nile.	Barnean.	India.	Cashmere.
פִּישׁוֹן, Pishon . . .	The Phasia.	Western mouth of the Shat el Arab.	The Araxes.	The Sihon or Jaxartes.	The Chrysorhoas.	The Ganges.	The Nilab or Lesser Sind.	The Irabatti.	The Phasia.
גִּיחוֹן, Gihon . . .	The Araxes.	Eastern mouth of the Shat el Arab.	The Oxus or Jihoon.	The Oxus or Jihoon.	The Orontes.	The Nile.	The Hirmend.	The Ganges.	The Oxus.
חִידְקֵל, Hiddekel . .	The Tigris.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	River of Bahlac.	The Indus.	The Tigris.
פְּרַת, Phrath . . .	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.	River of Cudmuz.	The Euphrates.	The Euphrates.
חַוִּילָה, Havilah . .	Colchia.	Arabia Felix.	Chwala, on the west of the Caspian.	Chworasmia.	Havilah in Arabia.	India.	Cabul.	Ava.	Colchia.
כּוּשׁ, Cush . . . .	Land of the Cossæi.	Chuzestan or Susiana.	Chworasmia, on the east of the Caspian.	Hindoo-Coosh.	Cassiotia.	Nubia and Abyssinia.	Cusha.	The extreme South.	Bactria.
אַשּׁוּר, Ashur . . .	Assyria.	Assyria.	Assyria.	Assyria.	Assyria.	Assyria.	Hazarath.	Assyria.	Assyria ?

'In the above synoptical table,' says Morren, 'I have presented a view of the leading opinions of those who endeavour to connect the description of Paradise with existing localities. Every one of the schemes, however, is open to the objection, that nowhere do four great rivers, corresponding to those in the narrative, issue from one common source.'

'The opinion that Eden was situated in Armenia was first systematically propounded by Reland, and was held by Calmet and many others. The theory that it was situated in the south of Babylonia was very elaborately defended by Huet, the bishop of Avranches, and was also maintained by Calvin, Bochart, Wells, and others. These are the two most commonly received opinions: the others mentioned in the table are scarcely deserving of more particular notice. These, indeed, are but a few of the opinions which have been propounded. To enumerate the vagaries of German scholars on the subject would be endless. Rudbeck, a Swede, placed Eden in Scandinavia. Hasse, in a work published at Halle in 1801, maintained that the site of Paradise was in Prussia, on the shores of the Baltic. He believed that the Euxine and the Caspian Seas were once united, and flowed into the Baltic by one great river, the Eridanus. He alleged that the temperature of the north has been lowered by some great physical revolution (which is probable enough), 'for that originally it was the region of warmth; the trees yielded amber as resin, and bore fruits so beneficial to health that they might well be called *trees of life*!'

'Raumer, in the periodical called *Hartha* for 1829, imagines that the Caspian and Euxine were formerly united, and that by means of the Irtisch, the Petschora, the Dwina, and the Volga, an island was formed in which lay Paradise. Autenrieth again places it in the islands of the South Sea. Hypotheses no less absurd have been proposed by Kannegiesser, by Latreille, and by many others.

'One of the most elaborate inquirers is a Swiss writer, Schulthess, in a work entitled *Das Paradies*, etc.—i.e., 'Paradise the terrestrial and super-terrestrial, historical, mythical, and mystical, Zurich 1816.' He takes the Pishon for the Indus, and the Gihon for the Astaboras or Jaccazé, a large river of Abyssinia which falls into the Nile. He illustrates at length the ancient notion of a Paradise out of the earth and beyond the ocean. It was very prevalent in the middle age. Cosmos Indicopleustes says: 'The earth which we inhabit is surrounded by the ocean; but beyond the ocean is found another earth: there was the first man formed, there was Paradise, and there the flood came down upon Noah'' (*Collectio Nova Patr.* ii. 161; Morren in *Rosen. Geog.* i. 91, 96).

Such speculations prove only one thing, namely, how little confidence is often to be placed in the conclusions of learned and ingenious men if they happen to lack sound judgment and common sense, as they not unfrequently do.

We apprehend the situation of the garden of Eden is now unknown, and that the attempt to determine it is probably vain. We incline to the more common opinion that it was in Baby-

lonia, but in what part of it we are not disposed to conjecture. In the course of ages great changes take place in the course of rivers which flow through plains by means of the diluvial matter which they bring down, whereby the level of the ground is being continually varied, and some channels are filled up and new ones are formed, or minor channels become the main ones: the former features of the country are obliterated, and the whole face of it is changed. In the Mesopotamian valley the more important changes are confined to the lower or alluvial portion of the plain, which may be regarded as commencing a little below 35° N. lat. From Tekrit to the sea, a distance of about 400 miles, the whole country is without a hill, and throughout this extensive flat the channels of the river have been subject to frequent variations, partly natural, partly caused by numerous artificial cuttings made in times past for the purposes of irrigation. It appears that anciently the Euphrates, the Tigris, and the Karun all emptied themselves into the Persian Gulf by distinct channels. The three great streams have now converged, perhaps through the growth of the alluvium, or possibly by mere alterations of course, artificial or natural. The Euphrates seems at one time to have been lost in marshes or consumed in irrigation, and to have obtained no outlet to the sea. It also divided itself anciently into a number of branches, which ran across to the Tigris or reunited with the main stream, most of which are now dry. The Tigris, which flows at a lower level and in a deeper bed, has probably varied less in its course. The comparative geography of Lower Mesopotamia, in consequence of the variation in the streams, is rendered one of the most intricate and difficult subjects which can engage the attention of the scholar (Rawlinson in *Herodot.* i. 566).

We find various references in the prophets to Eden and the garden of Eden, some of which probably refer to the terrestrial paradise in which man was originally placed, as Is. li. 3; Ezek. xxxvi. 35; Joel ii. 3; but others are supposed to refer to a delightful spot in the mountains of Lebanon remarkable for its beauty and salubrity. In Amos i. 5 we read in connection with Syria of Beth-eden (E. T. 'the house of Eden'), which is supposed to have been a pleasure or summer residence of the kings of Syria in Lebanon. In Ezek. xxxi. 16 we read also of 'the trees of Eden, the choice and best of Lebanon' (see also verses 3, 8, 9, 15, 18). There is still in the present day a village in Mount Lebanon named Ehden, situated about two hours and a half from the cedars, the delightful situation of which well entitles it to the Hebrew appellation *Pleasure*. It is situated by the side of a rich and highly-cultivated valley, and is surrounded by well-watered gardens and delightful groves, while the air is most delicious (*Rosen. Geog.* ii. 264; Irby, *Trav.* 64).

EDIFY, to build up one in the saving knowledge and love of Christ, and cause him make progress in the practice of holiness (1 Cor. viii. 1). Such edification is the end of the gospel ministry and ordinances, and ought to be the aim of every Christian (2 Cor. x. 8, xiii. 10; Eph. iv. 14; 1 Thess. v. 11).

EDOM, called also MOUNT SEIR (Gen. xxxvi. 8, 9; Deut. ii. 1, 4, 5), and IDUMÆA (Ezek. xxxv. 15), a country of Arabia-Petræa, to the south of the land of Moab. The earliest inhabitants of this country of whom we have any accounts were called Horites (Gen. xiv. 6). The word is interpreted 'Troglydites, dwellers in caverns or underground' (Gesenius, *Lex.* 304). Esau, after being deprived by Jacob of his birth-right as Isaac's eldest son, and afterwards of his father's blessing (Gen. xxv. 29, 34; xxvii. 1-40), and when their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them, because of their cattle, 'took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan, and went into the country from the face of his brother Jacob.' 'Thus Esau dwelt in mount Seir: Esau is Edom' (Gen. xxxvi. 6-8). Afterwards 'the children of Esau succeeded them, when they had destroyed the Horites from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them' (Deut. ii. 12). But though the descendants of Esau overcame the Horites, and took possession of their country, it is supposed, from Gen. xxxvi. 9-43, that numbers of the latter, as of the ancient inhabitants of Canaan, may have survived and continued to live among their conquerors, and that they may ultimately have become one people (Robinson, *Res.* ii. 424).

The jealousy or dislike of Esau and Jacob appears to have descended to their posterity; at least when the Israelites asked leave of the Edomites to pass through their country, they were refused, and they had to return to Elath, and make the circuit of the land of Edom in order to reach Canaan (Num. xx. 14-21; xxi. 4; Deut. ii. 1-8). After this, for nearly 400 years, we hear nothing of the Edomites. Saul fought against Edom as one of his enemies (1 Sam. xiv. 47). David's forces defeated the Edomites in the valley of Salt, probably the Wadi Arabah, or the Ghor, its northern portion lying to the south of the Dead Sea; 'and he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants' (2 Sam. viii. 13, 14; 1 Chron. xviii. 12, 13). It would appear that Joab, David's general, either on this or some subsequent occasion, made a terrible slaughter of the males of Edom (1 Kings xi. 15, 16). Edom appears to have been still subject to Israel in the time of Solomon, for he 'made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Edom' (ix. 26). It probably continued so until the reign of Jehoshaphat, for it is said, 'There was then no king in Edom; a deputy was king'—i.e., probably a deputy for the king of Judah; for Jehoshaphat, like Solomon, 'made ships of Tarshish to go to Ophir for gold; but the ships were broken at Ezion-geber' (1 Kings xxii. 47, 48). It appears, however, that the inhabitants of Mount Seir joined the Moabites and Ammonites in attacking Jehoshaphat, but were slain by their own allies (2 Chron. xx. 22, 23). Jehoshaphat was succeeded by Jehoram his son, and 'in his days the Edomites revolted from under the dominion of Judah, and made themselves a king.'

This appears to have been a permanent revolt, for it is said afterwards, 'So the Edomites revolted from under the hand of Judah unto this day' (xxi. 8, 10). To what date this refers we cannot tell, for we do not know when the Book of Chronicles was written. Amaziah 'slew of Edom in the valley of Salt 10,000, and took Selah (שֶׁלַח, marg. *the rock supposed to be Petra*), and called the name of it Joktheel unto this day' (2 Kings xiv. 7). 'And other 10,000 left alive did the children of Judah carry away captive, and brought them unto the top of the rock (שֶׁלַח), and cast them down from the top of the rock (שֶׁלַח), that they all were broken in pieces. Now it came to pass after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them' (2 Chron. xxv. 12, 14). From this it appears that the Edomites, though like Israel descended from Abraham, had now sunk into gross idolatry. It is perhaps also of Amaziah that it is said, 'He built Elath, and restored it to Judah' (xxvi. 2), though this is commonly understood of his son and successor Uzziah. Under Ahaz 'the Edomites came and smote Judah, and carried away captives' (2 Chron. xxviii. 17). In his reign also 'Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day' (2 Kings xvi. 6). This is the common version; but the true reading here is considered by critics to be *Edomites*, not *Syrians*.

In the writings of the prophets there are tremendous judgments pronounced against Edom. It would appear from some of these predictions that the Edomites had, with spiteful malignity, triumphed in the calamities which befell the Jewish nation, particularly in the later period of the monarchy, and had sought to revenge themselves on them, taking part with their enemies in slaughtering them, urging them on to the severest measures, and joining in plundering them (Ps. cxxxvii. 7; Is. xxxiv. 5-17; Jer. xlix. 7-22; Lam. iv. 21, 22; Ezek. xxv. 12-14; xxxv. xxxvi. 4, 5; Joel iii. 19; Amos i. 6-12; Obad. 1-16). From Mal. i. 2-4 these judgments appear to have been in part executed when he wrote.

It appears that during, or soon after, the Babylonish captivity the Edomites spread themselves throughout the south of Judæa as far as Hebron. They appear to have retained possession of this part of the country until the time of the Maccabees; but about 164 B.C. 'Judas fought against the children of Esau in Idumæa at Arabattine, because they besieged Israel; and he gave them a great overthrow, and abated their courage, and took their spoils.' 'Afterwards went Judas forth with his brethren against the children of Esau in the land toward the south, where he smote Hebron and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about' (1 Maccab. v. 3, 65). The south of Canaan appears now to have been called Idumæa (Joseph. *Wars*, iv. 9, 7, c. *Appion*, ii. 9), and many of the inhabitants were called Idumæans. John Hyrcanus having, about 125 B.C., subdued all the Idumæans, he permitted them to remain in



the country upon condition that they would be circumcised and use the Jewish laws. Rather than leave their native land, they received circumcision, and submitted to live in every respect as Jews. Josephus adds, 'They were hereafter no other than Jews' (*Antiq.* xiii. 9. 1). Antipater, the father of Herod, was an Idumæan by nation, but, like many of his countrymen, was a proselyte to the Jewish religion, and Herod himself may accordingly be considered as the same. Just before the siege of Jerusalem by Titus bands of Idumæans threw themselves into the city, which they helped to fill with robbery and violence. From this time onwards the Edomites, as a people, vanish from the pages of history. They probably, like the Ammonites, Moabites, and other tribes, became amalgamated with the general race of Arabs.

The ancient capital of Edom is supposed to have been Bozrah. Selah, or the *Rock*, is also mentioned in the Scriptures. It is supposed to be represented by Petra, the ruins of which have in modern times excited so much interest. In the immediate neighbourhood of Petra is a mountain of great elevation, supposed to be Mount Hor, on which Aaron died.

EGYPT, a well-known country in the north-eastern extremity of Africa, was bounded on the north by the Mediterranean Sea, on the west by Libya, and on the east by Arabia Petrea and the Red Sea. Syene was the real frontier-town on the south (*Ezek.* xxix. 10; xxx. 6; *Wilkinson* in *Herodot.* ii. 28).

In the Hebrew Scriptures Egypt is usually called מִצְרַיִם (*Mizraim*), in all likelihood from Mizraim, one of the sons of Ham, and a grandson of Noah, who had probably settled, or whose descendants probably settled in and peopled the country. The Arabs to this day call it Misr, both words having obviously the same derivation. Though Mizraim appears to have been commonly used as a general name for Egypt, yet in the later times of the Jewish monarchy we find another word applied to it, Pathros (*Is.* xi. 11; *Jer.* xlv. 1, 15; *Ezek.* xxix. 14; xxx. 14), which is understood to correspond to what is called in modern times the Thebaid, or Upper Egypt, of which Thebes, the No of Scripture, was the chief city (*Gesen. Lex.* 502, 698). Egypt is called in the Scriptures, poetically, 'the land of Ham' (*Ps.* cv. 23, 27; cvi. 22), and we also read 'of the tabernacles of Ham' (*lxxviii.* 51), which is confirmatory of our derivation of the name Mizraim. It is also generally supposed that it is Egypt which is poetically called Rahab (*lxxxvii.* 4; *lxxxix.* 10; *Is.* li. 9). The name Egypt, now in common use, is derived from the name given to the country by the Greeks, Αἴγυπτος.

Though Egypt was a country which played a distinguished part in the early history of the world, it was very limited in its extent. Its length was also very disproportioned to its breadth. Its extent from Syene, its southern extremity, to the mouth of the Nile, was nearly 700 miles (*Wilkinson* in *Herodot.* ii. 12); but in Pathros, or Upper Egypt, it was little wider than the valley through which the Nile runs, the average of which is only about seven miles, until it reaches Lower Egypt, at some distance

above the head or apex of the delta, where the valley expands itself into a triangular shape. The narrow stripe of country in Upper Egypt is hemmed in by hills on both sides, and the more extended country in Lower Egypt is bounded in like manner by deserts on both sides.

Though Egypt was not the cradle of the human race, and though we are not prepared to say that it attained an earlier and a higher degree of civilisation than any other country of the world, yet the records of its progress in the arts, left by the monuments still found in it, date unquestionably far before those of any other country. This is not the place to speak of its pyramids or of its ancient cities, the remains of which attest its early greatness, but its antiquities, it is now generally believed, carry us back to a period long before the time of Abraham. We must, however, content ourselves with bringing together the notices which we find of it in the Scriptures, particularly in the earlier books.

Even in the days of the patriarchs Abraham, Isaac, and Jacob, Egypt is brought before us as a kingdom. The king was called Pharaoh (*Gen.* xii. 13), a name which continued to be the common name of all the kings of Egypt mentioned in the books of the O. T., both historical and prophetic. The Pharaoh who reigned in Abraham's days 'had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels' (*xii.*), an enumeration which indicates a certain kind of husbandry; a kind, indeed, found among tribes which have as yet made no great advances in the arts of civilised or even settled life. There was also some traffic carried on with Egypt. Joseph's brethren sold him for twenty pieces of silver to 'a company of Ishmaelites, who came from Gilead with their camels, bearing spicery and balm and myrrh, going to carry it down to Egypt' (*Gen.* xxxvii. 25). These articles may be held as rather among the luxuries of life, and they must have brought a good price to afford remuneration for so long a journey, though doubtless our traders expected to carry back with them to their own country productions of Egypt, so as to render it on the whole a profitable traffic. Here, too, we have an early example of the slave trade: 'And the Midianites sold Joseph into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard' (*xxxvii.* 36). We afterwards find him in a 'prison, a place where the king's prisoners were bound;' and here also were brought the chief butler of the king of Egypt, and the chief of the bakers, who had both offended their lord (*xl.* 1-3)—circumstances which indicate a somewhat courtly establishment. But now Joseph, who had been in the condition of a slave and a prisoner, was, as a reward for interpreting the dreams of Pharaoh, raised to be ruler over all the land of Egypt: 'See,' said the king to him, 'I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt' (*xli.* 41-43). Here we have further signs of

the magnificence of royalty as then existing in Egypt; and here, too, we have an example, not unfrequent in the despotisms of the East, of one raised from the lowest condition of life to the highest rank and greatest power in the state.

We have already met with one kind of husbandry in Egypt, and now we meet with another. Pharaoh had dreamed that 'he stood by the river, and behold there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow. And behold seven other kine came up after them out of the river, ill-favoured and lean-fleshed, and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the well-favoured and fat kine. And Pharaoh slept, and dreamed the second time; and behold seven ears of corn came up upon one stalk, rank and good: and behold seven thin ears, and blasted with the east wind, sprung up after them; and the seven thin ears devoured the seven rank and full ears' (xli. 1-7). Both these dreams Joseph interpreted to signify seven years of plenty, to be followed by seven years of famine, and gave suggestions how they were to be met (xli. 25-36). Egypt was celebrated in after-times as the granary of Rome; but thus early we find notice of the abundance of its produce: Abraham had scarcely entered Canaan when 'there was a famine in the land, and he went down into Egypt to sojourn there, for the famine was grievous in the land' (xii. 10); circumstances which would indicate that he yet expected to find plenty in Egypt.

It will be remarked that the scene of Pharaoh's first dream was as 'he stood by the river.' For its fertility Egypt was chiefly indebted to the river Nile, and hence the propriety of the scene of the dream being thus laid. It is commonly said there is no rain in Egypt; indeed we have expressions to this effect in Scripture (Deut. xi. 10; Zech. xiv. 18); yet it is not literally true that there is no rain in Egypt. In Upper Egypt showers occur only about five or six times in the year, and after long intervals, perhaps of fifteen or twenty years, heavy rains fall there, when the valleys run with water to the Nile. In Lower Egypt rain is more frequent, and at Alexandria it is as abundant in winter as in the south of Europe. But a continuation of heavy rain in Upper Egypt, or even at Cairo, for two or three days together, would be considered a great wonder, and would cause many houses to fall, as in Matt. vii. 26, 27 (Wilkinson in *Herodot.* ii. 17, 403). Accordingly, the agriculture of Egypt is not dependent on rain. It is indebted for its fertility to the river Nile, which, swelled by the rains in the vast extent of country to the south of Egypt through which it flows, brings down with it yearly immense quantities of mud, and overflowing its banks, spreads it widely over the country, and the people themselves lead it out in channels or canals, so as to irrigate and enrich the fields which it might not otherwise reach.

When the years of scarcity came the famine was not confined to Egypt. It extended to the neighbouring countries, and, among others, to Canaan. As Jacob and his family there suffered from it, he was glad to send his sons down to

Egypt to bring up corn from thence for the subsistence of himself and his household. This brought them before Joseph, who knew them, though they knew not him; and on their coming down a second time 'he said to the ruler of his house, Bring these men home; and *slay* and make ready, for these men shall eat with me at noon' (Gen. xliii. 16). In our northern countries it is customary to keep meat often for some days after it is killed, until decomposition is beginning, with the view of having it tender; but in Egypt and other hot countries meat was cooked in ancient times, as in the present day, as soon as killed (Wilkinson in *Herodot.* i. 174). We have examples of this in Gen. xviii. 7, 8; xxvii. 9, 10, 14, 20, 30, 31.

We have afterwards the following account of the dinner: 'And the servants set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat with the Hebrews; for that is an abomination to the Egyptians' (xliii. 32). This statement quite corresponds with the accounts given of the Egyptians. They considered all foreigners unclean, with whom they would not eat, particularly the Greeks. The same prejudice we find among the Hindoos and among many of the Moslems to the present day. But the last have gradations in their dislikes, like the ancient Egyptians, who looked with greater horror on those who did not cut the throat from ear to ear of all animals used for food (Wilkinson in *Herodot.* ii. 73).

Joseph afterwards made himself known to his brethren, and sent back with them waggons (for it appears from this that the Egyptians had already wheeled carriages) to bring down his father and his whole household to Egypt (Gen. xlv. 16-21). They accordingly now came down to Egypt; and having brought with them their flocks and their herds, he advised them that if Pharaoh should ask them, 'What is your occupation?' they should answer, 'Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers, that ye may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians' (xlv. 1, 5-7, 31-34). It is a generally-received opinion, that Egypt was at one period invaded by shepherds, and that they established themselves as the rulers of the country, and that their rule was very oppressive and obnoxious to the Egyptians; but that after long governing the country, they were in their turn expelled from it (Wilkinson in *Herodot.* ii. 352). Hence, it is supposed, was the origin of the hatred of shepherds by the Egyptians; but there is much obscurity hanging over the whole story of the invasion and conquest of Egypt by the shepherds, and much uncertainty as to the time when it took place—some placing it long before the period of which we are speaking (Hales, *Chron.* iv. 418), and some after it (Wilkinson in *Herodot.* i. 307). Nor is there any necessity for having recourse to a supposition of this kind. In most countries there are occupations which are reckoned discreditable, and it appears to be a simple fact, that among the Egyptians shepherds were deemed a very degraded contemptible class (Wilkinson in *Herodot.* ii. 168, 175).

As 'shepherds were an abomination unto the Egyptians,' it might be supposed that they themselves did not keep flocks and herds; but we find that Pharaoh, on learning the occupation of Joseph's brethren, said to him, 'If thou knowest any men of activity among them, then make them rulers over my cattle;' and we further find that when, as the years of famine went on, the Egyptians had no longer money with which to purchase corn, 'Joseph said, Give your cattle, and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year' (Gen. xlvii. 6, 15-17; see also Exod. ix. 3, 4, 6).

Neither must it be supposed that the Egyptians did not eat animal food. Sir J. G. Wilkinson informs us that oxen, goats, gazelles, geese, ducks, quails, and other birds were used by them as food; but cows were held sacred, and were forbidden to be eaten. Mutton was also excluded from a Theban table; but though sheep were not killed either for sacrifice or food, they abounded in Egypt, and even at Thebes. Large flocks were kept for their wool, particularly in the neighbourhood of Memphis. Fish also were generally eaten by the Egyptians, with the exception of the priests: they were used fresh, salted, or dried in the sun (Wilkinson in *Herodot.* ii. 66, 127). They also made great use, as is still done in the present day, of cucumbers, melons, onions, and garlic (*Ib.* ii. 75). Among the lower classes vegetables formed a great part of their ordinary food: they gladly availed themselves of the variety and abundance of esculent plants and roots growing on the lands irrigated by the Nile after its waters had subsided (*Ib.* i. 167).

Even the Israelites when in Egypt lived partly on animal food. They had not left that country two months when 'the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness, and said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger' (Exod. xvi. 1-3). And within little more than a twelvemonth after we again find them breaking out in murmurings: 'The mixt multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic' (Num. x. 11; xi. 4, 5). To the use of fish by the Egyptians Isaiah makes the following reference: 'The fishers also shall mourn, and all they that cast angle into the brook shall lament, and they that spread nets upon the waters shall languish. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish' (xviii. 8, 10).

Among the animals for which Joseph gave the Egyptians corn in exchange mention is made of horses (Exod. xlvii. 17). This is the first time horses are mentioned in the Scriptures (see also

xlix. 17). Whether Egypt was the country in which the horse was first brought under the dominion of man we are not able to say; but in early times, according to Wilkinson, it appears not to have been used in Egypt, and it is not found upon the monuments before the 18th dynasty, the commencement of which he dates about 1570 B.C. (Wilkinson, in *Herodot.* i. 111, 386); but if in this he follows the common chronology, that was 130 years later than the period of which we now speak. Egypt afterwards became noted for its horses and its chariots. 'Solomon,' we are told, 'had horses brought out of Egypt, and a chariot came up and went out of Egypt for 600 shekels of silver, and an horse for 150; and so for all the kings of the Hittites, and for the kings of Syria' (1 Kings x. 28, 29).

After dwelling a number of years in Egypt the patriarch Jacob died, and Joseph commanded his body to be embalmed, a well-known custom of the Egyptians, and one which implies considerable knowledge of various kinds (Gen. l. 2). When Joseph himself afterwards died he too was embalmed, and his body was put in a coffin (Gen. l. 26).

The descendants of Jacob now remained in Egypt, and multiplied greatly; but there arose at length 'a new king who knew not Joseph,' and who grievously oppressed them. It is no small proof of the strength of the Egyptian government that it was able to keep in subjection so numerous a body of men, ultimately, in fact, a whole nation. 'They built for Pharaoh treasure-cities, Pithon and Raamses,' and among other services they were much employed in brick-making; and while not allowed straw, but having to gather it for themselves, they were yet required to furnish their daily tasks as when they were allowed straw (Exod. i. 7-14; v. 6-19). Brick-making was followed only by the meanest of the community, and they had not even the satisfaction of working on their own account, for bricks were a government monopoly, and the pay of the labourer was exceedingly small. The use of crude bricks baked in the sun was universal in Egypt. Burnt bricks were not used (Wilkinson in *Herodot.* ii. 194). If this statement be correct, those which the Israelites were required to make must have been for a special purpose. To meet with Hebrews in the sculptures cannot reasonably be expected, since the remains in that part of Egypt where they lived have not been preserved; but it is curious to discover in Upper Egypt other foreign captives occupied in the same manner, overlooked by similar taskmasters, and performing the very same labours as the Israelites described in the Bible; and no one can look on the paintings of Thebes representing brick-makers without a feeling of the highest interest (*Ib.* ii. 195).

We have already seen some indications of wealth among the Egyptians; and at the time of the exodus of the Israelites we have a further proof of this, for 'they borrowed of them jewels of silver and jewels of gold, and raiment' (Exod. xii. 35); and we have also evidence of the power of the government, for when 'it was told the king of Egypt that the people fled, he made ready his chariot and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over

every one of them; and the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army.' This description conveys to us the idea of a formidable host; but the whole of them perished miserably in the Red Sea (xiv. 5-9; 26-28).

Though the Israelites had been so long connected and associated with the Egyptians, it is a remarkable circumstance that in the history of Israel neither Egypt nor the Egyptians are ever once mentioned (unless in reference to the past) from the time of the exodus until the reign of Solomon. The following is the first notice we have of them: 'And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David' (1 Kings iii. 1). It is said of Moses that he 'was learned in all the wisdom of Egypt;' and we have now also a reference to it which shews the estimation in which it was still held: 'And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt' (iv. 30; see also Is. xix. 11-14).

After this time there does not appear to have been much connection between the two countries. In the reign of Rehoboam, the son of Solomon, 'Shishak king of Egypt came up against Jerusalem with 1200 chariots and 60,000 horsemen, and the people were without number that came with him out of Egypt; the Lubims, the Sukkims, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made' (2 Chron. xii. 2-4, 9). Hezekiah, king of Judah, appears to have sought help from Egypt when his country was invaded by Sennacherib, king of Assyria (Is. xxxvi. 6, 9); and it was probably in reference to this that the prophet Isaiah said, 'Woe to them that go down to Egypt for help; and stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, neither seek the Lord' (xxxii. 1; see also xxx. 1-7). Josiah, his great-grandson, having gone out to oppose Pharaoh Necho, who went up against the king of Assyria to the river Euphrates, was slain in battle at Megiddo; and Pharaoh, on returning from his expedition, put the kingdom of Judah to a tribute of a hundred talents of silver and one of gold, and he took Jehoahaz, Josiah's son, who had in the meanwhile been made king, and carried him to Egypt, where he died (2 Kings xxiii. 29-34).

Though Egypt figures little in the historical books of Scripture after the exodus, there are many denunciations against it in the writings of the prophets, as in Is. xix. 1-17; Jer. xlvi. 1-26; Ezek. xxix. 1-20; xxx.-xxxii.

Egypt was distinguished for the antiquity and magnificence of some of its cities. Zoan was built seven years after Hebron (Num. xiii. 22), and was probably at one time the residence of the kings (Ps. lxxviii. 12, 43; Is. xix. 11, 13; xxx. 4). Noph (Memphis), in Lower Egypt, and No (Thebes), in Upper Egypt, were great and

magnificent cities. We read also of Sin, supposed to be Pelusium; of On (Gen. xli. 45', Aven (Ezek. xxx. 17), and Beth-shemesh ('house of the sun'; Jer. xliii. 13),—all the three supposed to be Heliopolis, or the 'city of the sun'; of Pi-beseth, and Tehaphnehes (Ezek. xxx. 18-18).

On the death of Alexander the Great, B.C. 323, Egypt, which had submitted to him, fell to the share of Ptolemy, the son of Lagus, one of his generals, who was the first of a new race of kings, all of whom bore the name of Ptolemy. That prince having carried his arms into Syria, took a great many captives from Judæa and from Samaria, both Jews and Samaritans, and carried them down to Egypt, where he conferred on them many valuable privileges. There were also not a few Jews who went and settled in Egypt in consequence of his liberality (Joseph. *Antiq.* xii. 1). In the time of Antiochus, king of Syria, Onias, of the family of the high-priest, having been disappointed of that office, fled to Egypt, and having obtained leave of Ptolemy Philometer, he built a temple at Leontopolis, in the district of Heliopolis, like to that at Jerusalem, but smaller and less magnificent, where the Jews might observe the rites of their religion, instead of having to go up to Jerusalem for that purpose. In this he and other priests and Levites officiated, performing divine service according to the custom of their country. This temple was at length shut up in consequence of orders from the emperor Vespasian, on account of the restless temper of the Jews (*Antiq.* xiii. 3. 1-3; xx. 10; *Wars* i. 1. 1; vii. 10. 2-4; see also Prideaux, *Connect. of O. and N. T.* ii. 315).

Egypt was the first country to obtain a translation of the Holy Scriptures. This was the version commonly called the Septuagint or the LXX. According to Josephus, it was procured by Ptolemy Philadelphus for the famous library he was forming at Alexandria; but the history which he gives of it has much in it that has the appearance of being fabulous (*Antiq.* xii. 2). The probability is, that the most of it, if not the whole, was made in Egypt by Alexandrian Jews for their own use.

By the death of Cleopatra, B.C. 30, the dynasty of the Ptolemies was brought to an end, after it had lasted about 293 years. Egypt was now reduced into a province of the Roman empire, and was governed by a prefect sent thither from Rome.

Christianity was early introduced into Egypt, though by whom is not known. Among the strangers who were at Jerusalem on the day of Pentecost there were some from Egypt (Acts ii. 5, 10). Whether any of them carried back the gospel with them it is impossible to say. Apollos, who is described as 'an eloquent man, and mighty in the Scriptures,' was a Jew born in Alexandria; but when he came to Ephesus he knew only the baptism of John; and Aquila and Priscilla 'expounded unto him the way of God more perfectly' (Acts xviii. 24-26); and he became afterwards a distinguished preacher of the gospel (1 Cor. i. 12; iii. 4-6; iv. 6; Tit. iii. 13). The gospel gained many proselytes in Egypt, and the church in that country gave rise to many distinguished men, as Clemens



Alexandrinus, Origen, and Athanasius. It gave birth to the Arian heresy, and in many ways greatly corrupted the simplicity and truth of the gospel.

Egypt has since often changed its rulers. In A.D. 640 it was conquered by the Arab followers of Mohammed, who some years before had set up for the prophet and apostle of God, commissioned to restore religion to its patriarchal purity. About 970 the Fatimee caliph of Cyrene wrested Egypt from the caliph of Bagdad; and he and his posterity governed it for about 200 years. About 1171 the celebrated Saladin seized on Egypt; and his descendants continued to govern it until 1250, when the Bahree Mamelukes, a body of Turkish slaves who had been the body-guard of the late king, rose up and usurped the supreme authority; and they continued to elect kings out of their own body for the next 260 years. In 1517 the Turks conquered the Mamelukes, and in their hands Egypt has remained ever since. Early in the present century it acquired, under Mohammed Ali, a certain degree of independence, but it is still a province of the Turkish empire; and though he and his successor have proved oppressive rulers of the country, yet they have conferred considerable benefits upon it; and as Egypt has become a chief highway to India and other countries of the East, this is likely to lead to a material improvement in its condition.

In 1835 Lane estimated the population of Egypt as less than two millions (Lane, *Mod. Egypt*. i. 25). The great body of the inhabitants are Mohammedans. There is still nominally a Christian church in that country, but it has little more of Christianity about it than the name. The Copts, as they are called, were estimated by Lane at not more than 150,000 (*Ib.* ii. 308). Their patriarch is always called Mark, and they consider their church to have been founded by Mark, the writer of the Gospel.

EGYPT, THE RIVER OF, the south-western boundary of Canaan, as granted to the Israelites (Gen. xv. 18; Num. xxxiv. 5; Josh. xv. 4). Some understand by it a rivulet which falls into the Mediterranean Sea near Dair, a few miles to the south of Gaza. Others think that it is a torrent which passes about a mile to the north-east of El Arish, and separates the desert from incipient vegetation, of which, however, the bed is often dry, and is a mere wadi; and others again consider it to be the Pelusiac, or eastern branch of the river Nile. This last is obviously the natural interpretation of the words; it is the interpretation which would at once occur to any reader. What has probably given rise to the two other opinions is, that there is not evidence that the country possessed by the Israelites did generally extend to the Pelusiac or eastern branch of the Nile; but neither is there evidence that it generally extended to 'the entering in of Hamath' on the north, and yet that is often spoken of as its northern boundary. It may, however, at some periods have extended to both; for example, in the days of Solomon. We are told that he 'held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt' (1 Kings viii. 65). The desert which lay between

the inhabited parts of the S.W. of Canaan and Egypt was probably regarded by both the Israelites and the Egyptians as disputed border-land, and might sometimes be in the possession of the one nation and sometimes of the other, and so might be claimed by both.

The original grant of Canaan was by the covenant with Abraham to extend 'from the river of Egypt unto the great river Euphrates' (Gen. xv. 18). The one boundary here stated is a 'great river, the river Euphrates.' This was a distinct boundary; there could be no mistake about it. It is natural to suppose that 'the river of Egypt' also signifies a great river, a boundary as to which there could be no doubt. To suppose it to signify either of the two streams formerly mentioned is to suppose it, what it was ill-fitted to be, a boundary which might readily be mistaken, or which might be doubtful, and which, in point of fact, has given rise to considerable dispute.

Indeed, if it is to be held as an objection to our understanding 'the river of Egypt' as the river Nile that the territory of Israel did not commonly extend so far, the same objection will apply to our understanding literally the words 'the great river, the river Euphrates,' for neither is there evidence that it commonly extended so far in that direction. The expressions, 'from the entering in of Hamath to the river of Egypt,' and from 'the river of Egypt to the great river, the river Euphrates,' appear to have been intended to express merely the extreme limits of the country.

The opinion we have stated is confirmed by a comparison of passages. 'From the entering in of Hamath unto the river of Egypt,' in 1 Kings viii. 65, and 2 Chron. vii. 8, evidently corresponds to 'from Sihor of Egypt to the entering in of Hamath' in 1 Chron. xiii. 5. 'The river of Egypt' and Sihor are therefore the same. Now, it appears from Jer. ii. 18 that Sihor was the Nile: 'And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?' Here the Nile is plainly contrasted with the Euphrates (see also Josh. xiii. 3; and Is. xxiii. 3).

It is true the word employed in Gen. xv. 18 is נַחַל, while in 1 Kings viii. 65, and 2 Chron. vii. 8, it is נָהָר; but both words have the same signification, *a river* (Hales, *Chron.* i. 413; *Journ. Sac. Lit.* July 1852, p. 250).

EK'RON, the most northerly of the cities of the five lords of the Philistines. Though Ekron, Gaza, and Askelon were taken by Judah (Judg. i. 18), they must all have been afterwards recovered by the Philistines. When the ark was taken by the Philistines in the war with the Israelites in the days of Eli, it was brought first to Ashdod and then to Gath; but the inhabitants of these places being visited on this account with 'emerods in their secret parts,' it was sent on to Ekron; and the Ekronites dreading a similar visitation, proposed that it should be sent back to its own place in the land of Israel, which was accordingly done (1 Sam. iv. 11; v. vi.) After David's slaughter of Goliath the army of the Philistines fled, and the Israelites 'pursued them until thou come to the valley



and to the gates of Ekron' (xvii. 51, 52). Baal-zebub is called the God of Ekron (2 Kings i. 2). At a later period heavy judgments were denounced against Ekron and the other cities of the Philistines (Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5-7).

Dr. Robinson thinks there is no reason to doubt that the present village of Aker answers to the ancient Ekron. The radical letters of the Arabic name are the same as those of the Hebrew, and the position, too, corresponds with all we know of Ekron, as do also the traditions regarding it, both ancient and modern. It is a village of considerable size; but there is nothing in it to distinguish it from other modern villages of the plain. Like them, it is built of sun-burnt bricks, and to the eye of the traveller exhibits no marks of antiquity, though it is stated that here and there, and in the adjacent fields, the inhabitants often discover cisterns, the stones of hand-mills, and other relics of the former place (Robinson, *Ires.* iii. 22, 23, 24).

ELAM, one of the sons of Shem, and of the grandsons of Noah, by whom the earth was peopled after the flood (Gen. x. 22, 32). The word frequently occurs in the O. T., sometimes as the name of a country, sometimes of a people. The earliest mention of it in either sense is in Gen. xiv. 1, 9, about 400 years after the flood, where we read of 'Chedorlaomer king of Elam' as confederated with several other kings against the kings of Sodom, Gomorrah, Admah, Zeboim and Zoar, who, after serving him twelve years, had now rebelled. Chedorlaomer seems to have been the head of the confederacy, and to have been the conqueror of that day (verses 1-12). Elam is commonly said to mean Persia; but this is a mistake: it was in later times merely a province, and is represented by the Elymais of geographers (Rawlinson in *Herodot.* i. 571). Daniel, relating a vision which he had in the reign of Belshazzar, king of Babylon, says, 'I was at Shushan in the palace, which is in the province of Elam, by the river of Ulai'—i.e., the Eulæus (viii. 1, 2). Elam was therefore at that time a province of the Babylonian empire, Persia being then a distinct kingdom, though after the taking of Babylon by the Medes and Persians, it became a province of the Persian empire, of which Shushan, or Susa, now became the capital, or at least one of the royal residences of the kings of Persia. In Gen. xiv. 1, and Is. xi. 11, Elam is distinguished from Shinar; and in Is. xxi. 2; Jer. xxv. 25; and Acts ii. 9, from Media. See also Ezra iv. 9, where other distinctions of a provincial character are made. Elam brought into the field a considerable body of troops, who appear to have been chiefly archers: 'Elam bare the quiver, with chariots of men and horsemen' (Is. xxii. 6); and in Jer. xlix. 34 we read: 'Thus saith the Lord of hosts, Behold I will break the bow of Elam, the chief of their might.' Among the 'Jews, devout men,' who were at Jerusalem on the day of Pentecost, there were 'Medes, and Elamites, and dwellers in Mesopotamia' (Acts ii. 5, 9). These were doubtless descendants of 'the children of the captivity,' many of whom remained in the East when others on the proclamation of Cyrus returned to their own land, and who were now so

much nationalised that they passed by the name of the countries from which they came.

ELATH, a seaport at the head of the eastern branch of the Red Sea. It was a place of considerable antiquity, perhaps as being a convenient place for trading with countries lying to the eastward. It is mentioned in the O. T. so early as the journeying of the Israelites through the wilderness, when, being refused by the Edomites a passage through their country, they turned back 'through the way of the plain from Elath, and passed by the way of the wilderness of Moab' (Deut. ii. 8). David having completely conquered Edom, and 'put garrisons throughout all Edom' (2 Sam. viii. 14), it may be concluded that Elath, among other places, fell into his hands, especially as it is stated that his son 'Solomon went to Ezion-geber, and to Elath, at the sea side, in the land of Edom,' and sent from thence ships to go to Ophir (2 Chron. viii. 17, 18). In the reign of Jehoram, the son of Jehoshaphat, 'Edom revolted from under the hand of Judah, and made a king over themselves' (2 Kings viii. 20, 22); but after a number of years Uzziah 'built Elath, and restored it to Judah' (xiv. 22). It would, however, appear that the Syrians had possessed it at one time; for in the reign of his grandson Ahaz it is said, 'At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day' (xvi. 6). These successive notices of Elath, of the taking and the retaking of it, appear to indicate that it was deemed a place of considerable importance; and the likelihood is, that its importance arose out of its being a port from which commerce might be carried on with the eastern parts of the world. It continued to be a place of some importance down to the times of the Christian era. By the Greeks and Romans it was called Ailah and Ælana, and in the days of Jerome it was still a place of trade, and a Roman legion was stationed there. It became early the seat of a Christian church, and the names of four bishops of Ailah are found in various councils from A.D. 320 to A.D. 536. It afterwards fell under Mohammedan rule; but before the 14th century it appears to have been deserted, and to have fallen into decay. Extensive mounds of rubbish alone mark its site; but they present nothing of interest, except as indicating that an ancient city has here utterly perished (Robinson, i. 241, 251). The modern village Akaba, which lies near it, is only a wretched village shrouded in a palm-grove gathered round a fortress built for the protection of the pilgrims to Mecca, this being one of the great routes to that place. Its situation is very striking, looking towards the beautiful gulf with its jagged ranges on each side (Stanley, *Sinai*, 84).

ELD'ER primarily signifies one more advanced in age; but as such were commonly chosen to bear rule, the word ordinarily signifies a subordinate ruler in church or state. Even in Egypt the Hebrews had elders, whom they owned as chief men that bore rule over them. To these Moses intimated his commission from God to bring the nation out of Egypt (Exod. iii. 16; iv. 29, 30). These were probably either the heads of the chief families, or the persons most noted

for prudence and experience. Though Moses, by the advice of Jethro his father-in-law, had early appointed 'heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens, to judge the people at all seasons; the hard cases they were to bring unto Moses, but every small matter they were to judge themselves' (Exod. xvii. 13-26); yet the Lord afterwards commanded him to 'gather seventy men of the elders of Israel unto the tabernacle of the congregation; and the Lord came down in a cloud, and took of the Spirit that was upon him, and gave it unto them, that they might bear the burden of the people with him, that he might not bear it himself alone' (Num. xi. 16, 17, 24, 25). These perhaps were the elders who, along with Joshua and also after his death, were instrumental in preserving among the Israelites the worship of the true God (Josh. xxiv. 31). By the consultation of the elders of the congregation a method was devised to supply the remains of the almost extirpated Benjamites with wives (Judg. xxi.) Besides such, there were elders that ruled in every city, and who generally held their courts in the gate or some other public place (Deut. xix. 12; xxi. 3, 4, 6; xxii. 15-19; Ruth iv. 2; Ezra x. 14). In the time of our Lord we have frequent mention of the elders, commonly along with the chief-priests, so that they were still in existence as a class among the Jews.

In allusion to the Jewish elders the ordinary pastors of the Christian church are called *elders*, or *presbyters*, and are the same as bishops or overseers (Acts xx. 17, 28; Tit. i. 5, 7). Such elders, along with the apostles, formed the Christian council of Jerusalem (Acts xv. 4, 6). Indeed, the apostles Peter and John call themselves elders (1 Peter v. 1; 2 John 1; 3 John 1). Some elders, whose office is only to *rule well* in the church, are expressly distinguished from such as also *labour in word and doctrine* (1 Tim. v. 17). These are designed governments, and are required to rule with diligence (1 Cor. xii. 28; Rom. xii. 8).

We read even of elders in heaven. John frequently refers to them in the Book of Revelation (iv. 4, 10; v. 5, 6, 8, 11, 14; vii. 11, 13; xi. 16; xiv. 3; xix. 4). He speaks particularly of 'four and twenty elders as sitting on four and twenty seats round about the throne, clothed in white raiment, and having on their heads crowns of gold.' Perhaps the number four and twenty has reference to the twelve tribes of the Jewish church and to the twelve apostles of the Christian church. But may not the name elders suggest the idea of the redeemed not being all on an equality; that some hold the office of rulers among their brethren, just as among the angelic hosts there are angels and archangels? The apostle Paul speaks of 'things that are in heaven and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers' (Col. i.; see also Rom. viii. 38). Now, as these expressions probably refer to different orders of rulers in heaven as well as upon earth, may they not imply that there are rulers not only among the angels but among the redeemed from among men.

ELEA'LEH, a city which Moses gave to the

Reubenites. It lay about half an hour N.E. from Heshbon, and along with it appears to have fallen into the hands of the Moabites, and while in their possession was threatened with terrible calamities (Num. xxxii. 8, 37; Ia. xv. 4; xvi. 9; Jer. xlviii. 34). It is now in ruins (Robinson, ii. 278).

ELEA'ZAR, the third son of Aaron. Long after the death of his two elder brothers he succeeded Aaron his father in the high-priesthood. After assisting Joshua to divide the land of Canaan, and executing the office of high-priest about thirty years, he died, and was buried in a hill in Mount Ephraim that belonged to Phinehas, his son and successor. Except for the short period of about 120 years or upwards, when the dignity was held by Eli's family, the high-priesthood continued in the family of Eleazar till after the death of Christ; and in David's time sixteen courses of priests were formed out of it, when but eight were formed out of the family of Ithamar (Num. iii. 2, 4; ix. 26-28; xxxiv. 17; Josh. xxiv. 33; 1 Chron. xxiv. 3, 4).

ELI, a Jewish high-priest descended from Ithamar. Why the high-priesthood was translated from the family of Eleazar to the line of Ithamar is not known; but it appears the translation was by the authority of God (1 Sam. ii. 30). Eli was a good man himself, but his sons Hophni and Phinehas were outrageously wicked: they defiled the women that assembled for devotion in the courts of the tabernacle: they demanded their portion of the peace or sin offerings ere the fat was burnt: they exacted more than their due, and raw flesh instead of sodden: if any one refused, their servants took it by force. Their profane conduct provoked a multitude of the Hebrews to withhold their offerings. Eli their father reproved them, but so feebly that they took no care to amend. By a prophet the Lord charged Eli and his sons with the most horrid abuse of his worship, and the father with honouring his sons above God. He signified that though he had conditionally promised the continuance of the high-priesthood in his family, yet since they had behaved so wickedly, their prosperity and power should quickly be at an end, and none of them live to old age; that Eli himself should see his country invaded by foreign enemies; the ark taken; his two sons die in one day; that the high-priesthood should be given to another family that would be more faithful, to whom Eli's seed should abjectly crouch for a piece of bread or the meanest pittance of provision. Some years after, the Lord, by young Samuel, further assured Eli of the approaching ruin of his family, and that it was in vain to attempt atonement for their sin by sacrifice. Eli received these denunciations with great submission to the divine will (1 Sam. ii. 22-36; iii. 11-18).

These just and terrible threatenings had a speedy accomplishment. The Philistines invaded the country, defeated the Hebrews, and killed 4000 of them. The Hebrews imagining that the ark of God would act as a charm for their protection, sent for it to the camp, but they soon after received a most bloody defeat: 30,000, along with Hophni and Phinehas, being

slain, and the ark taken and carried off by the Philistines. Informed of these things, Eli, with grief and astonishment, fell from his seat and broke his neck, in the ninety-eighth year of his age and fortieth year of his judging Israel. The wife of Phinehas, hearing of this and the other disasters, took her pains, and amid the pressure of grief brought forth a son, whom she called Ichabod, to signify that the glory was departed from Israel, since the ark of God was taken. She then expired. *Let indulgent parents and connivers at sin take warning* (1 Sam. iv.) The fearful doom of Eli's family was afterwards still further executed when Ahimelech and the households of the priests, with the exception of his son Abiathar, were cruelly massacred by Saul (1 Sam. xxii. 9-23), and when he also was 'thrust out from being priest unto the Lord' by King Solomon (1 Kings ii. 27. For the change in the priesthood see Joseph. *Antiq.* v. 11. 5; viii. 1. 3).

#### ELIM. [JOURNEYINGS OF THE ISRAELITES.]

ELLA'SAR, the kingdom of Arioch, one of the confederates of Chedorlaomer, king of Elam. As it is named between Shinar and Elam, it is likely it was situated in that part of Asia (Gen. xiv. 1). This is confirmed by the Assyrico-Babylonian name of the king, Arioch (comp. Dan. ii. 14; Gesenius, *Lex.* 53). Some suppose Ellasar and Telassar, inhabited by 'the children of Eden' (Is. xxxvii. 12), to be the same; but the orthography of the two words (אֵלְסָר, *Ellasar*); תֵּלְאֶסָר, *Telassar*), though similar to each other in English, are entirely different in the original Hebrew. It was one of the conquests of the kings of Assyria, and the sound of the word would indicate that it was in that part of the world.

ELUL, the sixth month of the Jewish sacred year, and the twelfth of the civil. It commenced, according to the rabbins, with the new moon of our August, and, according to Michaelis and others who follow him, with that of September. On the 17th day the Jews fast on account of the disasters which happened on the return of the spies (Num. xiv.); on the 21st or 22d they feast in commemoration of their carriage of wood to the temple to burn the sacrifices; and on the 25th they commemorate Nehemiah's dedication of the walls of Jerusalem (Neh. xii. 27).

EMBALM'. To embalm dead bodies is to take out the *viscera*, and fill the place thereof with odoriferous spices and drugs, with the view of preserving them from putrefaction and decay. The *embalming* of dead bodies appears to have had its origin, as well as its highest perfection, among the Egyptians. The manner of embalming was this: when a person died the corpse was carried to the coffin-maker that he might prepare a fit coffin, with its upper side representing the body inclosed, and great men had their coffins painted or embellished according to their quality. The corpse was next carried to the embalmer, and being extended on a table or on the ground, the designer marked the place to be cut, and the dissector opened it with a sharp Ethiopian stone. Through this incision they

drew out all the *viscera*, save the kidneys and heart, and washed them with palm-wine and other binding drugs; they then filled the belly with myrrh, cassia, and other spices, frankincense excepted. The brain was drawn out by the nose with an iron hook, and the skull filled with astringent drugs. The whole body was then anointed with oil of cedar, and with myrrh and cinnamon, etc., for the space of thirty days. It was next put into salt for about forty days (Gen. l. 3). Afterward it was wrapt in linen, sometimes, it is said, to the extent of 1000 yards, dipped in oil of myrrh, and rubbed with a certain gum, and delivered to the relations, who put it into the coffin, and either kept it in their own house or in a tomb. By this embalming they could preserve dead bodies for some thousands of years, as the mummies or embalmed bodies which are preserved to this day attest.

The poor had cedar-oil infused by the fundament, and the body wrapt in nitre; the oil preyed on the intestines, and when it was extracted, they came away along with it dried, but not putrefied. Some of the poorest only cleansed the inside by injecting a certain liquor, and then laid the body seventy days in nitre to dry it.

Jacob and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country (Gen. l. 2, 3, 26). The Jews probably did not embalm their dead, but, with the view of honouring them, they made use of spices in some way or other. Asa was thus honoured (2 Chron. xvi. 14). When our Saviour was crucified his body was wound in linen, with an hundred pounds of myrrh and aloes, provided by Nicodemus, and certain women also prepared ointment and spices for the same purpose (Matt. xxvii. 59; Luke xxiii. 53-56; John xix. 39, 40). The use of a large quantity of spices on such occasions was thought an honour to the deceased.

#### EMERALD. [PRECIOUS STONES.]

#### EMERODS. [DISEASES.]

EMIMS, the ancient inhabitants of the country to the S.E. of the Dead Sea; 'a people great and many, and tall as the Anakims, which also were accounted giants as the Anakims.' They are mentioned in the Scriptures so early as the days of Abraham. Chedorlaomer, and the kings who were confederated with him, defeated those who were in the plain of Kiria-thaim. The Moabites obtained possession of their country, and dwelt therein (Gen. xiv. 5; Deut. ii. 9-11).

EMMA'US, a village stated by Luke, and also by Josephus, to have been 60 stadia (7½ miles) from Jerusalem (Luke xxiv. 13; Joseph. *Wars*, vii. 6. 6); but there is no locality at that distance known to which it can be referred. Its situation seems to have been early forgotten (Wilson, ii. 264).

There appears to have been also a place called Emmaus, which, according to Jerome, was 22 Roman miles to the N.W. of Jerusalem, and which afterwards received the name of Nicopolis. In a hamlet called Amoras, consisting of a few mean houses, but where there are also ruins

which indicate once a more considerable place, Dr. Robinson finds this Emmaus or Nicopolis, and he also endeavours to show that it was the Emmaus of Luke; but his arguments to this effect we apprehend are quite inconclusive (*Res.* ii. 363; iv. 146).

EN (*Heb.* עַן, *Ain*) is often found in composition in the names of places. It signifies a *fountain* or *well*, and in composition probably implies that such places were distinguished for some fountain or well, as En-gannim, 'the fountain of gardens'; En-mishpat, 'the fountain of judgment'; En-shemesh, 'the fountain of the sun' (Gesenius, *Lex.* 623).

EN'DOR ('the fountain of habitation'), a city of the western half-tribe of Manasseh, about four miles south of Mount Tabor. Near to it Jabin's host was routed by Barak (Judg. iv. 15; Ps. lxxxiii. 11). And here dwelt the witch whom Saul consulted just before his fatal defeat at Gilboa (1 Sam. xxviii. 7). It was a considerable place about 300 years after Christ. Dr. Robinson says Endor still exists as a village, and under its ancient name (iii. 218-225); but in his Second Travels he says the ancient village is now deserted (*Res.* iv. 340).

EN-GEDI ('the fountain of the kid'), a city of the tribe of Judah, about the middle of the western shore of the Dead Sea. It was anciently called Hazezon-tamar, a place which existed so early as the days of Abraham; for it is stated that Chedorlaomer, and the kings who were confederate with him, smote, among other tribes, 'the Amorites that dwelt in Hazezon-tamar' (Gen. xiv. 7; 2 Chron. xx. 2). According to Josephus, En-gedi was celebrated for beautiful palm-trees (Joseph. *Antiq.* ix. 1. 2), while Solomon makes reference to its vineyards (Song i. 14). In the days of Eusebius and Jerome it was still a large village, but there are now few or no vestiges of it.

We also read of 'the wilderness of En-gedi,' where David with his followers took refuge in its strongholds among 'the rocks of the wild goats,' and where he cut off the skirt of Saul's robe in a cave (1 Sam. xxiii. 29; xxiv. 1-4). On all sides the country is full of caverns, which might thus serve as lurking-places for David and his men, as they do for outlaws at the present day (Robinson, *Res.* ii. 203, 215).

EN-HAK'KORE ('the well of him that cried'); the name of the well which was miraculously opened to allay the excessive thirst which Samson had contracted in slaying a thousand of the Philistines with the jaw-bone of an ass. Our English version insinuates that this well was opened in the jaw-bone; but how it could then have continued in after-ages we know not. As the word *Lehi* signifies the place where he was as well as a *jaw-bone*, it is more natural to suppose that the well was opened in a hollow spot of the ground than in a hollow place of the jaw-bone (Judg. xv. 9-19).

ENLIGHTEN, to give light to. God enlightens his people's darkness when he frees them from trouble, grants them prosperity, and gives them knowledge and joy (Ps. xviii. 28). He enlightens their eyes when, by his Word and

Spirit, he savingly teaches them his truth, and shews them his glory (Pa. xix. 8; Eph. i. 18). Hypocrites are enlightened with the speculative knowledge of divine truth, and the noted though not saving influences of the Holy Ghost, and have sometimes his peculiar gifts of prophecy, etc. (Heb. vi. 4).

EN'MITY, bitter, deep-rooted, irreconcilable hatred and variance. Such a constant enmity there is between Christ and his followers and Satan and his: nay, there is some such enmity between mankind and some serpents (Gen. iii. 15). Friendship with the world, in its wicked members and lusts, is *enmity with God*; is opposite to the love of him, and amounts to a fixed exertion of ourselves to dishonour and abuse him (James iv. 4; 1 John ii. 15, 16). The carnal mind, or minding of fleshly and sinful things, is *enmity against God*; is opposite to his nature and will in the highest degree; and though it may be removed, cannot be reconciled to him, nor he to it (Rom. viii. 7, 8). The ceremonial law is called *enmity*; it marked God's enmity at sin by demanding atonement for it; it occasioned men's enmity against God by its burdensome services, and was an accidental source of standing variance between Jews and Gentiles; but it was slain and abolished by the death of Christ (Eph. ii. 15, 16).

ENOCK. 1. The first city which is mentioned in the Scriptures as having been built. It was built by Cain, and was named by him after his son (Gen. iv. 17). Though it is called a city, it must have been a very different place from what we are accustomed to call cities. It was probably nothing more than a hamlet or small village. Cain could not as yet have descendants to occupy a larger place. Where it was situated is not expressly mentioned; but as it is said in the preceding verse that 'Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden,' it is natural to conclude that it was in the land of Nod; but as we are ignorant of the situation of the land of Nod, and though it is said to be on the east of Eden, yet, as we are ignorant of it also, the situation of Enoch must likewise be unknown to us.

2. Enoch, the seventh from Adam, the son of Jared, and the father of Methuselah. In him we have a remarkable example of antediluvian piety, an example the more interesting as so little is said of this in the Scriptures. It is said 'he walked with God,' leading a holy life, living by faith, and enjoying communion with him; 'and he was not, for God took him.' To honour and reward his eminent piety, 'he had this testimony that he pleased God;' and before he had lived half the then ordinary life of man he 'was translated that he should not see death' (Gen. v. 21-24; Heb. xi. 5). Jude adduces a prophecy by Enoch of the judgment-day, from which it would appear that if he was distinguished for his piety, many of mankind were already no less distinguished for their ungodliness (Jude 14, 15).

Several of the fathers speak of 'The Book of Enoch,' and notices of it occur in subsequent writers. In the 16th century some fragments of it were published by Scaliger, and at length,



in the latter part of the 18th century, copies of it in the Ethiopic language were brought from Abyssinia by Bruce, the celebrated traveller in that country. The Ethiopic text has since then been printed both in England and in Germany, and translations have been made of it into Latin, English, and German. Much learning has been expended upon it; but except as a curiosity, it is found to be of small value. It is scarcely necessary to say that Enoch was plainly not the author of it. It is thought by some to have been written by a Jew not long before the birth of our Saviour, and by others by a Jewish Christian in the 1st century.

ENON, a place near to Salim, where John baptized, 'because there was much water there' (John iii. 23). According to Eusebius, it was eight Roman miles south of Bethshan or Scythopolis, and fifty-three north-east of Jerusalem. It appears plain it was to the west of the Jordan (comp. ver. 22, 26 with i. 28), but beyond this nothing is certain as to the locality.

EN-RO'GEL, a well situated just below the junction of the valley of Hinnom with that of Jehoshaphat, near the south-eastern angle of Jerusalem. It is of an imperfectly square form, and is walled up with large squared stones, terminating above in an arch on one side, and apparently of great antiquity. There is a small rude building over it, furnished with one or two large troughs or reservoirs of stone, which are kept partially filled for the convenience of the people. Dr. Robinson found it to be 125 feet deep, 50 of which were full of water. In the rainy season the well becomes quite full, and sometimes overflows at the mouth. En-rogel is mentioned among the boundaries of the tribes of Judah and Benjamin (Josh. xv. 7, 8; xviii. 16). Here Ahimaaz and Jonathan concealed themselves when seeking intelligence of Absalom's counsels against his father (1 Sam. xvii. 17). Here, too, Adonijah feasted Joab and Abiathar and others, who he hoped might further his views in regard to being king (1 Kings i. 9-19).

EPAPHRAS has been supposed by some, from Col. iv. 12, to have been a native of Colosse; but the words may only signify that he belonged to that city either as merely an inhabitant of it or as a member of the church there. He appears, indeed, to have held office in the church, but what office does not exactly appear. He was probably a preacher or evangelist, but not the pastor of the church. He appears to have visited Paul when a prisoner at Rome, and there to have been himself cast into prison, for the apostle calls him 'my fellow-prisoner' (Philem. 23). He speaks very highly and affectionately of him, calling him in writing to the Colossians, 'our dear fellow-servant, who is for you a faithful *διδάκων* (E. T. *minister*) of Christ;' 'labouring fervently for you in prayers that ye may stand perfect and complete in all the will of God; for I bear him record that he hath great zeal for you, and them that are in Laodicea, and them in Hierapolis (i. 7; iv. 12, 13).

EPAPHRODITUS, a member of the church at Philippi who was sent to Rome with pecuniary aid to the apostle Paul when a prisoner

in that city. Paul speaks of him in the most affectionate terms. He calls him 'my brother and companion in labour and fellow-soldier;' says he had been 'sick, nigh unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.' It appears it was in the execution of his commission that Epaphroditus was taken dangerously ill: 'For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.' After his recovery, Paul 'supposed it necessary' to send him back to the brethren at Philippi; for, says he, 'he longed after you all, and was full of heaviness because that ye had heard that he had been sick. I sent him therefore the more carefully, that when ye see him again ye may rejoice, and that I may be the less sorrowful. Receive him, therefore, in the Lord with all gladness; and hold such in reputation' (Phil. ii. 25-30). What a beautiful picture of the Christian affection and disinterestedness of Paul, of Epaphroditus, and of the church at Philippi. Grotius, Campbell, and others, have supposed that Epaphras and Epaphroditus were the same person, Epaphras being merely a contraction of Epaphroditus; but there is no coincidence in the circumstances mentioned regarding them. Epaphras belonged to the church of Colosse in Asia Minor, Epaphroditus to the church of Philippi in Macedonia, and was sent to Rome by the Philippians with supplies of the apostle's temporal wants.

EPENETUS was probably a Greek by birth, but was living at Rome when Paul wrote his epistle to the church in that city. He appears to have been previously known to the apostle, for he sends him an affectionate salutation: 'Salute,' says he, 'my well-beloved Epenetus, who is the first-fruits of Achaia (*τῆς Ἀχαίας*) unto Christ' (Rom. xvi. 5). Such is the reading of the *textus receptus*; but there can be little doubt that the true reading is 'the first-fruits of Asia (*τῆς Ἀσίας*) unto Christ.' This is the reading of the oldest and best MSS. of several of the ancient versions of Origen and others of the fathers, is approved of by the ablest critics of modern times, and is received into the chief critical editions of the Greek text which have been published of late years (Griesbach, *Nov. Test.* ii. 219; Tregelles, *Text of N. T.* 61). It is not improbable Epenetus may have been one of the apostle's converts at Ephesus, or some other city of proconsular Asia. To be the first-fruits of such a city or such a country was no small honour, and well deserved to be noted. In 1 Cor. xvi. 15 the apostle says, 'Ye know the house of Stephanas that it is the first-fruits of Achaia.' To reconcile the two passages, it might be supposed that Epenetus may have been one of the household of Stephanas; but if we adopt the reading *τῆς Ἀσίας*, there is no occasion for any supposition of this kind.

EPHAH, a measure of dry articles among the Hebrews. It contained ten omers (Exod. xvi. 36); and was of the same capacity as the bath, which was used as a measure of liquids (Ezek. xlv. 11).

EPHESUS, the chief city of proconsular Asia, situated on the river Cayster, about five miles



from the *Ægean Sea*, with which it communicated by that river. It is represented by ancient geographers as at once the ornament of Asia and as the most frequented emporium of that country. It was specially celebrated on account of the temple of Diana, which was reckoned one of the seven wonders of the world. The sun, it was said, saw nothing in his course more magnificent than Diana's temple. It was 425 feet long and 220 broad, and was supported by 127 marble pillars, each of them 60 feet high, and 36 of them richly carved. But if the temple of Diana at Ephesus was magnificent, the image enshrined within the sumptuous enclosure was primitive and rude. It was a small wooden statue which, according to the popular belief, had been sent down from heaven by Jupiter, and was deemed an image of Diana, but which had no resemblance of her in any of the characters usually ascribed to her, and was merely an Egyptian hieroglyphic with many breasts representing the goddess of nature. The figure which assumed this emblematic form was terminated below in a shapeless block. Yet rude as was the image, it was the object of the utmost veneration, not at Ephesus only, but it was the model on which the images of Diana were formed for worship in other cities.

One of the idolatrous customs of the ancient world was the use of portable images or shrines, which were little models of the more celebrated objects of worship. They were carried in processions, on journeys and military expeditions, and sometimes set up as household gods in private houses. Ancient writers make allusions to the shrines of Diana of Ephesus, which are mentioned in Acts xix. 24. The material might be of wood, or gold, or silver. The latter was the material employed by Demetrius and his fellow-craftsmen. From the account by Luke it is evident that an extensive and lucrative trade grew up at Ephesus in the making and sale of these shrines. It may naturally be supposed that few strangers who came to Ephesus would willingly go away without a model of the temple as a memorial of the goddess; and from the wide circulation of her shrines in other countries it might be said that 'all Asia and the world worshipped her' (xix. 27).

The Ephesians, while they were liberal patrons of architecture, sculpture, and painting, were noted for their luxury and licentious manners. They were also much addicted to superstition, sorcery, and magical arts; whence arose the proverbial phrase, 'Ephesian letters,' to denote those spells or sentences which they used to write upon their girdles, or to imprint on different parts of their bodies as charms against evil, or as sources of supernatural power (Conybeare, ii. 71).

Christianity was early introduced into Ephesus. Paul first visited that city on his way from Greece to Jerusalem; but on that occasion he remained only for a short time, yet under a promise that (D. V.) he would return again. Meanwhile Apollos appears to have come to Ephesus, and the apostle, according to his promise, afterwards visited it and remained three years, labouring night and day and with great success. The disposition of the Ephesians to magical arts may well be supposed to have presented a powerful

obstacle to the success of the gospel, yet this very circumstance rendered the triumph of the word more signal: 'Many that believed came and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it 50,000 pieces of silver. So mightily grew the word of God and prevailed.' If by pieces of silver we here understand attic drachmæ, as was most probably the case, the whole, taking the drachma at 7½d., would amount to £1562, 10s.; but if they were Jewish shekels, as is less likely, it would amount to £6250, taking the shekel at 2s. 6d. It was during Paul's stay at this time that Demetrius the silversmith, who made silver shrines for Diana, raised such an uproar in the city that the town-clerk or recorder, in trying to allay the tumult, referred to it as an acknowledged fact, 'how that the city of the Ephesians was a worshipper of the great goddess Diana, and of the image which fell down from Jupiter.' Though Paul did not again visit Ephesus, yet on touching at Miletus, when again on his way to Jerusalem, he sent thither and called the elders of the church, and addressed to them a most solemn charge, after which he and they took a most affectionate farewell of each other (Acts xviii. 18-24; xix. 1, 8-10, 18-41; xx. 17-38). When afterwards a prisoner at Rome he wrote an epistle to them full of rich instruction. The church of Ephesus was one of the churches of Asia (i.e., of proconsular Asia) to which Christ Jesus sent messages by his servant John; and though he praises it as in various respects faithful, yet it had declined from its first love, and he threatens that unless it repented he would remove its candlestick out of its place (Rev. i. 11; ii. 1-7). The apostle John, according to the united testimony of early writers, spent the latter part of his life in Asia Minor; and after being banished to Patmos, is said to have come to Ephesus, and to have died there at a very advanced age.

The denunciation of the Redeemer was long ago fulfilled. Ages have passed away since the candlestick of Ephesus was removed out of its place. About the end of the 11th century it first fell under the power of the Saracens, and since the beginning of the 14th century it has formed part of the Turkish dominions. Long before the extinction of the Greek empire it had fallen into general decay, and a new town and citadel having been founded at Aiasoluk, about two miles distant, which became the residence of the Saracenic princes, the ancient city was soon entirely deserted. It has long been without an inhabitant. Nothing now remains of it but ruins. On its site there is a vast number of marble columns scattered here and there, some standing, some broken, some half-buried in the earth; their basements and their capitals scattered in all directions (*Amer. Miss. Her.* 1832, p. 186). The theatre is a wreck of immense grandeur. Its form alone can now be noted: every seat is removed, and the proscenium is a heap of ruins. A splendid circus or stadium remains tolerably entire. There are also the remains of another gigantic building, but whether of a gymnasium, a temple, or a

palace, is only matter of conjecture (*Bib. Sac.* viii. 870). The temple of Diana was plundered and burnt A.D. 260 by the Goths, who came from beyond the Danube; and travellers are now left to conjecture even as to its site and foundations. Aiasoluk itself is a miserable village of mud cottages, and about a dozen of small square buildings of brick, inhabited by thirty or forty families of Turkish herdsmen. Even the vale of Ephesus has undergone a total change; and the city could never be supposed by an observer ignorant of its history to have had a free communication with the sea. The Cayster, formerly navigable, is now choked with mud, and flows through sedges, which render it almost invisible. The earth brought down by the river has destroyed the port, and even encroached some miles on the dominion of the sea.

EPH'OD, a short upper garment worn by the Hebrew priests. That for the common priests was of plain linen (1 Sam. xxii. 18). That for the high-priest was a rich robe of fine twined linen or cotton, embroidered with gold, blue, purple, and scarlet. On its two shoulder-pieces, whereby it was fixed above, were two precious stones, in each of which were engraved the names of six of the tribes of Israel. On that part of it which crossed his breast was fastened the breast-plate of judgment by means of the urim and thummim, in which the Lord revealed his mind to his people; below which the ephod was fastened on the priest's body with a curious girdle (Exod. xxviii. 6-30). Sometimes persons not in the office of priests, when ministering about holy things, wore ephods: Samuel, when a child, and David, when attending the ark to Jerusalem, had on a *linen ephod* (1 Sam. ii. 18; 2 Sam. vi. 14). What Gideon intended by his costly *ephod*,—whether he inadvertently framed it as a memorial of his victories, or whether, having been once appointed to offer sacrifice, he imagined himself a kind of priest, and made it for consulting the mind of God,—we know not; but this we know, the Hebrews abused it for idolatrous ends (Judg. vi. 24-26; viii. 27). A little before the destruction of Jerusalem King Agrippa permitted the Levites to wear a linen ephod; but for about 1800 years past this nation hath been without ephod and every other badge of the peculiar people of God (Hosea iii. 4).

EPH'RAIM, the younger son of Joseph, born about A.M. 2293. Joseph presented him and his brother Manasseh to Jacob his father when dying, that he might give them his blessing. To mark that Ephraim's tribe should be most numerous and powerful, Jacob crossed his hands, laying the right hand on the head of Ephraim, and the left on the head of Manasseh; nor would the patriarch change his hands, and gave for his reason his certain knowledge, that though Manasseh's tribe should be great and numerous, yet that of Ephraim should be much more so (Gen. xlviii. 8-22).

When the Ephraimites came out of Egypt they amounted to 40,500; but they decreased 8000 in the wilderness. In the division of the land of Canaan this tribe obtained one of the richest and most fruitful districts about the centre of the country (Josh. xvi. 5-9). The

tabernacle of the congregation was set up in Shiloh, a city belonging to this tribe; and here Joshua cast lots for the division of the land among such of the tribes as had not previously received their inheritance (xviii. 1, 2, 8, 10). There it appears to have continued for the long period of 320 years (Judg. xviii. 31; 1 Sam. i. 3; iv. 3-5; vii. 1, 2; Ps. lxxviii. 60; Jer. vii. 12, 14). On the death of Solomon ten of the tribes, including Ephraim, revolted from his son Rehoboam; and under Jeroboam, the son of Nebat, an Ephrathite, established a separate kingdom, which was called the kingdom of Israel, and continued 254 years, from A.M. 3029 to 3283 (1 Kings xii. 16-20; 2 Kings xvii. 6). Most, if not all, the kings of Israel were of this tribe, and the royal cities of Shechem and Samaria belonged to it. One of the golden calves was placed in Bethel, another of its cities. As the tribe of Ephraim made a noted appearance among the ten, they all frequently received its name, especially in the time of Hosea (2 Chron. xxv. 7; Is. xxviii. 1, 8; Hosea iv. v. vi. etc.)

EPHRAIM is also the name of—1. A city near Bethel, about eight Roman miles north of Jerusalem. Abijah took it from Jeroboam (2 Chron. xiii. 19). Hither, it is probable, our Saviour withdrew when the Jews sought his life, after his raising of Lazarus (John xi. 54); and near to this was Baalhazor, where Absalom had his flocks (2 Sam. xiii. 23). 2. Mount Ephraim was not a single mountain, but a hilly district in the lot of Ephraim. When the descendants of Joseph first settled in it, it appears to have been a wooded country (Josh. xvii. 15). Shechem was in Mount Ephraim (xx. 7). Joshua had his inheritance assigned to him in Mount Ephraim, and he was buried there in Timnath-serah, on the north side of the hill of Gaash (xix. 50; xxiv. 30). We also read of 'Mount Zemaraim, which is in Mount Ephraim' (2 Chron. xiii. 4). In Mount Ephraim Micah the idolater dwelt, and the Levite who cut his wife in pieces, and Elkanah the father of Samuel (Judg. xvii. 1; xix. 1; 1 Sam. i. 1; Jer. iv. 15). 3. A wood on the east of the Jordan, near Mahanaim, where Absalom and his army were defeated and himself slain (2 Sam. xvii. 24; xviii. 6-8, 17).

EPH'RATAH, a designation of the town of Bethlehem, the birth-place of our Lord: 'Thou Bethlehem Ephratah' (Micah v. 2; see also Ruth iv. 11; Ps. cxxxii. 6). Ephrath appears to have been anciently the name of Bethlehem. Here Rachel died and was buried (Gen. xxxv. 16-19; xlviii. 7).

EPH'RATHITE 1. A native or inhabitant of Bethlehem, from the name of Ephrath or Ephratah, by which that place was designated (Ruth i. 2; iv. 11; 1 Sam. xvii. 12). [EPH-RATAH.]

2. A native or inhabitant of Mount Ephraim, or perhaps a descendant of Ephraim, and so equivalent to Ephraimite (1 Sam. i. 1); but it is possible that Elkanah might be born in Bethlehem Ephratah, and hence might receive and keep the name of Ephrathite, though he now dwelt in Mount Ephraim (see Judg. xix. 1, 2). But in Judg. xii. 1, 4, 5, 6, where 'men of Eph-

raim' and 'Ephraimites' are spoken of, the question put to them: 'Art thou an (עֲפְרַתִּי) *Ephrathite*?' (improperly rendered in the E. T. *Ephraimite*) is a plain example of that name being given to Ephraimites.

3. A native or inhabitant of Zereda, a town, according to Gesenius, of the Manassites near Scythopolis. Jeroboam is called 'an Ephrathite of Zereda' (1 Kings xi. 26). This place Gesenius considers as the same as Zeredathah (2 Chron. iv. 17); as Zererath (Judg. vii. 22), where he says the word should be Zereda, as in some MSS.; and as זָרְתָּן (*Zarthan*; Josh. iii. 16; 1 Kings iv. 12; vii. 46; comp. this last passage with 2 Chron. iv. 17; Gesenius, *Lex.* 718).

EPICURE'ANS, a sect of ancient philosophers, followers of the doctrine of Epicurus, who was born about 341 B.C. They maintained that the world was formed, not by God, nor with any design, but by the fortuitous concourse of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below. They denied the immortality of the soul and the existence of angels. They maintained that happiness consisted in pleasure: some of them placed this pleasure in the tranquillity and joy of the mind arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus; others understood him in the gross sense, and placed all their happiness in corporeal pleasures, as eating, drinking, sexual intercourse, etc.

ERAST'US is first mentioned along with Timothy as ministering to Paul at Ephesus, and as sent by him from that city to Macedonia before he himself went thither (Acts xix. 22). If the Epistle to the Romans was written from Corinth, as there is good reason for believing it was, there was one of the name of Erastus in Corinth at that time, for he sends his salutations to the brethren at Rome: indeed he is called ὁ οἰκονομὸς (E. T. '*the chamberlain of the city*;' Rom. xvi. 23). In the Second Epistle to Timothy, written from Rome several years afterwards, the apostle says: 'Erastus abode at Corinth' (iv. 20). Perhaps these notices refer to two different persons; they do not appear, at least, altogether to suit the same individual.

E'RECH, one of the cities which are stated to have been the beginning of Nimrod's kingdom (Gen. x. 10). Bochart supposes that it was Arecha or Aracca, on the Tigris, on the borders of Babykonia and Susiana (Rosen. *Geog.* ii. 28), an opinion with which Gesenius is disposed to agree (79). Other conjectures have been formed, but as they rest on no proper evidence, they are not worth mentioning.

E'SAR-HAD'DON, the son and successor of Sennacherib, king of Assyria (2 Kings xix. 37). The only other explicit notice of him in the Scriptures is in reference to his having brought to Samaria some of the colonists who were found settled there (Ezra iv. 2). The truth of the Scripture has, however, received some remarkable confirmations from the discoveries and investigations which have been made of late years in the East. The following coincidence is

striking: 'The events belonging to the reign of Esar-haddon which are introduced by the sacred writers into their narrative are but few. As his father was contemporary with Hezekiah, we naturally regard him as falling into the time of Manasseh; and it has therefore been generally felt that he should be the king of Assyria whose captains took Manasseh among the thorns, and bound him with fetters, and *carried him to Babylon.*' The monuments confirm the synchronism which Scripture implies by distinctly mentioning 'Manasseh king of Judah' among the tributaries of Esar-haddon; and though no direct confirmation has as yet been found of the captivity and restoration of the Jewish monarch, yet the narrative contains an incidental allusion which is in very remarkable harmony with the native records. One is greatly surprised at first hearing that the generals of an *Assyrian* king, on capturing a rebel, carried him to *Babylon* instead of Nineveh; one is almost inclined to suspect a mistake. 'What has a king of Assyria to do with Babylon?' one naturally asks. The reply is, that Esar-haddon, and *he only of all the Assyrian kings*, actually was king of Babylon; that he built a palace and occasionally held his court there; and that, consequently, a captive was as likely to be brought to him at that city as at the metropolis of Assyria proper. Had the narrative fallen under the reign of any other Assyrian monarch this explanation could not have been given, and the difficulty would have been considerable. Occurring where it does, it furnishes no difficulty at all, but is one of those small points of incidental agreement which are more satisfactory to a candid mind than even a very large amount of harmony in the main narrative (Rawlinson, *Bampton Lect.* 144).

ESH'COL, one of Abraham's confederates when he pursued and defeated Chedorlaomer and the kings that were with him (Gen. xiv. 13-24). Perhaps he received his name from the valley of Eshcol, or it may have had its name from him. We have probably an example of this kind in the case of his brother Mamre, who probably either obtained his name from the valley of Mamre or gave his name to it. In Scotland it was long customary to call persons by the names of their properties.

It is generally supposed that the valley of Eshcol, from which the spies brought the cluster of grapes, the pomegranates, and the figs, as a specimen of the fruits of Canaan, was near Hebron (Num. xiii. 22, 23); and the character of the fruits of that part of the country is confirmatory of this. Dr. Wilson, on setting out from Hebron for Bethlehem, says: 'We proceeded, in the first instance, up the valley which lies to the north-west of Hebron, and which is probably rightly supposed to be that of Eshcol. Beautiful fields and gardens of vines, olives, pomegranates, and figs lay on each side of our path. From the vineyards grapes of the largest size and finest quality, such as the spies may be supposed to have taken to the Israelites, are at present procurable. The valley extends altogether about a couple of miles' (Wilson, i. 381). [HEBRON.]

ESH'TAOL, a city on the west border of the

tribe of Judah. It was first given to that tribe, and afterwards to the Danites (Josh. xv. 33; xix. 41). It probably lay toward the country of the Philistines. Samson was born and buried near to this place (Judg. xiii. 2, 25; xvi. 31).

ESHTEM'OA, a city given by the tribe of Judah to the priests; and to the elders of which David sent part of the spoil he took from the Amalekites (Josh. xxi. 14; 1 Sam. xxx. 28). It was probably situated in the hill country of Judæa (Josh. xv. 50).

ESTEEM'. 1. To value; prize (Job xxxvi. 19). 2. To judge; think (Rom. xiv. 14). We did *esteem him stricken, smitten of God*: we thought him divinely punished for his own crimes (Is. liii. 4).

ESTHER. This book receives its name from the main subject of it—Queen Esther. There have been various conjectures as to its author, but for none of them is there the slightest evidence. He probably lived in Persia, for he appeals to 'the Book of the Chronicles of the kings of Media and Persia' (x. 2); and he shews an intimate acquaintance with the affairs and customs of the country even to minute particulars (i. 1-10, 13, 14; ii. 3, 8, 9, 12-15, 21-23; iii. 1, 2, 7, 10, 12-15; iv. 2, 11; viii. 8-14). The descriptions, in fact, are often quite graphic, and could scarcely have been written by one who had not been long resident in Persia. This opinion is confirmed by the absence of any reference to the land of Judah or the city of Jerusalem.

The time when it was written is also unknown, but the likelihood is, it was written not long after the events related in it occurred. The Hebrew language must not have ceased to be in common use when it was written; and the reference to the chronicles of the kings of Media and Persia, already noticed, would seem to indicate that the Persian empire was still in being, and the chronicles still accessible.

The canonical authority of the Book of Esther has been questioned by some because it is not cited in the N. T. nor by Philo, and is omitted in some of the ancient Christian catalogues of the sacred writers. As to its not being referred to in the N. T. nor by Philo, that is an objection which would apply to several other books of the O. T. which yet are not questioned. There can be no question as to its having formed part of the Jewish canon before the time of Christ, since the book, as existing in the Hebrew language, was translated by the Seventy; an argument which carries much more weight with it than do the doubts of subsequent writers, though they unhappily introduced into it various additions in the Greek language. [APOCRYPHA.] The fact that the name of God never occurs in it, and that there is no reference to the superintending providence of God as shewn in the deliverance of the Jewish people, has also been felt by some to be an objection to it. The omission is certainly singular, and it is not easy to account for it; but a mere negative fact of this kind should not carry much weight with it. It may arise out of our ignorance of

the circumstances under which, and of the design with which it was written.

Even the credibility of the book has been doubted or denied by some on account of the extraordinary, not to say strange circumstances related in it. But we are not to estimate the credibility of statements as to what has happened under an Oriental despotism and in ancient times, by what takes place in our own or neighbouring countries in the present day. Indeed, the fact of a national festival having been instituted in commemoration of the great deliverance related in it, and which is referred to by Judas Maccabæus as already a standing ordinance (2 Maccab. xv. 36), is sufficient evidence of the ultimate and concluding facts to which the previous steps were simply preparatory. A national festival could not have been founded and kept up on a mere fable. Hence we must hold that the feast of Purim originated for the reason and in the manner there stated (Horne, *Introd.* ii. 698, 700, 701, 703).

ETER'NAL, EVERLASTING, FOR EVER, EVERMORE, sometimes denote—1. That which continues a long time. The ceremonial laws are said to be *for ever* (Exod. xxvii. 21; xxviii. 43). Canaan is called an *everlasting* possession (Gen. xvii. 8), and the rather as it typified things strictly *eternal*. The hills are called *everlasting*, to signify their antiquity, stability, and long duration (Gen. xlix. 26; Deut. xxxiii. 15). In this limited sense, the government promised to David and his seed is called *everlasting*, unless we consider it as for ever continued in the spiritual dominion of the Messiah (2 Sam. vii. 13, 16). 2. Sometimes they denote that which is without beginning and end, or at least without end. When *eternal* or *everlasting* are ascribed to God, they denote his being without beginning or end of duration. This unlimited continuance is implied in his self-existence; for that which is self-existent can admit of no conceivable period in which it was not; but the manner of the divine duration, and of its co-existence with time, is to us no more comprehensible than the co-existence of his infinity with particular places. This eternity of God is expressed in his being from *everlasting to everlasting* (Deut. xxxiii. 27; Ps. xc. 2). The covenant of grace, in the execution of it (Heb. xiii. 20), and angels, human souls, and the execution of Christ's mediatory office, and so redemption, salvation, and glory, are *everlasting*, without end (Ps. cx. 4; Heb. vii. 25; Is. ix. 7; Heb. ix. 12; v. 9; 2 Cor. iv. 17). Nor is the punishment of the damned of less duration; the same word is used to express both (Matt. xix. 16; xxv. 41, 46). The last judgment is *eternal*; it irrevocably determines and fixes the endless state of angels and men (Heb. vi. 2).

ETH'ANIM, the seventh month of the Jewish sacred year, and the first of the civil. After the captivity it was called Tisri. It commenced, according to the rabbins, with the new moon of our September, but according to Michaelis and others who follow him, with that of October. On the 1st day of this month was observed the Feast of Trumpets; on the 3d, a fast for the death of Gedaliah (Zech. viii. 19); on



the 5th, a fast for the death of some doctors; on the 7th, a fast on account of the golden calf; on the 10th, the Great Fast of Atonement; on the 15th and seven days following, the Feast of Tabernacles; and on the 23d, a festival of joy for the re-delivery of the law to Moses, on which they read Moses' blessings of the tribes, and the history of his death. In this month Solomon's temple was dedicated (1 Kings viii. 2).

#### ETHIOPIA. [Cont.]

**EUNUCH**, one that is by nature, or by manual operation, deprived of his generative powers. Such have, for many ages, been much used in the eastern parts of the world especially to guard the beds of princes and princesses; hence the name came to be given to such officers as served in the inner courts and chambers of kings, even supposing they had not been castrated. Potiphar, who had a wife, is called a eunuch (Gen. xlvii. 36, *Heb.*) As the custom of rendering men eunuchs was contrary to the original law of nature, God excluded all such from entering into the congregation of Israel (Deut. xxiii. 1); and they were reckoned as useless *dry trees*, as they could have no children (Is. lvi. 3). We find, however, that their kings had often eunuchs in their service (1 Sam. viii. 15; 1 Chron. xlviii. 1; 1 Kings xii. 9; 2 Kings viii. 6; ix. 32; xiii. 11; xiv. 12, 15; Jer. xli. 16). Some of the royal family of Judah were to serve as eunuchs in the court of Babylon (Is. xxxix. 7). Ebedmelech, an Ethiopian eunuch, drew Jeremiah from his prison (Jer. xxxviii. 7-13). Another Ethiopian eunuch, servant of Queen Candace, having come to worship at Jerusalem as a proselyte to the Jewish religion, was, on his return, converted to the Christian faith by Philip, and, it is commonly said, introduced it into his own country (Acts viii. 27-39; Jortin, *Eccles. Hist.* i. 247). Some are born eunuchs; have never any inclination after the marriage-bed. Some make themselves eunuchs for the kingdom of heaven's sake; they abstain from marriage, and the pleasures and cares thereof, that they may devote themselves more eminently and exclusively to the duties and exercises of religion (Matt. xv. 12).

**EUPHRATES**, a well-known river in Western Asia. It takes its rise from several sources, two in particular, in the mountains of Armenia, at considerable distances from each other, and, after flowing through many a rugged dell and many a fruitful valley, their waters unite in one channel and form a large river, which now flows to the south and south-west, and afterwards to the south-east, nearly parallel with the Tigris, until they unite at Korneh, and form one of the noblest rivers in the East, which is called *Shat-el-Arab*, a tidal river above 100 miles long, and discharges itself into the Persian Gulf, 70 miles below Bassora. Though not so rapid as the Tigris, it is a much more majestic river, and has a longer course. The entire course of the Euphrates is estimated at 1780 miles from its more southern source, near Diyadin, to the embouchure of the *Shat-el-Arab*; its breadth, even after it has attained its full size, is very variable (Rawlinson in *Herodot.* i. 550).

In spring the waters of the Euphrates begin to rise from the melting of the snows on the mountains, and they at length attain in ordinary seasons an elevation of about ten or twelve feet above its usual level, but in some seasons the rise is much greater. It continues in this state till the end of June, when the waters again subside into their ordinary channel. The sudden and impetuous inundations of spring present an appearance of awful grandeur. When the river reaches its greatest elevation it overflows the surrounding country, fills up the canals which are dug for irrigating the fields, and thus greatly facilitates the operations of husbandry. The ruins of Babylon are then inundated, so as to render many parts inaccessible, and converting the hollows into marshes. But the most remarkable flood of the Euphrates is at Fategiah, twelve leagues west of Bagdad, where it bursts through the dam built to confine it within its channel, overflows the adjoining country, spreads itself to near the banks of the Tigris, and is withal of such depth as to be navigable by reefs and flat-bottomed boats (Ker Porter, *Trav.* 2. 404). It is perhaps to this sea-like appearance of the country that Isaiah calls it 'the desert of the sea' (xli. 1), and that Jeremiah thus addresses Babylon: 'O thou that dwellest upon many waters' (li. 13); and that the invasion of Judah by the Assyrian army is likened to 'the waters of the river which, when overflowing its banks, overspread and wasted the country' (Is. viii. 7, 8).

Though the Euphrates flows through one of the most productive regions of the earth, the pernicious policy of the Turks has long rendered of no avail the bounty of Providence, converting fertile plains into sterility and the habitations of wild beasts. On those banks where once flourished some of the proudest cities of the world now languish comparatively insignificant towns and villages, interspersed here and there in the desert like rocks in the ocean; where luxury and abundance were once universally diffused, only a scanty subsistence is now gathered; where mighty conquerors contended for kingdoms the wandering Arab now vindicates his spoils.

There is no river which makes such a figure in the Scriptures as the Euphrates. It is mentioned in connection with man while yet in his primeval state of innocence. It was one of the four rivers into which that of Eden was parted (Gen. ii. 10, 14). It is called 'the river' by way of eminence (Gen. xxi. 21; Deut. xi. 24; 1 Kings iv. 21, 24; Ps. lxxii. 8), and 'the great river' (Gen. xv. 18; Deut. i. 7). It was the promised boundary of the nation of Israel, but it was rarely so in point of fact, unless in the reigns of David and Solomon (1 Chron. xviii. 3; 2 Chron. ix. 26).

**EUROCLYDON**, a tempestuous wind, usual in the Mediterranean, and probably the same as the wind well known to modern sailors by the name of a *levanter*. This wind, according to Shaw, is not confined to any one single point, but blows in all directions, from N.E. round by N. to S.E. (Shaw, *Trav.* 358). 'The great wind,' 'the mighty tempest in the sea' (Jonah i. 4), which overtook the ship in which Jonah



was fleeing to Tarshish, was probably a levanter. It was the 'tempestuous wind called Euroclydon' which overtook Paul in his voyage to Rome, and wrecked the ship on the island Melita. It does not appear to have blown from only one point, but shifted about, and 'drove them up and down in Adria' (Acts xxvii. 14-20, 27 ; xxviii. 1).

Though the reading *εὐροκλύδων* (*Euroclydon*) appears to be best supported, yet both the Alexandrian and the Vatican MSS. read *εὐρακύλων* (*Eurakylon*), and the Vulgate has a corresponding word, *Euro-aquilo*, the north-east wind. These are high authorities, and this reading is preferred by some distinguished critics (Tregelles, *Text of N. T.* 53).

**EVANGELIST** (*εὐαγγελιστής*, a messenger of good tidings). Paul, speaking of the gifts which Christ hath bestowed on his church, says: 'He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers' (Eph. iv. 11). This shews that the office of an evangelist was different from that of an apostle or a pastor. They do not appear to have been settled in any particular place, but to have travelled about preaching the gospel, visiting the infant churches, instructing and confirming them in the faith, setting in order the things that were wanting, exercising discipline in them, and ordaining ordinary officers in them. Of this class were Philip the deacon, Timothy, Titus, and probably Silas, and some others (Acts xxi. 8 ; 1 Tim. i. 3, 4 ; iii. ; iv. 6, 7, 11-16 ; v. ; 2 Tim. ii. 1, 2, 14, 15, 23-26 ; iv. 1, 2, 5 ; Tit. i. 5-14 ; ii. 1-10, 15 ; iii. 1, 2, 8-11). The evangelists connected with Paul appear in fact to have exercised very much the same offices as the apostle himself, not, however, as possessing the same authority, but as his assistants or helpers, and often acting under his direction. Dr. Campbell alleges that the office, like some other offices of the apostolic period, was temporary (*Lect. Eccles. Hist.* i. 148-150), but of this we see no evidence. We are disposed to think that so long as there remained nations to be evangelised the office of evangelist is to be held as a standing office in the church, though it may be no longer exercised under apostolic direction and authority. Eusebius, referring to the end of the apostolic period, says: 'Most of the disciples at that time, animated with a more ardent love of the divine word, had first fulfilled the Saviour's precept by distributing their substance to the needy ; afterwards leaving their country, they performed the office of evangelists to those who had not yet heard the faith ; whilst, with a noble ambition to proclaim Christ, they also delivered to them the books of the holy Gospels. After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to them the care of those that had been recently introduced, they went again to other regions and nations with the grace and co-operation of God. The Holy Spirit also wrought many wonders as yet through them ; so that as soon as the gospel was heard men voluntarily, in crowds, and eagerly embraced the true faith with their whole minds' (Euseb. *Eccles. Hist.* iii. 37).

Eusebius afterwards, referring to the latter part of the 2d century (about the time of the death of Antoninus, A.D. 180), says: 'There were even yet many evangelists of the Word who were ardently striving to employ their inspired zeal, after the apostolic example, to increase and build up the divine Word. Of these, Pantænus is said to have been one, and to have come as far as the Indies.' He calls Pantænus 'a man most distinguished for his learning' (*Ib.* v. 10).

Eusebius also applies the term evangelist to the writers of the four Gospels (iii. 39), a use of it which has now become very general.

#### EVERLASTING. [ETERNAL.]

**EVIL-MERO'DACH**, the son and successor of Nebuchadnezzar, king of Babylon. The only notice which we have of him in the Scriptures is of his releasing Jehoiachin, king of Judah, out of prison in the first year of his reign, and of his kind treatment of him for the rest of his days (2 Kings xxv. 27-30). According to Berosus, he became the object of aversion to his people 'by his lascivious and oppressive conduct ; and in the second year of his reign was murdered by the treachery of Neriglissar, the husband of his sister, who soon after his death assumed the regal government, of which he held possession four years, and then died (Berosus in *Joseph. Apion*, iii. 136).

**EXAM'PLE, or ENSAM'PLE.** 1. An instance or precedent for our admonition to beware of the sins which others have committed, and so avoid the judgments they brought on themselves: so the punishments of the Hebrews happened to them for *ensamples* of warning to others (1 Cor. x. 11). 2. A pattern for our imitation ; thus we have the pattern of Christ and his former saints to copy after in the manner of our life (1 Cor. xi. 1 ; 1 Pet. ii. 21). As examples more powerfully determine others to an holy practice—more clearly point out our duty, rendering it visible in its various circumstances—not only shew the duty, but the possibility of performing it, and by a secret force urge to imitation, reproaching our defects, and animating us to like zeal and diligence,—ministers and others ought to be *exemplary* in their lives (1 Tim. iv. 12 ; 1 Thess. i. 7).

**EX'ERCISE**, To, is habitually and earnestly to make use of, employ, exert (Rev. xiii. 12). To *exercise one's self to have a conscience void of offence* is to be at all thought, care, and pains to act up to the rule of God's law (Acts xxiv. 16). To *exercise one's self unto godliness* is, with the utmost earnestness and activity, to live by faith on Christ as our righteousness and strength, and in so doing, habitually exert all our powers and improve our time, opportunities, and advantages, to seek after and promote our fellowship with God, and conformity to him in thoughts, words, and actions (1 Tim. iv. 7). To be *exercised by trouble* is to be much afflicted therewith, and led out to a proper improvement of it (Heb. xii. 11). *Senses exercised to discern good and evil* are the powers of the soul carefully and frequently employed, till they become skilful in taking up the difference between good and evil (Heb. v. 14). *An heart exercised to covetous practices*

is one exceedingly bent on, much employed, and skilful in promoting courses covetous and thievish (2 Pet. ii. 14). *Bodily exercise which profiteth little* is outward austerity, in watchings, fastings, or a mere outward attendance on religious worship (1 Tim. iv. 5).

#### EXODUS. [PENTATEUCH.]

**EXPERIENCE**, long proof and trial, by seeing, feeling, or the like (Gen. xxx. 27). Patience works experience and experience hope: by bearing tribulation in a patient and resigned manner, we observe and feel much of the goodness of God to us, and of the working of his grace in us; and are thereby encouraged to hope for further support, deliverance, grace, and glory, and every good thing (Rom. v. 4). *An experiment* is a practical trial (2 Cor. ix. 13).

**EYE**, the organ of sight. It is a very complicated and curious organ. Though every part of the animal system is wonderful, the eye is perhaps the most wonderful of all. It gives to animals, or at least to man, a kind of omnipresence. By means of it he sees objects, not only immediately before and around him, but at the distance of hundreds and thousands of millions, and even of billions of miles (for such are the distances of the sun, the moon, and the stars), and this by means of an organ insignificant in size, and without any apparent suitableness of structure for that purpose, except so far as this is in conformity with the established laws of nature. There is also a wonderful modification and adaptation of the eyes of the different classes and orders of animals to the functions which they have to perform, and to the circumstances in which they are placed. A more plain and conclusive proof of intelligence, wisdom, design, skill, and creative power than the eye, as variously modified in man and in the various classes of the inferior animals, it is scarcely possible to conceive.

As eyes are useful, not only as instruments of vision, but also for expressing affections of the mind, as love, pity, anger, etc., they are much used in metaphoric language. They are even figuratively ascribed to God to express the perfections of his nature and the acts of his government. Thus, to express his knowledge, Solomon says: 'The eyes of the Lord are in every place, beholding the evil and the good' (Prov. xv. 3). To express his holiness, Habakkuk says: 'Thou art of purer eyes than to behold evil, and canst not look on iniquity' (Hab. i. 13). 'The Lord's portion,' says Moses, 'is his people; he kept him as the apple of his eye' (Deut. xxxii. 9, 10): he watched over them with the utmost care, and protected them from every danger. 'I will instruct thee and teach thee the way that thou shalt go: I will guide thee with mine eye' (Ps. xxxii. 8): I who am the all-seeing God, who seeth events and all their consequences, will direct and preserve thee in the path of duty and of happiness. 'When ye spread forth your hands, I will hide mine eyes from you' (Is. i. 15): I will not regard your prayers, nor grant you what you ask, however much you may need it. 'Behold the eyes of the Lord God are upon the sinful kingdom.' 'I will set mine eyes upon thee for evil

and not for good' (Amos ix. 4, 8): he will manifest his indignation and wrath in his judgments upon them for their iniquity.

Eyes metaphorically ascribed to man signify his mind, understanding, or judgment, and also his affections. 'The wise man's eyes,' says Solomon, 'are in his head' (Eccles. ii. 14). He is observant of things around him, and turns his observations to good account for the regulation of his conduct: 'But the eyes of a fool are in the ends of the earth' (Prov. xvii. 24). He overlooks what it is most necessary, and what it most concerns him to observe; his thoughts are vague and scattered; he thinks of and meddles with things with which he has nothing to do: 'God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear' (Rom. xi. 8)—i.e., natural faculties to discern, and even a natural knowledge of divine things, without any spiritual uptaking or impression of them. 'Lofty eyes' import pride and self-conceit (Prov. xxx. 13). To be 'wise' or 'pure in our own eyes' is to be so in our own opinion, without being so in reality (Prov. iii. 7; xxx. 12).

**EZEKIEL** was the son of Buzi the priest, so that he was not only of the tribe of Levi, but of the house of Aaron. His first vision he had 'in the thirtieth year, in the fourth month, in the fifth day of the month,' which it seems natural to understand of his age; but some refer this date to the beginning of the reign of Nabopolassar, the father of Nebuchadnezzar, while others consider it as from the 18th year of Josiah's reign, when the great passover was kept (2 Kings xxiii. 21-23); but we can see no reason for selecting these particular dates when there is no specific reference to them nor any occasion for alluding to them. We have also another date. It was now the 5th year of the captivity of Jehoiachin, king of Judah. Ezekiel was 'among the captives by the river of Chebar in the land of the Chaldeans'—a river generally considered to be the Chaboras of the Greek geographers, which fell into the Euphrates near Circesium, and the Khabour of the modern Arabs; and it is naturally supposed that he was among the persons who were at that time carried captive by Nebuchadnezzar (xxiv. 14-16; Ezek. i. 1-3). He was a married man; but in the 5th year of his ministry his wife, 'the desire of his eyes,' was suddenly taken from him; yet he was commanded not to mourn for her, as a sign and a warning to the Jewish nation of the judgments which were coming upon them (xxiv. 1, 15-24). He appears to have continued to prophesy until the 27th year of their captivity—i.e., for twenty-two years at least (i. 2; xxix. 17; xl. 1). He may have prophesied longer; but as to this we have no evidence. He must, however, have passed twenty-seven years at least in exile. He was for some years contemporary with Jeremiah, who continued in the meanwhile in the land of his forefathers, and with Daniel, who like himself was early taken captive, but had been carried to Babylon. In reproofing sin Ezekiel is often abundantly plain; but he abounds more in enigmatical visions than any of the other prophets. Those in the 1st and in

the nine last chapters are reckoned so obscure by the Jews that they are forbidden to read them until they are thirty years of age. The accounts of his death and burial, and a multitude of other things reported of him by Jews, Christian fathers, and Mohammedans, are fabulous traditions, and unworthy of notice.

**EZIONGABER**, a seaport at the head of the eastern branch of the Red Sea, or, as it is now called, the Gulf of Akabah. It is stated to be 'beside Elath on the shore of the Red Sea, in the land of Edom' (1 Kings ix. 26). It was a very ancient place, for the Israelites in their journey through the wilderness on one occasion 'encamped at Eziongaber' (Num. xxxiii. 35). Here Solomon had a navy of ships which traded to Tarshish and Ophir (1 Kings ix. 26, 28). 'Jehoshaphat also made ships of Tarshish to go to Ophir for gold; but they went not, for the ships were broken at Eziongaber' (xxii. 48). Josephus says it was afterwards called Berenice; but it is no more mentioned, and no trace of it seems now to remain (Robinson, *Res.* i. 250, Stanley, *Sinai*, 84).

**EZRA**, the son of Seraiah, a priest, and 'a ready scribe in the law of Moses.' Though the book which bears his name begins with an account of the return of the Jews from the Babylonish captivity in the 1st year of Cyrus, king of Persia, under Zerubbabel and Jeshua the high-priest, yet he was not among those who came back to Jerusalem at that time. This was in the year a.d. 536, but Ezra did not come up until the 7th year of Artaxerxes Longimanna, in the year a.d. 457, about eighty years later (Ezra i.; ii. 1, 2; vii. 1, 6, 7). A priest of the name of Ezra did come up with Zerubbabel and Jeshua; but he is plainly distinguished from 'Ezra the priest, the scribe' (Neh. xii. 1, 26, 36), a circumstance which may suggest a way in which some other apparent discrepancies in the Scriptures might probably be removed, if we were only fully aware of the facts.

Artaxerxes having issued a decree granting permission to as many of the Jewish people as still remained in his realm to go up to Jerusalem, Ezra was accompanied by a number of his countrymen, including some of the priests and Levites. The journey from Babylon to Jerusalem took no less than four months—a circumstance not unworthy of notice as compared with the rapid travelling of our day (Ezra vii. 6-9, viii. 1-20).\*

Shortly after his arrival at Jerusalem he found that numbers of the Jews had married heathen women of the Canaanites and the neighbouring nations. After a solemn confession of sin and deprecation of wrath, he issued a proclamation charging all the Jews in the country, under pain

of excommunication and confiscation of goods, to assemble and rectify this matter. After they had assembled he made them sensible of their sin, and engaged them by covenant to forsake it; but on account of the great rain commissioners were appointed to see the matter finished. In three months they made a thorough inquiry, and upwards of 100 priests, Levites, and other Jews dismissed their strange wives, though by some of them they had children (Ezra ix. 2).

After Nehemiah had come and got the walls of Jerusalem rebuilt, Ezra, assisted by twenty-six Levites, read and expounded the law to the people, as they assembled during the eight days of the Feast of Tabernacles, from morning to night, which was succeeded with solemn confession of sin, and renovation of their covenant with God (Neh. viii. ix. 2).

As Ezra came to Jerusalem in the 7th year of Artaxerxes, and Nehemiah not until the 20th year of his reign, Ezra may be held to have taken part in the affairs of the Jewish nation for thirteen years at least. Whether he lived and continued to do so any longer after this we have no certain information. Josephus says that after obtaining a high 'reputation among the people, he died an old man, and was buried in a magnificent manner at Jerusalem' (Joseph. *Antiq.* xi. 5. 5). Of his death there are various other traditions, but none of them is deserving of the smallest credit. Of few men, indeed, have the Jews more traditions than of Ezra. Whether there is truth in any of them it is difficult to say; but most of them may, at all events, be safely rejected.

As to the Book of Ezra we are inclined to the opinion that he was the author of it. Though a book bearing the name of an individual is not always evidence of its having been written by the person whose name it bears (Ruth and Esther, for example, as being the main subject of these books), yet it may often be held as some evidence as to the authorship of the book, unless there are circumstances to shew that he could not have been the writer of it, which cannot be done in the case before us. That Ezra was the writer of the book which bears his name was an early and, so far as we know, has been a constant tradition among the Jews. It is also to be remarked that after Ezra comes on the field he is made to speak in the larger portion of the latter part of the book (vii. 28, 29; viii.; ix.) in the first person, thus putting himself forward as the writer of these chapters; and if he was the writer of these, it is natural to conclude that he was also the writer of the concluding chapter (x), though in it he employs the third person, such a change of persons being not uncommon in ancient writers, including some of the sacred writers. Though the early part of the book refers to events which took place before he came to Jerusalem, yet after he did come he cannot be supposed to have found any difficulty in obtaining information regarding them. It is some proof of the authenticity of the book that, while other parts of it are in Hebrew, the Chaldee language is employed from iv. 8 to vi. 18, and in vii. 12-26, these portions of it being chiefly occupied with copies or abstracts of letters and other documents which were sent to or came from the Persian govern-

\* We may here notice the slowness with which news travelled in those times. Jerusalem appears to have been taken on the 9th day of the 4th month (Jer. lii. 6, 7), but the news did not reach Ezekiel, who was already a captive by the river of Chebar, until about four months afterwards: 'It came to pass,' says he, 'in the 12th year of our captivity, in the 10th month, in the 5th day of the month, one that had escaped out of Jerusalem came unto me, saying, The city is smitten' (Ezek. xxxiii. 21).

ment. There is also something very natural in Ezra's exclamation on receiving the decree of Artaxerxes (vii. 27, 28).

## F

**FAIR HAVENS, THE**, a harbour on the south side of the island of Crete. There appears to have been no town at the Fair Havens; but there was a city near it called Lasea. It appears to have been an incommodious harbour, ill fitted for wintering in (Acts xxvii. 8, 12).

**FAITH.** 1. Properly signifies the belief of a statement upon the authority of another, and is opposed to *doubting* (Matt. xiv. 31). That faith which respects divine things is either (1), *historical*, whereby we believe the statements of the truths of natural and revealed religion. This, if without works, is *dead* (James ii. 17). Of this kind is the faith of devils (James ii. 19). (2.) A *temporary* faith, whereby with some degree of interest and affection we receive divine truths as both certain and good, but soon lose the impression of them, as they were never rooted in the heart. Such is the faith of the gospel-hearers who are described as receiving the seed into stony ground (Matt. xiii. 5, 6, 20, 21). (3.) The faith of *miracles*, whereby by means of a divine impression one is persuaded that God will work such a particular miracle by his means or upon his person. A faith to *remove mountains* is of the first kind; and faith to *be healed* is of the last (1 Cor. xiii. 2; Acts xiv. 9). (4.) *Saving* faith is that act whereby we believe what the Scriptures teach us concerning Christ as a Saviour, and trust in him to save us. This is the faith by which we are *justified* and *saved* (Rom. v. 1; Eph. ii. 8). It 'purifies the heart' (Acts xv. 9), and 'worketh by love' (Gal. v. 6).

It is generally supposed that the examples given in Hebrews xi. are all examples of saving faith; but this we are disposed to doubt. It is not easy to believe that all the persons spoken of in that chapter were truly pious persons. Many were so; but of others we may well be allowed to stand in doubt. It appears plainly not simply saving faith that is spoken of, but faith in general; belief of and trust in the word or promises of God. Some of the examples do refer to spiritual and heavenly blessings, such as those of Enoch, Abraham, Moses, etc.; but in other cases it is merely temporal mercies which are the object of the faith spoken of, such as the passage of the Israelites through the Red Sea, the falling down of the walls of Jericho, etc. The great body of the Israelites were plainly destitute of saving faith (1 Cor. x. 1, 2, 5, 6). When they therefore are set up as an example of faith it can be understood of only one or other of the kinds of faith before referred to. We have also a remarkable example of faith, not of a saving nature, in the case of the children of Judah in the reign of Abijah—faith exercised by a multitude, and that in reference to merely a temporal object—victory in war, followed by signal success (2 Chron. xiii. 18. Read the whole account. See

also 1 Chron. v. 20). There is often even in our own day faith in the providence of God where there is not saving faith.

2. Faith is taken for the object believed, whether the gospel in general; this faith Paul once *destroyed* or persecuted, and afterwards *preached* (Gal. i. 23; Acts xxiv. 24): or the promises of God concerning the Messiah and his grace, in which his faithfulness was pledged for the performance; *this* the unbelief of men cannot *make void*, or of none effect (Rom. iii. 3): or Christ, the subject-matter of the gospel and promises. It was his coming and fulfilling all righteousness that introduced freedom from the ceremonial law; and his coming into the heart frees from bondage to the law as a covenant (Gal. iii. 23, 25); and it is his righteousness *believed on* that is imputed to us to constitute our persons righteous before God as a judge; for it is a righteousness without works, and hence not our habit or act of believing (Rom. iv. 3, 5, 6).

3. Faith signifies an open profession of gospel truths, springing from a firm persuasion and belief of them. In this sense the faith of the Roman Christians was spoken of through the whole world (Rom. i. 8).

4. A particular persuasion of the lawfulness or unlawfulness of something in itself indifferent. This one is to keep to himself, not troubling the church with it; and without such persuasion of the lawfulness of indifferent things a man sins in using them (Rom. xiv. 22, 23).

5. It signifies fidelity in performing promises or executing a trust. The Hebrews were a people in whom was *no faith*; they neither believed God's word to them nor were careful to fulfil their vows and engagements to him (Deut. xxxii. 20). The righteousness of God is revealed *from faith to faith*; from the faithful promise of God to the grace of faith in our heart, to be received thereby; from the faith of O. T. saints to that of those under the N. T.; from one degree and act of faith to another; or may not the words be rendered *The righteousness of God by faith is revealed to faith*? (Rom. i. 17.)

**FAITHFUL.** A faithful person may sometimes denote one possessed of the grace of saving faith; but ordinarily it denotes one who may be depended on to speak truth, perform promises, answer his good character, or execute his trust (1 Tim. vi. 2; 2 Tim. ii. 2). A *faithful saying* is that which may be certainly believed and cannot prove false (1 Tim. i. 15; 2 Tim. ii. 11). **FAITHFULNESS** is a sincere and firm attachment to truth, and to performance of promises and engagements (Ps. cxliii. 1; v. 9). God's *faithfulness reacheth unto* and is *established in the heavens*: his inviolable regard to his covenant-promise and relation is displayed in the most marvellous and exalted manner in his providences here, though they are sometimes dark and cloudy; and in the heavenly state how much more abundantly shall it be displayed! (Ps. xxxvi. 5; lxxxix. 2.) He afflicts his people in faithfulness: answerably to his relation of Father, Shepherd, Saviour, and in performance of his promise to their souls, and his threatenings against their sins (Ps. cxix. 75).

**FAL'LOW DEER.** [ANTELOPE.]



**FARTHING**, the name of an English coin by which our translators have rendered *assarion* and *quadrans*, two ancient coins, neither of them of the same value as a farthing, nor of the value of each other, the *assarion* being the tenth part of a drachma or denarius, and about the value of three-farthings of our money; while the *quadrans* was the fourth part of an *assarion*. [**ASSARION.**]

**FAST, FASTING**, abstinence from meat and drink, commonly used in the Scriptures of such abstinence for a season, accompanied with religious exercises, as confession of and penitentiary mourning for sin, and supplication for pardon or other mercies.

The Jews had every year a stated and solemn fast on the tenth day of the month *Ethanim* or *Tisri*, which commenced with the new moon in our October. It is usually called the Great Day of Atonement. The great design of the solemnity was to make a ceremonial atonement for the sins of the Hebrew nation, and to prefigure the Messiah's effectual atonement for the sins of his people in the day of his humiliation and death; at the end of which he entered into the holy place not made with hands, having obtained eternal redemption for us (*Heb. ix.*) This solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer and like penitential exercises. On the day itself, at least in later times, they made a tenfold confession of their sins, and were careful to end all their mutual quarrels. For the details of this fast see *Lev. xvi.*; *xxiii. 26-32*; *Num. xxix. 7-12*.

This was the only fast appointed by Moses; but after the Babylonish captivity the Jews appointed several other anniversary fast-days in reference to events connected with it; as—1. The 17th day of the 4th month *Tammuz*, in memory of the taking of Jerusalem (*Jer. lii. 6, 7*; *Zech. viii. 19*). 2. The 9th day of the 5th month *Ab*, in memory of the burning of the temple (*2 Kings xxv. 8, 9*; *Zech. vii. 3*; *viii. 19*). 3. The 3d day of the 7th month *Tisri*, in memory of the death of *Gedaliah* (*Jer. xli. 1-3*; *Zech. vii. 5*; *viii. 19*). 4. The 10th day of the 10th month *Tebeth*, in memory of the commencement of the siege of Jerusalem (*2 Kings xxv. 1*; *Zech. viii. 19*).

All these fasts were already in existence in the days of *Zechariah*, who prophesied soon after the return of the Jews from *Babylon*. He declared, indeed, that these days of fasting should be changed into days of feasting, that these occasions of sorrow should give place to seasons of joy: 'They shall be to the house of *Judah* joy and gladness and cheerful feasts' (*Zech. viii. 19*). How far this was fulfilled before the time of *Christ* we do not know; but the Jews still continue to observe these days as fasts (*Jahn, Bib. Antiq. 181*).

We read of many occasional fasts in the Scriptures, some of them private, others public. Fasting, in fact, was very common in seasons of private affliction or public calamity, or of threatened judgments, in the hope of obtaining special deliverances or mercies from God, with which view it was sometimes, perhaps commonly, accompanied with prayer. There is little

doubt many imagined there was something meritorious in fasting.

In our Saviour's time the Pharisees and the disciples of *John* fasted often (*Matt. ix. 14*). Some Pharisees fasted twice in the week (*Luke xviii. 12*). Our Lord refers to hypocrites who, 'when they fasted, were of a sad countenance, disfiguring their faces that they may appear unto men to fast' (*Matt. vi. 16*).

Fasting among the Jews, it is probable, usually lasted until evening; at least we have several examples of this (*Judg. xx. 26*; *xxi. 2*; *2 Sam. i. 12*; see also *1 Sam. xiv. 24*). The men of *Jabesh Gilead*, when they buried the bones of *Saul* and his sons, 'fasted seven days' (*1 Sam. xxxi. 13*). *Josephus* says they 'observed a public mourning for them seven days, with their wives and children, without tasting either meat or drink' (*Antiq. vi. 14. 8*). His meaning probably is, that for seven days they fasted until the evening, eating nothing during the day. At all events this, without doubt, was the meaning of the sacred writer. In the nature of things there was an impossibility of their total abstinence from food for so long a time as seven days. If they had made the attempt, many of them, including their wives and children, must have sunk under the want of food. *Paul*, in the terrible storm which overtook the ship in which he was going as a prisoner to *Rome*, besought the sailors and others on board to take meat, saying: 'This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.' This, it is plain, is not to be understood literally. It can only mean that they had taken comparatively little meat—not enough to sustain their health and strength. Accordingly, he adds, 'Wherefore, I pray you, take meat, for this is for your health;' and having taken bread, 'he gave thanks to God in presence of them all,' for he was not ashamed of his religion, 'and when he broke it he began to eat. Then were they all of good cheer, and they also took meat' (*Acts xxvii. 34-36*).

The modern Jews observe about twenty-eight annual fasts; and besides, some of them fast twice a week—on Monday, because thereon *Moses* came down from *Mount Sinai*; and on Thursday, because thereon he went up to it; nay, some fast four days every week. Affectionate children observe the day of their father's death as an annual fast. Whenever they are afflicted, or but dream an unlucky dream, they observe occasional fasts. They observe their fasts with no small austerity. They abstain from all manner of food, except sometimes a little butter and herbs; they wear sackcloth and other coarse apparel; they lie on hard beds; they rend their clothes; go barefooted and with a dejected countenance; they read the Book of Lamentations sitting on the ground. From seven years old and upward, children, according to their ability, join in their fasts. At eleven the females, and at thirteen the males, begin to observe their fasts in all the rigor thereof.

In the N. T. no particular seasons of fasting are appointed. Hence fasting in what is called *Lent*, in imitation of our Lord's fast of forty days in the wilderness, is a mere act of will-worship; as are also the other regular fasts ap-



pointed by the Romish Church. But fasting, though not a stated, is yet an occasional duty when circumstances in the providence of God call for it. This is plainly intimated in the words of our Lord (Matt. ix. 15), and in the exhortation of Paul (1 Cor. vii. 5), and also by his example (2 Cor. vi. 5; xi. 29). The special occasions on which we find fasting practised were in connection with the setting apart of persons to the work of the ministry: 'Now there were in the church that was at Antioch certain prophets and teachers. As they ministered to the Lord and *fasted*, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had *fasted* and prayed, and laid their hands on them, they sent them away' (Acts xiii. 1-3). Barnabas and Saul having accordingly, in the prosecution of the work to which they were thus set apart, visited among other places several cities in Asia Minor, and met with considerable success, and 'when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed' (xiv. 23).

**FATHER.** 1. The immediate male parent of a child (Gen. ix. 18). 2. The grandfather or any other ancestor, however remote, especially if any covenant was made with them or grant of blessings given them for their seed. Thus Abraham, Isaac, and Jacob, and others, were the fathers of the Jews (Is. li. 2; Jer. xxxv. 6, 18; John iv. 20; viii. 53; Heb. i. 1; Gen. xvii. 4). Nebuchadnezzar is called the father of Belshazzar (Dan. v. 2, 11, 18), and Belshazzar is called his son (ver. 22); but there is reason to think he was not his son; he may, however, have been his grandson by the mother's side. 3. An inventor of an art or of a method of living; an instructor of others in any branch of knowledge. Thus Jabel was the father of such as dwell in tents, and Jubal the father of musicians (Gen. iv. 20, 21; Judg. xvii. 10; xviii. 19; Prov. iv. 1). 4. Father is a title of respect: Naaman's servants called him their father (2 Kings v. 13); Jehoram and Joash called Elisha their father (2 Kings vi. 21; xiii. 14). 5. One that affectionately counsels, cares, and provides for one; so God is the *father of the fatherless* (Ps. lxxviii. 5). Joseph was a father to Pharaoh (Gen. xlv. 8); Job, a father to the poor (Job xxix. 16). God is called the father of the Lord Jesus Christ (2 Cor. i. 3), as indicating some peculiar relation between them. He is the *father of spirits, of lights, of glory, of mercies*, of all things; he created the angels and the souls of men; he is the origin and bestower of all light, glory, and blessing; he is the former and preserver of all things (Heb. xii. 9; James i. 17; Eph. i. 17; iv. 6; 2 Cor. i. 3). He is the father of all men by creation and providential preservation and government (Mal. ii. 10). He is the father of the saints: he begets them again into his image by his word and spirit, adopts them into his family, kindly cares, provides for, and protects them, and makes them joint heirs with Christ of his heavenly inheritance (Rom. viii. 15-17). Satan is called the father of wicked men; he introduced sin into the world; he makes men like himself, and

directs and counsels them in their evil way (John viii. 44). Abraham was the father of them who believe; he was an eminent pattern to them of faith and obedience, and they as children resemble him (Rom. iv. 11, 12). Natural parents are called fathers of our flesh, as our bodies are begotten by them (Heb. xii. 9).

We are to call no man upon the earth father; are to acknowledge none but Christ, and God in him, as the head of the church, the author of our religion, or the Lord of our conscience (Matt. xxiii. 9). To call corruption our father, and the worm our mother and sister, is humbly to acknowledge that we are sprung from the dust; shall by putrefaction return to it; and so may, for meanness, claim kindred with them (Job xvii. 14). To sleep with our fathers, go to them, or be gathered to them, is to die like our ancestors, and go with them to the grave or separate state of souls (1 Kings ii. 10; Judg. ii. 10). Sometimes the father-in-law, or father of one's wife, is represented as his father; so Heli, who was the father-in-law of Joseph the carpenter, is represented as his father (Luke iii. 23).

**MOTHER.** 1. A woman who hath brought forth a child (Exod. ii. 8). 2. The dam of a beast (Exod. xxiii. 19). The character of mother is applied—1. To any female, superior in age, station, gifts, or grace, or who deals tenderly with one. Deborah was a mother in Israel: with tenderness and dignity she judged, instructed, and governed that people (Judg. v. 7). The mother of Rufus was a mother to Paul: kindly cared and provided for him (Rom. xvi. 13). 2. To a metropolis, or chief city of a country or tribe; and then the inhabitants, villages, or lesser cities, are called daughters (Jer. l. 12; 2 Sam. xx. 19). The Greeks used the same figure of speech as is shown in the word *μητροπολις* (*μητηρ πολις, the mother city*). 3. To the true church: she is free, is now delivered from the bondage of ceremonies; and her true members are freed from the broken law and the slavery of sin and Satan. She is from above: is of an heavenly original frame and tendency, and her true members have their conversation in heaven (Gal. iv. 26; Phil. iii. 20). 4. Rome is the mother of harlots and abominations of the earth: the antichristian papacy there established produces multitudes of idolaters, whoredoms, and every other impiety (Rev. xvii. 5).

Kings are nursing fathers and queens nursing mothers to the church when they exert themselves and use their influence in promoting true religion (Is. xlix. 23; lx. 16). To rebuke offenders as fathers, mothers, brethren, or sisters, is to do it in a humble, tender, affectionate manner (1 Tim. v. 1, 2).

**FEAR** is—1. A passion naturally inherent in animal and rational creatures, disposing them to avoid evil, real or imaginary. Men's fear of God is either filial or slavish. Filial fear is that holy affection wrought in the soul by the Holy Ghost, as a spirit of adoption, whereby it is inclined and disposed kindly to regard God's authority, obey his commandments, and hate and avoid whatever is sinful and displeasing to him (Jer. xxxii. 40; Gen. xxii. 12; Eccl. xii. 13; Neh. v. 15; Prov. viii. 13). And because this kindly awe influences the whole of practi-

cal religion, it in general is called the fear of God (Deut. vi. 13; Ps. xxxiv. 9, 11; cxii. 1; cxxviii. 1). Slavish fear is a dread of danger and punishment arising from an inward sense of guilt. So Felix feared when he heard Paul preach (Acts xxiv. 25). This slavish dread of God's wrath is not good in itself, but is often by the Holy Ghost made useful towards the ushering in of conversion and deliverance to men's souls (Acts ii. 37; xvi. 30, 31.) Fear of men is either a reverential awe and regard of them; as of masters and magistrates (1 Pet. ii. 18; Rom. xiii. 7); or a slavish dread of them and what they can do (Is. viii. 12; li. 12, 13; Prov. xxix. 25); or a holy jealousy and care lest they should be ruined by sin (1 Cor. ii. 3; 2 Cor. xi. 2, 3; Gal. iv. 11). True love to God, in so far as it prevails, casteth out the slavish fear of God and men, but not the filial, of proper awe and care; for in so far as we discern an object to be amiable we will not slavishly dread, but with due reverence desire it (1 John iv. 18). Men are said to fear the Lord, not only when they truly believe on and obey him, but also when they have a semblance of the true religion and regard to God (2 Kings iv. 1; xvii. 41; Is. xxix. 13). 2. Fear is put for the object or ground of fear: so God is called the fear of Isaac (Gen. xxxi. 42, 53); and their fear (that is, the thing of which they are afraid) comes upon the wicked (Prov. i. 26, 27; x. 24). God sent his fear before the Hebrews when they entered Canaan: by terrible providences, or by impressing the minds of the Canaanites with the dread of the Hebrews, he rendered them spiritless, and void of courage to withstand them (Exod. xxiii. 27). Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? where is now thy so much pretended fear of God, thy trust and hope in him, and the uprightness of thy ways? hast thou not plainly been a mercenary hypocrite, religious only for the sake of carnal gain! (Job iv. 6.)

**FEARFUL.** 1. Terrible, awful, a proper object of reverence or dread: so God and his judgments are fearful (Deut. xxviii. 58; Luke xxi. 11; Heb. x. 31). 2. Timorous; filled with dread of approaching evil (Deut. xx. 8; Matt. viii. 26; Is. xxxv. 4). Fearfulness imports great abundance of dread seizing upon one (Is. xxi. 4; xxxiii. 14).

**FEAST.** To perpetuate the memory of God's mighty works, to attach the Hebrews to the true religion by the frequent use of divinely-instituted ceremonies, to afford them frequent opportunities for religious exercises and other special duties, but chiefly to prefigure good things to come with respect to Jesus Christ and his fulness, God appointed a variety of sacred seasons or festivals. Besides the morning and evening daily sacrifice and the weekly *Sabbath*, they had the monthly feasts of the *New Moon*, the annual ones of the *Passover* and of *Unleavened-Bread*; of *Pentecost*, of *Trumpets*, the feast of *Tabernacles*; the sabbatical year of *Release*, and the year of Jubilee. They had also in later times the feast of *Purim* and of the *Dedication*; but neither of these was of divine appointment.

1. The daily festival of the Hebrew nation

was the hours of their morning and evening sacrifice; the first about nine o'clock in the morning and the last about three o'clock in the afternoon. At each of these hours a lamb of the first year was offered up for a burnt-offering; and the tenth part of an ephah of flour, mingled with the fourth part of an hin of oil for a meat-offering, and the fourth part of an hin of wine for a drink-offering (Exod. xxix. 38-42; Num. xxviii. 1-8). Such was the daily morning and evening sacrifice which held so important a place in the Mosaic ritual.

2. The weekly *Sabbath* had a ceremonial and national signification added to its original and moral design. It is called a *sign* between the Lord and the children of Israel, and was a memorial of their condition in and of their deliverance out of Egypt. As the name imports, it was to be a day of rest: there was to be an entire cessation of all worldly labour—whosoever did any work thereon was to be put to death (Exod. xx. 8-11; xxxi. 12-17; Deut. v. 15). They were not even to kindle a fire in their dwellings (Exod. xxxv. 3). The morning and evening sacrifice, consisting of a burnt-offering, meat-offering, and drink-offering, was to be doubled in all its parts (Num. xxviii. 9, 10). There was also to be a holy convocation (Lev. xxiii. 2, 3). Every Sabbath twelve cakes of fine flour were to be placed before the Lord in two rows, six in each row, upon the table of the tabernacle; and frankincense was to be put on each row, 'that it might be on the bread for a memorial, even an offering made by fire unto the Lord; and the priests were to eat it in the holy place' (Lev. xxiv. 5-9).

3. The *Feast of the New Moon* was observed monthly on the first appearance of the new moon. Extra sacrifices were appointed to be offered up on the day of the new moon (Num. xxviii. 11-15); and, as on other solemn days, they blew with trumpets over the sacrifices which were then offered (x. 10). To this there is an obvious reference in Ps. lxxxii. 3. The new moons appear to have been observed as seasons for religious exercises. Hence the question of the Shunamite's husband when she proposed going to the prophet Elisha: 'Wherefore wilt thou go to him to-day? It is neither new moon nor Sabbath?' (2 Kings iv. 23; see also Is. i. 12-15; lx. 23; Ezek. xlvi. 1-3). Though the law did not expressly require the Israelites to abstain from servile work on the new moon as it did on the Sabbath, yet it would appear from Amos viii. 5 that worldly business was in a good measure laid aside on such days, for he represents some in his day as saying, 'When will the new moon be gone that we may sell corn? and the Sabbath, that we may set forth wheat?' It would further appear that the new moons were seasons of feasting, and that the members of a family were specially expected to be then present (1 Sam. xx. 5, 18, 24-29).

Of the *yearly* feasts the most considerable were the *Passover* and the *Feast of Unleavened Bread*; *Pentecost*, or the *Feast of Harvest*; the *Feast of Tabernacles*, or the *Feast of Ingathering*, in the end of the year. Thrice in the year all the males were to appear before the Lord to observe these feasts; and for their encouragement they were assured that at these times 'no

man should desire their land' (Exod. xxiii. 14-17; xxxiv. 23). The law required only the males to attend on occasion of these feasts; but though the women were not commanded to attend them, they were not excluded if they chose and were able to do so, as appears from the case of Mary, the mother of our Lord (Luke ii. 41-43), and perhaps also of Hannah, the mother of Samuel (1 Sam. i. 2-9, 21-23; ii. 19).

4. The *Passover* was instituted to commemorate the Lord's passing over the houses of the children of Israel when he smote the first-born of the Egyptians. It was first observed by the Israelites on that night on which they went forth out of Egypt. On the tenth day of the month Abib (henceforth the first month of their sacred year) every man took for his household, or if his household was too small, for his own and his next neighbour's household, a male lamb or kid of a year old and without blemish. It was kept until the evening of the fourteenth day of the month, and it was then killed, and the blood thereof was struck with a bunch of hyssop on the two side-posts and on the upper door-post of the houses in which they were. And they ate the flesh that night roasted with fire and unleavened bread, and with bitter herbs. Nothing of it was to be allowed to remain until the morning; but if any part of it remained until the morning, it was to be burnt with fire. When it was first instituted, the Israelites were commanded to eat it with their loins girded, their shoes on their feet, and their staff in their hand, and to eat it in haste, as ready to take their immediate departure from Egypt. That night 'at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and there was a great cry in Egypt; for there was not a house in which there was not one dead.' Pharaoh and the Egyptians were now glad to let the Israelites depart, and they, nothing loth, 'took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders,' and set off on their journey (Exod. xii. 1-14, 21-39).

In after-ages they used to drink a cup of wine and sing a hymn, probably Ps. cxiii.-cxviii. Before the Passover they used to busy themselves in finishing their ceremonial purifications if possible.

The observance of the Passover was not confined to Israelites. Strangers sojourning among them were allowed to keep it. It was only required that they should keep it after the appointed manner, and that all their males should be circumcised, for no uncircumcised person might eat thereof (Exod. xii. 48).

If any one was unclean by reason of a dead body, or was afar off on a journey, and so was prevented from keeping the Passover at the appointed time, it was not allowed to him to neglect it, but he was required to observe it on the 14th day of the second month with all the accustomed ceremonies. If, however, any one who had none of these excuses neglected to keep it, he was to be 'cut off from his people' (Num. ix. 10-14).

With what regularity the Passover was

observed by the nation of Israel we have not the means of judging. The only examples mentioned in the O. T. of their observing it is in the wilderness of Sinai on the day twelve-month after their leaving Egypt (Num. ix. 1-5); on their entrance into Canaan under Joshua (v. 10); in the reign of Hezekiah (2 Chron. xxx. 1-20); in that of Josiah (xxxv. 1-19); and after their return from the Babylonish captivity (Ezra vi. 19-22). In some periods, indeed, it may not have been mentioned as being a common occurrence; but it may be questioned whether it was generally observed even in the wilderness in the days of Moses, for the children born there were not circumcised, and consequently could not keep the Passover (compare Exod. xii. 48, 49, and Josh. v. 7). It is not likely it would be observed by the ten tribes after they revolted under Jeroboam from the house of David. When Hezekiah and his princes took counsel to observe the Passover 'they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover at Jerusalem; for they *had not done it of a long time in such sort as it was written*: though 'the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun, they laughed them to scorn and mocked them. Nevertheless,' it is added, 'divers of Asher, and Manasseh, and Zebulun humbled themselves and came to Jerusalem' (2 Chron. xxx. 1-11). Of the Passover in the reign of Josiah it is said—'There was no Passover like to that kept in Israel from the days of Samuel the prophet, neither did all the kings of Israel keep such a Passover as Josiah kept, and the priests and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem' (2 Chron. xxxv. 18). The statement in 2 Kings xxiii. 22 is still more explicit: 'Surely there was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.' These are bright statements as regards Josiah's Passover, but they throw back a dark shade on past times. In the reign of Darius, after the return of the Jews from Babylon, we again find them keeping the Passover (Ezra vi. 19-21). In the time of our Lord's ministry the Passover appears to have been kept yearly; and it was then probably observed by many with pharisaical strictness.

On occasion of the Passover, it is said, it was the custom at Jerusalem for the inhabitants to give the free use of their rooms and furniture to strangers. If this was a fact, it will explain the circumstance of our Saviour sending two of his disciples to meet accidentally, as it were, a man to whom, for anything that appears, he was a stranger, and to ask the use of his house, there to eat the Passover with his disciples, and which accordingly was readily granted for the purpose (Luke xxii. 7-13).

5. The *Feast of Unleavened Bread* is commonly confounded with the Passover, as if they were were but one institution; but though it followed immediately upon the other, it is plain they were distinct ordinances. The Passover began on the fourteenth day of the month Abib, and lasted only one day; the Feast of Un-

leavened Bread began on the fifteenth day of the month, and lasted seven days; the Passover was designed to commemorate the passing over the houses of the children of Israel when the Lord smote those of the Egyptians; the Feast of Unleavened Bread was to commemorate their being brought out of Egypt (Lev. xxiii. 4-6; Exod. xii. 24-27; xiii. 1-10; Deut. xvi. 3). But as the one followed so closely upon the other, they latterly came both to be included, sometimes under the name of the Passover (Luke xxii. 1), and sometimes under that of the Feast of Unleavened Bread (Matt. xxvi. 17). As, however, they were in point of fact different institutions, we apprehend it is well to keep up the distinction between them. They are plainly distinguished as two different feasts (2 Chron. xxxv. 17; Ezra vi. 19, 22).

On the evening of the Passover, and for seven days thereafter, the Israelites were to eat only unleavened bread. On the first day they were to put away leaven out of their houses; and whosoever should eat leavened bread from the first day unto the seventh day was to be cut off from the congregation of Israel, whether he was a stranger or born in the land. On the first and the seventh days there was to be 'a holy convocation,' or 'solemn assembly to the Lord;' no manner of work was to be done on them save what was necessary as to that which every man must eat. On each of the seven days, besides the ordinary daily sacrifices, there were to be peculiar sacrifices for the feast—a burnt-offering, a meat-offering, and a sin-offering (Exod. xii. 15-20; Num. xxviii. 17-25; Deut. xvi. 8).

6. The *Feast of Pentecost*, or as it is called in the O. T., the *Feast of Weeks*, was so named because it was appointed to take place at the end of a week of weeks—i.e., of forty-nine days, namely, on the fiftieth day from the Feast of Unleavened Bread. This was one of the three great Jewish feasts at which all the males were to appear before God. The design of it was to render thanks to the Lord for the harvest, and to rejoice in his goodness. To give expression to this, offerings were presented to the Lord,—a burnt-offering, a meat-offering, a drink-offering, and a sin-offering. The Feast of Pentecost, like that of the Passover, appears to have been for only one day. On it there was to be a holy convocation, and no servile work was to be done thereon (Lev. xxiii. 15-21; Deut. xvi. 9-11). Whether the ancient Israelites were careful to observe it, does not appear. It is rather a remarkable circumstance that, except in the laws of Moses, it is only once named in the O. T., namely, in 2 Chron. viii. 13. In the Apocryphal books it is twice mentioned (Tobit ii. 1; 2 Maccab. xii. 31, 32).

Josephus says that in his day great numbers of Jews resorted to Jerusalem from every quarter to keep this feast (*Antiq.* xiv. 13. 4; xvii. 10. 2; *Wars*, ii. 3. 1); and in accordance with this is the statement of Luke:—'When the day of Pentecost was fully come, there were dwelling at Jerusalem Jews, devout men out of every nation under heaven, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in

Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians' (Acts ii. 1, 5, 9-11). Even Paul, after labouring in Macedonia and Greece, 'determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted if it were possible for him to be at Jerusalem the day of Pentecost' (xx. 1-3, 16). It is scarcely to be supposed that Paul's hastening to be at Jerusalem arose from anxiety to observe the Feast of Pentecost, as he well knew the whole Mosaic economy was now 'waxing old, and was ready to vanish away.' It is much more likely it was in the expectation of meeting with multitudes of Jews from various parts of the world, 'his brethren, his kinsmen according to the flesh, for whom he had great heaviness and continual sorrow in his heart; for whom he could wish that himself were accursed from Christ' (Rom. ix. 1-3). On a previous occasion we find him anxious to be at Jerusalem at one of the Jewish feasts (Acts xviii. 21); and it was probably for the same reason.

7. The *Feast of Trumpets* is thus described:—'In the seventh month, on the first day of the month, ye shall have a Sabbath, a memorial of blowing of trumpets, an holy convocation: ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord' (Lev. xxiii. 24, 25). In Num. xxix. 1-6 it is called 'a day of blowing of trumpets,' and a statement is given of the special offerings to be presented upon it, in addition to the ordinary daily and monthly offerings. This festival lasted only one day. The object of it is nowhere explained in the Scriptures. As the new moon of the seventh sacred month was the first day of the civil year of the Israelites, perhaps it was to announce this that the Feast of Trumpets was instituted. The return of times and seasons was then not always so clearly marked as now, and 'a day of blowing of trumpets' might be very useful as a proclamation of *New Year's Day*.

8. The *Feast of Tabernacles* was instituted as a memorial of the children of Israel dwelling in booths or other temporary and movable habitations in the wilderness. It commenced on the 15th day of Tisri, the seventh month of their sacred year, and lasted seven days. On the first day they were to take 'boughs of goodly trees, branches of palm-trees, and the boughs of thick trees and willows of the brook, and to rejoice before the Lord their God.' With these they were to erect booths for themselves to dwell in while the feast lasted. On the first day there was to be 'a holy convocation,' 'a Sabbath;' no servile work was to be done therein; and on each of the seven days there were to be offered a burnt-offering, a meat-offering, and a sin-offering, besides the ordinary daily sacrifices. Such was the Feast of Tabernacles. On the day immediately following there was also to be 'a holy convocation,' 'a solemn assembly,' 'a Sabbath;' no servile work was to be done therein; but this it is plain formed no part of the preceding feast; even the different amount of the sacrifices on that day from those of all the previous seven days marks it as distinct (Lev. xxiii. 34-36, 39-43; Num. xxix. 34-36).



It is somewhat remarkable that we have only one express example in the O. T. of the observance by the nation of Israel of the Feast of Tabernacles, and that was not until after the Babylonish captivity; and that from the way in which it is there spoken of it would appear as if the appointment had been in a manner forgotten, and that when observed it was not very strictly observed (read the whole passage, Neh. viii. 13-18).

In the Apocrypha we have also an example of the Jews keeping this feast. They are said to have kept the Feast of Dedication, of which we shall afterwards give some account, 'remembering that not long afore they had held the Feast of the Tabernacles, whenas they wandered in the mountains and dens like beasts' (2 Maccab. x. 6).

In the N. T. we have also an example of the Jews keeping this feast in the days of our Lord. 'Now the Jews' Feast of Tabernacles was at hand,' and he accordingly went up to Jerusalem to observe it. On this occasion an interesting incident took place:—'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water' (John vii. 2, 10, 37, 38). The 'last day, that great day of the feast,' here referred to was doubtless the eighth day, though it, strictly speaking, was not one of the days of the Feast of Tabernacles, yet according to the original appointment it was a greater day than any of them as regards solemnity, unless it was the first; and it is not unlikely the Jews may have rendered it still more solemn than even it by some further ceremonies. 'They had,' says Lightfoot, 'their offering of water on this day as well as the rest. To this offering of water, perhaps, our Saviour's words may have some respect; for it was only at this feast that it was used, and none other.' According to the Jewish writers, 'they filled a golden phial containing three logs out of Siloam. When they came to the Water Gate they sounded their trumpets and sang. Then the priest goes up by the ascent of the altar and turns to the left. There were two silver vessels, one with water, the other with wine; he pours some of the water into the wine, and some of the wine into the water, and so performs the service. Whoever hath not seen the rejoicing that was upon the drawing of this water hath never seen any rejoicing at all.' The Jewish writers bring for it the authority of the prophet Isaiah: 'Therefore with joy shall ye draw water out of the wells of salvation' (Is. xii. 3). But they add, moreover, that this drawing and offering of water signifieth the pouring out of the Holy Spirit' (Lightfoot, *Works*, xii. 306, 309).

Though the Feast of Tabernacles was instituted primarily as a memorial of the dwelling of the Israelites in booths in the wilderness, it was designed to be a special season of joy. It is also called 'the Feast of Ingathering in the end of the year when thou hast gathered in thy labours out of the field' (Exod. xxiii. 16). It probably received this designation merely in reference to the time when it was to be held, yet as that period corresponded with the time

of their having gathered in their corn and their wine, it might very appropriately, without losing sight of the original design of the feast, be made a season of joy (Deut. xvi. 13-15).

Though from the few examples we have in the Scriptures of the observance by the Israelites of the three great festivals appointed by Moses, we are not unnaturally led to apprehend that they were not very regularly nor constantly kept by them, yet, on the other hand, we have some general intimations which serve to shew that they were more attended to than one might at first sight conclude. How far they were observed before the building of the temple we have little information, but it may naturally be supposed that that great event would give a new and powerful impulse to the observance of the Mosaic institutions generally. We accordingly read—'Then Solomon offered burnt offerings unto the Lord, even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles' (2 Chron. viii. 12, 13).

After the revolt of the ten tribes from the house of David it may be presumed that they generally ceased to come up to Jerusalem to observe the great feasts of the Mosaic economy, and that, so far as they were kept, the observance of them would be confined in a great measure to the tribes of Judah and Benjamin. To effect this was a leading point in Jeroboam's policy; and besides setting up two golden calves in Bethel and Dan for the people to worship, he 'ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, even in the month which he had devised of his own heart' (1 Kings xii. 32, 33). This very appointment of Jeroboam is an indication that previously the tribes of Israel were in the way of keeping the great feasts appointed by Moses. Had it been otherwise he would scarcely have thought of making such an appointment.

We have already seen that the Passover was observed in the reign of Hezekiah, and that he even invited the remnant of Israel which were still in the country to join in the observation of it, but that good prince did not restrict his attention to that one ordinance. It is afterwards stated 'he appointed also the king's portion of his substance for the burnt offerings, to wit for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord' (2 Chron. xxxi. 3). In his reign there thus appears to have been a general renewed attention to the appointments of the Mosaic economy (see also ver. 2, 4-21).

When and by whom the 81st Psalm was written cannot now be determined; but the second verse shews that whensoever this was it must then have been customary to observe the Jewish feasts: 'Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day.' Isaiah denounces the hypocrisy of the Jews in their religious observances, which shews that at that time at least they kept up these services: 'Bring no more vain oblations; incense is an abomination unto me; the new moons and Sab-



baths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them' (Isa. i. 13, 14). Hosea, who flourished in the same reigns as Isaiah, brings the following message: 'I will cause all her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts' (ii. 11; see the fulfilment of this, Lam. i. 4; ii. 6). Both Isaiah and Hosea prophesied in the reign of Hezekiah, and though there was then, as we have already seen, a greatly increased attention to the institutions of the Mosaic economy, it is but too probable that these representations have reference to the want of spirituality in the observance of them.

We have already seen that the Jews after their return from the Babylonish captivity kept the Feast of the Passover: on that occasion they also kept 'the Feast of Unleavened Bread seven days with joy,' the one following closely upon the other (Ezra vi. 22). There appears, indeed, to have been a general observance of the feasts appointed by Moses: 'They kept also the Feast of Tabernacles, as it is written; and offered the daily burnt offerings by number, according to the custom, as the duty of every day required. And afterward offered the continual burnt offering, both of the new moons and of all the set feasts of the Lord that were consecrated' (iii. 3-5).

Besides these feasts which were of divine appointment, there were other two of human appointment—the Feast of Purim and the Feast of the Dedication.

The *Feast of Purim* or *Lots* was appointed by Esther and Mordecai to commemorate the Jews' deliverance from the massacre which Haman had by lot determined against them (Esther iii. 7-13; ix. 20-32). On the 13th day of the month Adar, which commences with the new moon of our March, the Jews observe a strict fast, eating none for twenty-four hours; and every one above thirteen years of age is obliged to observe it, in remembrance of Esther's fast: but if it fall on a day improper for fasting, viz., on Friday or Saturday, they fast on the preceding Thursday. The fast being ended on the evening of the 13th day, they assemble at their synagogues, and after thanking God for the rise of the joyful occasion, they, from a written roll of parchment, read the whole Book of Esther. At five different places the reader roars loud, with a terrible howling. He mentions the ten sons of Haman at one breath, to intimate that they were all cut off in a moment. Whenever the name of Haman is mentioned the children, with horrible outcries, strike the pavement with mallets and stones. Anciently, it seems, they broke to pieces a great stone which they carried in and called Haman. After the reading is concluded, with terrible curses against Haman and Zeresh his wife, and his ten sons, they return home, and sup on milk-meat rather than flesh, and send liberal presents to their poor brethren, that they may have somewhat to feast on. Early next morning they return to their synagogue; and after reading the passage in Exod. xvii. relative to the Amalekites, of whom Haman was one, they again read the whole Book of Esther

in the manner above mentioned. Returning home, they spend the rest of the day in feasting, sports, and dissolute mirth—each sex dressing themselves in the clothes of the other. The rich send a part of their provision to feast their poor brethren. Pretending that Esther by intoxicating Ahasuerus obtained the deliverance, their rabbins allow them to drink till they are entirely stupid.\* On this day they give a multitude of presents; scholars to masters, heads of families to their domestics, and the rich to the poor; but only to such as are of the same sex with themselves. Anciently they were wont to erect a gibbet and hang a man of straw called Haman; but as this was suspected for an intended insult of our crucified Redeemer, and it was alleged they sometimes hung up Christians, Justinian the emperor prohibited it under the penalty of their losing all their privileges. This was followed with no small insurrection and bloodshed. This feast is continued also on the 15th day; but it is remarkable for nothing but feasting on what they had left the day before, and some mad frolics of mirth. When their year has thirteen months—i.e., every 3d year—they observe the festival in both months.

The *Feast of the Dedication* was appointed by Judas Maccabæus about 164 B.C., to commemorate the cleansing of the temple after it had been profaned by Antiochus Epiphanes. It began on the 25th day of the month Chisleu, which commenced with the new moon of our December. It lasted eight days, and was observed 'with mirth and gladness' (1 Maccab. iv. 52-59). Josephus says this festival was called *Lights*, and supposes that the reason of this might be that the liberty which they now attained was beyond their hopes (*Antiq.* xii. 7. 7). To commemorate this, at least in subsequent times, lamps were lighted in every family: sometimes one for every man; sometimes one for every person, man or woman; and some added a lamp for every day for every person in the house; and many hung out lamps at the doors of their houses. This feast was observed in other places as well as at Jerusalem. The Feast of the Dedication is mentioned in the N. T., and it is stated it was in winter (John x. 22).

Though the Jews who dwelt in Jerusalem and in the neighbouring parts might make a point of observing all, or at least several, of the appointed yearly feasts, yet it is not unlikely that many who lived at a distance satisfied themselves with observing only one of them, par-

\* Mr. Whiting, an American missionary, writing at Jerusalem, March 16, 1835, says: 'The Jewish Feast of Purim. This is a day of great excess, intemperance, and boisterous mirth with the Jews. In many places all manner of indecencies are practised among them. And no wonder, for the Talmud, which is of more authority with them than the Word of God, actually enjoins intoxication on this day as a duty: 'A man is in duty bound' (these are the words of the Talmud) 'to get so inebriated that he cannot distinguish between the words 'Cursed be Haman' and 'Blessed be Mordecai' (*Amer. Miss. Her.* 1836, p. 251).

ticularly the Passover. It is said of Elkanah who dwelt in Mount Ephraim, 'This man went up out of his city yearly (Heb. *from year to year*) to worship, and to sacrifice unto the Lord of hosts in Shiloh' (1 Sam. i. 3; see also ver. 7). Luke, speaking of our Lord when yet young, says, 'Now his parents went to Jerusalem every year at the Feast of the Passover' (ii. 41).

The Jews of the present day still observe the feasts appointed by Moses, as the Passover, the Feast of Pentecost, with many formalities. They have, however, departed considerably from the ancient ritual; they are now, in fact, unable to follow it out. In observing most of them they have introduced many minute details which formed no part of the Mosaic institute, some of these of a very frivolous nature.

FELIX, the Roman governor of Judæa, was originally a slave, as was also his brother Pallas, but both had their freedom conferred on them by the emperor Claudius, who, not content with this, was eager in heaping on them the highest honours. Felix he appointed to succeed Cumanus as governor of Judæa. The Roman historians Tacitus and Suetonius, as well as Josephus, paint him in the darkest colours. His government was characterised by oppression, injustice, cruelty, and licentiousness. The Jewish nation was then in a very agitated and disturbed state: they were eager to throw off the Roman yoke, and were ready to break out into rebellion. The country was filled with robbers, who committed all manner of atrocities, and with impostors, who deluded the multitude, persuading them to follow them into the wilderness, and pretending that they would exhibit manifest signs and wonders which should be performed by the providence of God (see Matt. xxiv. 21-26). Great numbers of the robbers he caused to be crucified. He also attacked the impostors, and slew many of their followers. Failing in love with Drusilla, the great-granddaughter of Herod the Great, who was married to Agrippa, king of Emesa, he prevailed on her to leave her husband and to marry him (Joseph. *Antiq.* xx. 7. 1, 2; 8. 5-7; *Wars*, ii. 13).

The apostle Paul, who had lately been apprehended at Jerusalem, was sent down to Cæsarea, the residence of the governor, that he might judge of the charges which the Jews brought against him; but though he heard both his accusers and the apostle himself, he deferred passing any judgment in the case. Circumstances now occurred which illustrated the character of both the governor and the apostle. 'After certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and said, Go thy way for this time: when I have a convenient season I will call for thee. He hoped also that money would have been given him of Paul that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room; and Felix, willing to shew the Jews a pleasure, left Paul bound' (Acts xxiv.).

Felix failed in both objects. He neither obtained money from Paul, nor did he succeed in pleasing the Jews. Festus having been sent by Nero as his successor, the chief of the Jewish inhabitants of Cæsarea went to Rome to accuse him to the emperor; and, according to Josephus, he would certainly have been punished if Nero had not yielded to the importunate solicitations of his brother Pallas, who was at that time in favour with him (*Antiq.* xx. 8. 9). Tacitus says of him that 'he practised all manner of cruelty and lust with the power of a king and the meanness of a slave.'

FELLOW, when used by itself, is a term of reproach or contempt, and signifies an insignificant or wicked person (Gen. xix. 9; Luke xiii. 2; Acts xxii. 22). In other cases it signifies an equal, a companion, a partner; so we read of *fellow-servants*, *fellow-soldiers*, *fellow-labourers*, *fellow-citizens*, *fellow-helpers*, *fellow-prisoners*, (Rom. xvi. 7; Eph. ii. 19; Phil. ii. 25; iv. 8; Col. iv. 11; 3 John 8; Matt. xviii. 25). The Gentiles are made *fellow-heirs* of the same body when they are admitted into the gospel church, and share the spiritual privileges of it equally with the Jews (Eph. iii. 6).

FELLOWSHIP, or COMMUNION. 1. Joint interest, partnership (Phil. ii. 1; in. 10). 2. Familiar intercourse. The saints have fellowship with God: they are interested in whatever he is, and are allowed intimate familiarity with him (1 John i. 3, 6, 7). They have fellowship with Christ in his sufferings: he suffered in their room; their sufferings are imputed to them, and the virtue thereof is experienced in their hearts (Phil. iii. 10). The *fellowship of the gospel* is the mutual interest and intercourse of saints and ministers in the profession of the truths, experience of the blessings, and observance of the rules and ordinances of the gospel (Phil. i. 5). There is no communion or fellowship between Christ and Belial, between righteousness and unrighteousness—i.e., neither mutual interest nor friendly intercourse (2 Cor. vi. 14, 15). The bread and wine in the Lord's Supper are the communion of the body and blood of Christ: they signify and apply the same, and are the means of our participating of Christ's righteousness and fulness for the nourishment of our soul (1 Cor. x. 16).

FERRET, a well-known animal employed chiefly in dislodging rabbits from their holes. For this purpose nets are placed at the mouth of their burrows, and then the ferret is turned in to chase them from their retreat. We learn from Strabo that it was imported from Africa into Spain, probably for this very purpose. It is domesticated only in the more temperate climates, and betrays an extreme impatience of cold. When let into the burrows of rabbits it is muzzled, that it may not kill them in their holes, but merely oblige them to come out, and then they are caught in the nets. It has sometimes been employed with great success in killing rats: it will not suffer one to live in its neighbourhood (Buffon, *Nat. Hist.* iv. 254; *Edin. Encyc.* Art. 'Mastology,' xii. 416).

But the *אֲרִיָּה* (*arbia*) of Lev. xi. 30 is not supposed to be the ferret. Bochart considers it to be a lizard or newt. Gesenius also under-

stands it of a 'kind of reptiles of the lizard race, taking their name from the groaning noise, like an exclamation of grief, which some lizards make. The Vulgate renders it *Mus araneus*' ('shrew-mouse;' Gesen. 65). It was unclean under the law.

**FERVENT**, warm, burning. *Fervent in spirit* is very zealous and active (Rom. xii. 11). *A fervent mind* denotes great concern, love, and affection (2 Cor. vii. 7). *Fervent charity*, or love, is that which fills one with the utmost regard for one, and the strongest inclination to do him good (1 Peter iv. 8; i. 22). *Effectual fervent prayer* is that which is very earnest, proceeding from the strongest inward desire of the heart (Col. iv. 12; James v. 16).

**FESTUS**, **PORTIUS**, the successor of Felix as the Roman governor of Judæa, to which office he was appointed by the emperor Nero. Felix had left Paul a prisoner at Cæsarea; but Festus, immediately on arriving in the country, went up to Jerusalem. 'Then the high priest and the chief of the Jews informed him against Paul, and besought him that he would send for him to Jerusalem, laying wait in the way to kill him'—a scheme, it may be remarked, quite in character with the doings of the Jews at that period, and even of the priests and elders. But Festus, instead of complying with their request, desired them to come down to Cæsarea, and bring their accusations against him there, and he would sit in judgment upon his case. They accordingly lost no time in coming down, 'and laid many and grievous complaints against Paul, which they could not prove.' The apostle pleaded his own cause; 'but Festus, willing to do the Jews a pleasure, said, Wilt thou go up to Jerusalem, and there be judged of these things before me?' But Paul, wearied out perhaps by the delays of justice, and probably apprehending that this was a scheme to deliver him unto them, made his appeal unto Cæsar, and so defeated the design. King Agrippa, the great-grandson of Herod the Great, and Bernice, his sister, having come to Cæsarea to salute Festus, the governor took occasion to mention to him the case of Paul, and the king having expressed a wish to hear him, the apostle was brought before the court on the morrow, and addressed them in a most noble speech. Festus, heathen-like, interrupted him, saying, 'Paul, thou art beside thyself: much learning doth make thee mad.' Agrippa, with more than a Jew's candour, said, 'Almost thou persuadest me to be a Christian.' The apostle, having appealed to Cæsar, was afterwards sent to Rome, and was thus rescued from the hands of his own countrymen in Judæa (Acts xxv. xxvi).

Judæa was at this time in a very disturbed and distracted state. The country was overrun by robbers and assassins, who committed all manner of atrocities (Joseph. *Antiq.* xx. 8. 9. 10). Festus took measures for suppressing these disorders; but the more they were checked, the worse they grew. The state of things was rapidly hastening on to the outbreak of the war, which ended in the destruction of Jerusalem and the ruin of the country. Festus held the office of governor of Judæa for about two years. He then died, and was succeeded by Albinus.

## FEVER. [DISEASES.]

**FIG-TREE.** That the Hebrew word תְּנַאי signifies the fig-tree can admit of no doubt, since it is so translated in all the ancient versions; and the Arabic and Syriac names are very similar. It was early cultivated in Egypt: 'He smote their vines and their fig-trees, and brake the trees of their coasts' (Ps. cv. 33; see also Num. xx. 5). It was also one of the fruit-trees of Canaan. Moses described that country to the Israelites as 'a land of wheat and barley, and vines and fig-trees, and pomegranates' (Deut. viii. 8); and figs were among the fruits which the spies brought back with them as specimens of the productions of the country (Num. xiii. 23). The fig-tree is reared there not only in gardens as in Europe, but grows in the open fields, and bears fruit throughout almost the whole year. There are three descriptions of figs; but these it bears at different periods of the year. The *early* fig begins to appear about the vernal equinox, and is fully ripe about the middle or end of June. Hence in Song ii. 13 its appearance is mentioned as one of the tokens of the return of spring: 'The fig-tree putteth forth her tender figs.' Hence also our Lord's 'parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh' (Matt. xxiv. 32). Early figs are referred to in Jer. xxiv. 2; Hosea ix. 10; Nah. iii. 12). The other two kinds of figs are the *summer* fig and the *winter* fig.

Figs were not only eaten when fresh, but were used as an article of food in a dried and preserved state. The ancients were in the habit of preserving them in great quantities both for home consumption and for exportation. There were two modes of preserving them: the one by pressing a number of fresh figs so closely together as to form them into one adhesive lump; the other by pounding them into one uniform consistent mass; and in both cases they were formed into cakes. These were made sometimes round, sometimes square, and sometimes in the shape of bricks (Rosen. *Bot.* 292, 295). In the present which Abigail sent to David and his men in the wilderness in the south of Judah, there were among other articles 'two hundred cakes of figs' (1 Sam. xxv. 18). David's men gave to the Egyptian whom they found in the field ready to perish for want, besides other things, 'a piece of a cake of figs and two clusters of raisins' (xxx. 11, 12). When the bands of armed men of Israel came to David to Hebron to turn the kingdom to him, we find among the provisions brought for their use 'cakes of figs and bunches of raisins, and wine and oil' (1 Chron. xii. 40). Figs appear to have been also employed as a kind of poultice for boils, as many in our own country employ onions. Such was Isaiah's prescription for Hezekiah: 'Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover' (Is. xxxviii. 21).

It was perhaps customary for the people of the East to sit under the shade of their fig-trees, and to regale themselves with the fruits. To this there are some beautiful allusions in the Scriptures as emblems of peace and safety: 'Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to

Beersheba, all the days of Solomon' (1 Kings iv. 25). 'Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid' (Micah iv. 3, 4; see also Zech. iii. 10). Such was the situation in which our Lord first beheld Nathanael: 'When thou wast under the fig-tree I saw thee' (John i. 48).

The Jewish nation was likened by our Lord to a *barren fig-tree*, spared another year at the request of the dresser. When he came into the world, and for three years and more exercised his public ministry among them, how barren were they of good works, and how ripe for destruction! but by his intercession they were spared a while longer, till it was seen that the preaching of the gospel had no good effect on the most of them; and they were afterwards cut off with terrible destruction (Luke xiii. 1-9).<sup>\*</sup> Probably they were also shadowed forth by the fig-tree with fair leaves but no fruit which Jesus cursed into barrenness and withering: they had many showy pretences to holiness and zeal, but were destitute of good works, and refused to believe in and receive the promised Messiah (Matt. xxi. 19). The evangelist Mark adds, *for the time of figs was not yet* (xi. 13). Why then did our Saviour curse it for its barrenness? To solve this difficulty various methods have been had recourse to. Dr. Pearce has, from several passages in Holy Writ, particularly Matt. xxi. 34, justly observed that by the time of any kind of fruit or grain is to be understood the time of gathering or reaping it. This, indeed, is the natural interpretation of the expression. But figs may be eaten for allaying hunger before they are fully ripe; and the statement that 'the time of figs was not yet,' cannot be the reason why there was nothing but leaves, for the fig is of that class of trees where the fruit appears before the leaf. But if the words *καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὑρεν εἰ μὴ φύλλα*, be read as a parenthesis, the aforesaid declaration will be the reason of what immediately preceded—namely, our Lord's looking for fruit on the tree. The leaves shewed that the figs should not only be formed, but well advanced; and the season of gathering being not yet come removed all suspicion that they had been gathered already. When both circumstances are considered, nothing can account for its want of fruit but the barrenness of the tree (Campbell, *Gospels*, iv. 229). To curse it in this case might seem very unnecessary, and a mere act of spiteful disappointment; but if it was designed, as we apprehend it no doubt was, to prefigure the punishment which would come on the Jewish nation for their not bringing forth fruit notwithstanding all the culture they had enjoyed, it was giving forth by a figurative act, like some of the prophets of old, a striking and even visible warning of the punishment which was coming upon them. The fig-tree which now 'withered away' was between Bethany and Jerusalem; and it would seem as if the mind of our Lord was full of such thoughts as we have now alluded to, for on reaching that city, after refusing to answer

a captious question put to him by the chief priests and elders, he put forth two successive parables picturing out the pending fate of the Jewish church and people (Matt. xxi. 17, 18, 23-45).

**FILL, To,** to put into a thing a great deal, or as much as it can hold (Job xx. 23; Ezra ix. 11). To *fill up* is to accomplish; make full and complete. To *fill up what is behind of the sufferings of Christ* is to bear the troubles assigned by him to his followers, and which are borne for his church's sake (Col. i. 24). To *fill up the measure of sin* is to add one iniquity to another till the patience of God can no longer suffer them to escape unpunished (Matt. xxiii. 32; 1 Thess. ii. 16). Satan fills the heart when he strongly inclines and emboldens it to sin (Acts v. 3). Sinners are filled with their own devices, and with their own ways—i.e., with the fruits of them—and have their faces *filled with shame* when God, to punish their wicked acts and designs, brings great and overwhelming calamities upon them (Prov. i. 31; xii. 21; xiv. 14; Ezek. xxiii. 33; Ps. lxxxiii. 16). Christ  *filleth all in all*: he is everywhere present; is in all the churches and their true members; he is the great substance of all the blessings of the new covenant, and of all the graces and duties of his people (Eph. i. 23).

**FIR'-TREE.** So the word *Berosh* is commonly rendered in the E. T. of the O. T.; but that the cypress, not the fir, is to be understood is clear, both from the nature of the case, and also from the authority of the ancient versions, although this name may perhaps have comprehended also other trees of the pine kind (Gesenius, *Lex.* 140. [BEROSH.]

**FIRE,** a well-known element which affords heat and light. The references to it in the Scriptures are very frequent; but as the meaning of them is generally obvious, it is not necessary to enter into any explanation of them.

By the 'fire of God which fell from heaven, and burnt up the sheep and the servants' of Job is probably to be understood thunder and lightning. There is no reason for supposing there was anything miraculous in it. Though the expressions 'fire from the Lord,' and 'fire from heaven,' appear to refer commonly to miraculous interpositions, yet even in such cases lightning may have been the agent employed, while in some instances it may be difficult to say whether the events were miraculous or simply natural (Exod. ix. 23; Num. xi. 1-3; xvi. 35; 2 Kings i. 10, 12; Ps. xcvi. 3, 4).

At the dedication of the tabernacle a fire came out from before the Lord, and consumed the burnt-offering upon the altar; and it was because 'Nadab and Abihu offered strange' (i.e., common) 'fire before the Lord, which he commanded them not, there went out a fire from the Lord and devoured them, and they died before the Lord' (Lev. ix. 24; x. 1, 2). It is generally understood that the sacred fire which 'came out from before the Lord' at the dedication of the tabernacle was preserved by the priests, being fed by them with daily fuel on the brazen altar, and that from it was taken all the fire necessary for burning the various sacrifices. Whether it was lost before the temple was built

<sup>\*</sup> See an excellent note of Doddridge on the occasion of this parable (*Fam. Expos.* in loc.)



(see 1 Chron. xxi. 26), or was then merely renewed, is not stated; but, at all events, at the dedication of the temple, 'when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house' (2 Chron. vii. 1). How long it was preserved is not known; but it is not believed that the sacred fire was found in the second temple built after the Babylonish captivity, and that hence it would be necessary to use common fire for the sacrifices.

Canaan, it is well known, was, at least in some parts, a volcanic country; and there are probably references in the Scriptures to the fires of volcanoes, as in Exod. xix. 18; Deut. iv. 11; Heb. xii. 18; Deut. xxxii. 22; Nah. i. 5, 6.

FIRKIN, an English measure of capacity, improperly used for an ancient measure (*perperry*; John ii. 6), a practice which should never be had recourse to in translating the Scriptures or other ancient writings. Opinions differ materially as to the capacity of the *perperry*, and as there is no sufficient evidence for determining this point, we think it best to leave it undetermined.

FISHER, one of the great divisions of animals, a division which requires no definition to make it generally understood. As the earth and the air have each their appropriate inhabitants, so also have the waters. The seas, lakes, and rivers are inhabited by fishes. They were doubtless early used by man as an article of food. They are enumerated among the living creatures to be used as food in the grant made to Noah after the flood (Gen. ix. 2, 3); but the first notice which we have in the Scriptures of their having been so used has reference to Egypt. 'We remember,' said the murmuring Israelites, not long after they left that country, 'the fish which we did eat in Egypt' (Num. xi. 5). Fish appear to have abounded in the Nile (Exod. vii. 18-21; Ezek. xxix. 4, 5), and they were no doubt had likewise from the Mediterranean Sea, which also abounded in fish (Ezek. xlvii. 10).

The Israelites, after their settlement in Canaan, no doubt also used fish, though by the law of Moses only those which had fins and scales were allowed to be eaten, all others being prohibited as unclean (Lev. xi. 9-12). We have mention of the Fish Gate in Jerusalem both before (2 Chron. xxxiii. 14; Zeph. i. 10) and after the captivity (Neh. iii. 3, xii. 39). Nehemiah also says: 'There dwell men of Tyre therein, which brought fish, and all manner of wares, and sold on the sabbath in Jerusalem' (xiii. 16). But supplies were had, not only from the Mediterranean Sea, but also from the Sea of Galilee, and from the Jordan and the other rivers of the country. These would be chiefly fresh-water fish. Several of the disciples of our Lord—as Peter and Andrew, James and John—were fishermen who plied their calling in the Sea of Galilee, and in more than one instance, under the direction of their Divine Master, took great draughts of fishes (Matt. iv. 18-22; John xxi. 1-6, 11; Luke v. 1-10).

FIST, the hand closed, either to smite one or to hold something (Exod. xxi. 18). The *fi*

*of wickedness* is the sinful means whereby we oppress and injure others (Is. lviii. 4). *God gathers the wind in his fist*: he at pleasure easily restrains or excites it (Prov. xxx. 4).

FITCHER, a leguminous plant, a species of pea commonly called vetch; but Rosenmüller considers this as a mere conjecture as to the meaning of the Hebrew word in Is. xxviii. 25, 27. 'According to the LXX, Vulgate, and the rabbins' it is '*Nipalla melanthium*—i. e., funnel flower, black camlin' (Gesenius, Lex. 735).

FLAG, a kind of sedge or rush which grew by the river Nile (Exod. ii. 3, 5). [*Papyrus* and *Achnu*.]

FLAGONS. The Hebrew word *תַּבְּרִית* has unhappily been interpreted by our translators 'flagons of wine,' but in 2 Sam. vi. 19, and 1 Chron. xvi. 3, wine is a supplement; in Song ii. 5 it appears to be understood; in Hos. iii. 1 it is in the text, but the word put in the margin is very properly *grapes*. Gesenius understands by *תַּבְּרִית* 'cakes, specially such as were made of grapes, and dried and pressed into a certain form. They are mentioned as dainties with which those who were wearied with a journey and languid were refreshed, and which were offered in sacrifice to idols.

FLAX, the well-known vegetable production of which linen is made. The first mention which we have of it in the Scriptures is in Exod. ix. 31, where it is related that by the plague of hail with which Egypt was visited when Pharaoh refused to let the Israelites go, 'the flax and the barley were smitten, for the barley was in the ear, and the flax was balled.' Flax was even in the earliest ages one of the most important articles of husbandry and trade in Egypt, and is so still. The climate and the soil of that country are so favourable to its growth that the plant there attains a size which it never reaches in Europe. In picturing out the calamities which should befall Egypt Isaiah says: 'Moreover, they that work in fine flax, and they that weave net-works, shall be confounded' (xix. 9).

Flax was grown in Canaan before the Israelites obtained possession of that country. Rahab brought the two men whom Joshua had sent to spy out the land 'up to the roof of the house, and hid them with the stalks of flax which she had laid in order upon the roof' (Josh. ii. 6). It seems it was then customary to spread the flax stalks on the flat roofs of the houses, in order to dry them in the sun.

In drawing the character of a good wife Solomon says: 'She seeketh wool and flax, and worketh willingly with her hands: she layeth her hands to the spindle, and her hands hold the distaff: she maketh fine linen, and selleth it; and delivereth girdles unto the merchant' (Prov. xxxi. 13, 19, 24).

Tow is mentioned (Judg. xvi. 9 and Is. i. 31) as a very inflammable substance easily destroyed by fire. Of the Messiah the prophet says: 'A bruised reed will he not break, and the smoking flax he will not quench' (Is. xlii. 3). feeble saints and their weak graces he will compassionate, deal tenderly with them, help, strengthen, and support them.



**FLA**, a well-known insect, to which David likens himself on two different occasions in expostulating with Saul, who was in search and pursuit of him: 'After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog; after a flea' (1 Sam. xiv. 14). 'The king of Israel is come out to seek a flea, as when one doth hunt a partridge on the mountains' (xxvi. 20). He appeals to Saul's sense of his own dignity as the king of Israel, and to the insignificance of himself as a creature which could do him little injury, with perhaps a concealed hint that he might have some difficulty in apprehending him, and that the cost might not be worth the pains. Hunting a flea was but an ignoble and doubtful pursuit.

**FLEE** 1. To haste away, as from a pursuing enemy (Matt. viii. 33). 2. To run quickly from danger to a refuge or hiding-place (Gen. xxvii. 43). Men flee from fornication, from youthful lusts, worldly-mindedness, and other things sinful, when, under sense of danger, they avoid every temptation to it, or appearance of or approach toward it (1 Cor. vi. 18; 2 Tim. ii. 22; 1 Tim. vi. 11). We flee to God or Christ when, sensible of guilt, defilement, danger, or distress, we, with shame, fear, haste, and hope of relief, apply to him as our refuge and deliverer (Ps. cxlii. 9; Heb. vi. 18). Shadows and sorrows flee away: remove quickly, easily, and for ever (Song ii. 17; Is. ii. 11). Men flee from a lion, and a bear meets them; or go into the house, and a serpent bites them, flee from the iron weapon, and the bow of steel strikes them through; flee from the noise of the fear, and are taken in the pit, and he that cometh up out of the pit is taken in the snare: when striving to escape one danger and calamity, they fall into another still worse (Amos v. 19; Job xx. 24, Is. xxiv. 18). Murderers flee to the pit: run fast to their own ruin; and oft, by the terrors of their own conscience, are hurried into punishments here and hereafter (Prov. xxviii. 17).

**FLESH** 1. The soft parts of animal bodies (Exod. xvi. 12; Lev. vii. 19, Num. xi. 33; Job xxxiii. 21, 25, Luke xxiv. 39; 1 Cor. xv. 39). 2. All kinds of animals: so the *red of all flesh* came before God, when he had purposed and was just going to destroy men and beasts from off the earth with a flood (Gen. vi. 13, 17, 19; vii. 15). 3. Men in general are called flesh (Gen. vi. 12; Ps. xiv. 21; Is. xl. 5, 6, John xvii. 2). To *murder flesh* our arm is to depend on men for help and deliverance (Jer. xvii. 5). 4. Human nature: so Christ is said to have been made flesh when he assumed our nature (John i. 14; Acts ii. 30; 1 Tim. iii. 16; 1 Peter iii. 18; iv. 1). 5. The human body as distinguished from the soul or spirit (Acts ii. 26, 27, 31; 2 Cor. vii. 1; Col. ii. 5). 6. Man considered as frail and mortal (Ps. lxxviii. 39), as weak and incapable of giving help (2 Chron. xxxii. 5; Is. xxxi. 3; Jer. xvii. 5). 7. Persons akin to us, of the same nation, or even of the same nature with us, are represented as *our own flesh* (Gen. xxvii. 27; 2 Sam. xix. 12, 13; Is. lviii. 7, Rom. xi. 14). Persons married together are *one flesh*; they stand nearly connected, and have mutual power of one another's body (Gen. ii.

24; Eph. v. 29, 31; 1 Cor. vii. 4). 8. This state of mortal life, and the things pertaining to it. Thus women have trouble in the *flesh* (1 Cor. vii. 28). Paul had afflictions in his *flesh* (Col. i. 24). The days of Christ's *flesh* are the time of his debasement and mortal life (Heb. v. 7); and the *body of his flesh* is his human nature in its infirm and debased state (Col. i. 22). 9. Ceremonial observances, as circumcision and other Jewish rites or privileges (2 Cor. xi. 18, 23; Gal. iii. 3; vi. 12, 13; Phil. iii. 3-11). 10. The corruption of human nature is very often in the N. T. called *flesh* to express its weakness and sinfulness, and its being much excited and excited by our bodily members (Rom. vii. 5, 14, 18, 23, 25; xiii. 14; Gal. v. 16, 17, 19-21, 24; vi. 8; Eph. ii. 3; 2 Peter ii. 10, 13; 1 John ii. 16). 11. Indwelling grace is called an *heart of flesh*, because soft, pliable, and sensible of divine impressions (Ezek. xxxvi. 26); and a renewed heart is represented as *fleshy tables* (2 Cor. iii. 3). *Flesh and blood* cannot inherit the kingdom of God: human nature, in its frail and corrupt condition, or even in its present physical state, is not capable of taking part in the exercises and enjoyments of heaven (1 Cor. xv. 50). We are not born again by the will of *flesh* or *blood*—i.e., by natural descent from golly parents, or by any, however vigorous and careful, cultivation of our natural powers (John i. 13). *Flesh and blood*—that is, means merely human—did not reveal Jesus' true character as the Christ, the Son of the living God, to Peter (Matt. xvi. 17). Paul, when converted, conferred not with *flesh* and *blood*: consulted not with any of his fellow-men, nor his own carnal views or inclinations, as to his course of duty (Gal. i. 16). *In the flesh*: in the present mortal and embodied state (Phil. i. 22, 24). *After the flesh* (*κατὰ σάρκα*): as to more outward circumstances (1 Cor. i. 26; 2 Cor. v. 16; Eph. vi. 5); according to outward appearance, as the Jews judged concerning Christ (John viii. 15); by natural descent (Acts ii. 30; 1 Cor. x. 18; Gal. iv. 23, 24).

**FLOOD.** [ARK.]

**FLUX, BLOODY.** [DISEASE.]

**FLY**, the name of one or more species of insects. There are two Hebrew words which are thus rendered in the E. T. The one (צִיפ) is used of the fly which constituted one of the plagues of Egypt (Exod. viii. 21, 22, 24, 29, 31; Ps. lxxviii. 45; cv. 31); from which it is likely the insect was indigenous to that country. The LXX. render the word *σάβας* (*dog-fly*). The other word (צִיפ) occurs in Eccles. x. 1 and Is. vii. 18: in the latter passage it is spoken of as 'in the uttermost part of the rivers of Egypt.' It was probably found also in the land of the Philistines, for the god of Ekron was called Baal-zebub, ('the god of flies'). What were the particular species of flies designed by the above-mentioned words is quite undetermined.

**FOR** 1. Sometimes merely connects sentences (1 Cor. xvi. 7; 2 Cor. xi. 18-20). 2. It denotes the cause of what went before: 'We unto the wicked, it shall be ill with him, for the reward of his hands or work shall be given him' (Is. iii. 9, 10, 11); or when it signifies on so-

count of; as, 'for bread that man will transgress' (Prov. xviii. 21). 3. It denotes the reason of what went before: 'Thou shalt call his name Jesus; for he shall save his people from their sins' (Matt. i. 21). 'Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many' (xxiv. 4, 5). 4. It denotes the proof and evidence of what went before: 'Her sins, which are many, are forgiven; for she loved much'—i.e., her great love is an evidence that her many and great sins are forgiven her (Luke vii. 47). 'With many of them God was not well pleased; for they were overthrown in the wilderness'—i.e., their overthrow was a token that God was displeased with them (1 Cor. x. 5). 5. It denotes the end for which a thing is done: so 'the Lord hath made all things for himself'—i.e., to glorify his own perfections (Prov. xvi. 4). 6. Instead of: so Christ suffered, was sacrificed, gave himself for us, not merely for our good, but in our stead (1 Peter iii. 18; 1 Cor. v. 7; Matt. xx. 28). 'Will he for' (instead of) 'a fish give him a serpent?' (Luke xi. 11).

**FORBEAR.** 1. To let alone (2 Chron. xxv. 16). 2. To neglect (Num. ix. 13). God's forbearance is the continued exercise of his patience, whereby he lets men alone, at least for a time, without punishing them (Rom. ii. 4; iii. 25). Christian forbearance, required of us, is a patient letting of others alone, not resenting the injuries which they have done us, nor oppressing their conscience by the imposition of our views or practice as their rule (Eph. iv. 2; Col. iii. 13). By long forbearing a prince is persuaded: by mild representations, repeated and submissive remonstrances, and patient waiting, he is persuaded to do that which he would not have done had it been haughtily and rashly suggested to him (Prov. xxv. 15).

**FORBID,** to prohibit; to hinder by word or deed (Mark x. 13, 14; Acts xvi. 6; xxiv. 23). The phrase *God forbid* is a false, we might say a profane translation (Exod. xx. 7) of *μή γένοιτο*, which signifies literally, *Let it not be*, and may be translated, *No, not at all, by no means* (Rom. iii. 4, 6, 31; vi. 2, 15, vii. 7, 13).

**FORESKIN.** It was cut off in circumcision; but if the child was born without one, he was circumcised by cutting the inner skin till the blood dropped out. As the Hebrews had none, 200 foreskins sufficiently marked the slaughter of so many Philistines by David (1 Sam. xviii. 25). In like manner, the American savages mark how many persons they have slain by producing their scalps; and the more civilised Persians sometimes by bringing their beards. It is said some Jews, after circumcision, in order to conceal it, have drawn on a kind of foreskin, and it is probable that many of them in Spain retain the natural one till their last moments, that they may not be known to be Jews. The foreskin of the heart is its natural and reigning corruption (Jer. iv. 4).

**FORGET,** to lose the remembrance of a person or thing, or give up all care about them (Deut. iv. 9; Jer. xxiii. 39). God seemingly forgets the saints when he ceases to give visible displays of his power and love in their favour,

and for a while denies them the sensible tokens of his kindness (Ps. xiii. 1; lxxvii. 9); but he will not really forget them; will not cease to support and provide what is really necessary for their real good (Isa. xlix. 15). He will never forget the works of the wicked; will certainly punish them (Amos viii. 7); nor the good works of the saints, but will graciously reward them (Heb. vi. 10). God's elect forget their father's house and their own people: in embracing Christianity, the Jews quitted their ancient ceremonies and temple; in receiving Christ, every convert quits his natural dispositions, false persuasions, self-righteousness, and sinful customs; and parts with natural relations, in so far as to prefer Christ to them all (Ps. xlv. 10). Saints forget the things behind when they discern their works and attainments, and think of, and press after further knowledge of, intimacy with, and conformity to Christ (Phil. iii. 15). Men forget God when they neglect to think of and worship him; when they break his laws, and pour contempt on anything pertaining to him (Judg. iii. 7; Ps. ix. 17). Men forget Jerusalem when they are thoughtless of and unconcerned how things go in or with the church (Ps. cxxxvii. 5, 6). They forget misery, poverty, and toil, when succeeding comforts, honour, and wealth more than balance the same (Gen. xli. 61; Job xi. 16; Isa. liv. 4).

**FORGIVE, PARDON, REMIT,** to remove the guilt of sin, that the punishment due to it may not be inflicted. God pardons iniquity in justification, when, through the imputed righteousness of his Son, he removes the legal charge of sin against men, and frees them from the condemning sentence or curse of the broken law (Ps. ciii. 3; Rom. iii. 24-26; v. 6-11; Eph. i. 7); or when, as a father, he intimates to them more and more their forgiveness, and removes their guilt, as charged by the law as a rule; and frees them from fatherly chastisements (Matt. vi. 12; 2 Sam. xii. 13); or when he judicially publishes their pardon at the last day, when all the fruits of sin will be for ever removed from them (Acts iii. 19); or when, as governor of Israel, he removed their outward calamities (2 Chron. vii. 14). God forgives all sins, even the greatest, except the sin against the Holy Ghost, as to the guilt or charge of it by the law in order to eternal punishment (Isa. lv. 7; Matt. xii. 31, 32). But sometimes he refuses to pardon other gross sins, as to the temporal correction or punishment thereof. Thus he would not forgive the sin of Moses and Aaron, and the other Israelites, so as to admit them into the promised land. Nor would he forgive the sin of Manasseh, so as to forbear inflicting his judgments on Judah (Num. xiv. 11, 12, 20-23, 27-30, 34-37; xx. 12, 22-24; Deut. xxxiv. 4, 5; 2 Kings xxiv. 4). Sometimes he remits it as to part of the temporal punishment, but not as to the whole. Thus David had his adultery and murder so far remitted as to have his own life spared, but not as to have the judgments of God to pass by his family (2 Sam. xii. 9-14). The absolution of penitent offenders from church censures is called a remission or forgiveness of them, as it is a ministerial declaration of forgiveness, and frees from

the discipline incurred thereby (John xx. 23 ; 2 Cor. ii. 6-10). Our forgiving of injuries signifies our laying aside every inward grudge or unkind feeling toward the injurer, and endeavouring to render him good for evil (Matt. v. 44 ; xviii. 35 ; Rom. xii. 14, 19-21 ; Eph. iv. 32). God *only* forgives sins as such (Is. xliii. 25) ; and when we forgive the offences of our neighbour it is only as injuries done to us. Repentance has an inseparable connection with forgiveness of sin (Prov. xxviii. 13 ; Luke xiii. 3, 5 ; 1 John i. 9), but is not a proper condition of it (Rom. iii. 24 ; Eph. ii. 8, 9 ; Titus iii. 5). A legal repentance may, and often does, precede the judicial pardon of sin in justification (Acts ii. 37, 38) ; but no true gospel repentance can, because, till the curse be removed by pardon, we continue under the dominion of sin (1 Cor. xv. 56 ; Rom. vi. 14) : and it is only the view of God's pardoning mercy that can influence our heart to godly sorrow for sin (Ezek. xvi. 62, 63 ; xxxvi. 25-31). But gospel repentance may, and does, precede God's fatherly forgiveness, and his publishing of forgiveness at the last day (Acts iii. 19) ; and it was necessary that the Jews, returning from their gross wickedness, should precede God's removal of outward calamities (Lev. xxvi. 40-46 ; 1 Kings viii. 33-40, 44-50). It may often be prudent to forbear intimating forgiveness to an injuring neighbour till he appear to repent of his injuring us, but we are in our heart to forgive him, even though he be going on injuring us (Luke xvii. 3, 4 ; xxiii. 34). Our forgiving of injuries done to us is not the condition of God's forgiving us ; but it is an inseparable attendant and token thereof (Matt. vi. 14, 15). Nor can we, in faith, ask forgiveness of God while we indulge ourselves in resentment against our neighbour (Luke xi. 4).

FORM, shape, likeness (Job iv. 16). Christ was in the form of God, and took on him the form of a servant : he was truly God, in nature the same, and in person like unto the Father ; and he really became a bond-servant to the broken law in our stead (Phil. ii. 6, 7 ; Gal. iv. 4, 5). He had no form or comeliness ; no outward splendour or earthly dignity, as the Jews expected in the Messiah (Is. liii. 2). In different forms, or outward appearances, he appeared to his disciples after his resurrection (Mark xvi. 12 ; Luke xxiv. 13-40). A form of sound words is a draught or sketch of divine truth (2 Tim. i. 13). A form of godliness, without the power of it, is an outward show of true religion and worship of God, without experience of the saving power and grace of God in our heart (2 Tim. iii. 5).

FOR'TY, a frequent yet rather remarkable number in the Scriptures. Forty days the rain fell at the flood (Gen. vii. 17) ; Moses twice fasted forty days (Exod. xxiv. 18 ; xxxiv. 28) ; forty days the Hebrew spies searched Canaan (Num. xiii. 25) ; forty years the Hebrews tempted God in the wilderness (Ps. xcv. 10) ; forty days Goliath defied the army of Israel (1 Sam. xvii. 16) ; forty days Elijah fasted (1 Kings xix. 8) ; forty days was the respite granted to Nineveh (Jonah iii. 4) ; forty days Ezekiel bore the iniquities of the house of Judah, each day for a year (Ezek. iv. 6) ; forty days Christ was tempted of the devil (Matt. iv. 2) ; forty days

he continued on earth after his resurrection (Acts i. 3).

#### FOX. [SHUAL.]

FRANKIN'CENSE is a vegetable resin ; its taste is bitter ; but when it is burned its scent is delightful. The Hebrews obtained their frankincense from Arabia, particularly from Sheba (Is. lx. 6 ; Jer. vi. 20) ; and this district is also mentioned by Strabo as one from which frankincense was procured. The ancients possessed no authentic information respecting the plant by which it was produced : their accounts of it are very contradictory (Rosen. *Bot.* 154). Sir J. G. Wilkinson informs us that it was produced by the lebanus tree. This is the liban of the Arabs, and the same as the Hebrew lebaneh or leboneh. The liban or libanotus is still a production of Arabia, particularly of Hadramaut. The name liban would seem to be taken from its whiteness—*lubn*, *lebn* of the Hebrews ; whence *lubn*, milk, and Mount Lebanon (or Mount Blanc), so called from its snows (Wilkinson in *Herodot.* ii. 295).

As with the heathen nations of antiquity, so also with the Hebrews, incense was much used in their sacrifices, under the idea no doubt of rendering them acceptable to the deity by its sweet, grateful perfume, as Lev. ii. 1, 2, 15, 16 ; v. 11 ; vi. 15 ; Is. lxvi. 3. Hence the words of the Psalmist : 'Let my prayer be set before thee as incense ; the uplifting of my hands as the evening sacrifice' (cxli. 2) ; and also these words in Mal. i. 11 : 'From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles ; and in every place incense shall be offered unto my name, and a pure offering ;' and in Rev. viii. 3, 4 : 'And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense ascended up before God out of the angel's hand.' Incense is still much used by the Papists in many of their ceremonies.

FROG. The common frog is so well known that it stands in no need of description. Of this genus of reptiles there are, however, a variety of species. They inhabit marshy and boggy places, and the borders of lakes and ponds, into which they frequently leap and swim about in search of insects, worms, and the fry of fishes. Here, too, they pair and lay their eggs. They can scarcely be said to walk ; their proper motions being leaping and swimming—leaping on land and swimming in the water. Some of the species serve for food to man, and most of them become the prey of the larger animals that inhabit marshy situations.

The only mention of frogs in the O. T. is in the account of the plagues of Egypt : 'The Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt' (Exod. viii. 5, 6). What were the kind of frogs which were employed on this

occasion to punish the Egyptians it is of course impossible to say : they were doubtless species which were common in Egypt. In the N. T. we have only one reference to this reptile : 'I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet' (Rev. xvi. 13).

#### FRONTLETS. [PHYLACTERIES.]

**FUEL.** The fuel used by the Hebrews for baking and other culinary purposes consisted of thorns (Eccles. vii. 6), the stalks of flowers (Matt. vi. 30), brushwood (Ps. cxx. 4), wood of all sorts (Is. xlv. 14-16), and in general, as a sure source of supply, the dung of cows, horses, asses, or camels. In order to shew the extreme distress to which the Jews would be reduced, Ezekiel was commanded to fire the cakes which he had baked with dung that cometh out of man ; but on his expressing his repugnance to this, he received permission to substitute cow's dung for it. To us this may seem still a very objectionable order ; but cow's dung is to this day a very common fuel in the East. It appears to be dried first, and when dried it is said to make very good fuel. [COALS.]

**FULL.** 1. Complete, perfect, without want (2 John 8 ; John xv. 11). 2. Having as much as a person or thing can hold (Num. vii. 13, 14). 3. Having as much as and more than one wishes (Is. i. 11). 4. Having as much as one is persuaded he needs (Luke vi. 25). 'Now ye are full, rich, and reign ; and would to God that ye did reign, that we might reign together with you : ' in your own view ye abound in knowledge and wisdom ; and I wish you were as wise and holy as ye think yourselves, that we might rejoice in and partake of your happiness (1 Cor. iv. 8). 5. Having a great deal of : hence men are said to be full of faith ; full of the Holy Ghost—i.e., of his gifts and graces ; full of abomination ; full of children, of days, or years, etc. (Acts. vi. 5 ; Rev. xvii. 4 ; Ps. xvii. 14 ; Gen. xxv. 8). God is full of compassion, and his right hand full of righteousness ; he is infinitely ready to pity and to do good to poor sinful men : he is ready to bestow on them the righteousness of his Son ; and all his works are perfectly just and righteous (Ps. cxii. 4 ; xlviii. 10). The earth is full of the goodness of the Lord, or glory of Christ, when they are everywhere signally displayed (Ps. xxxiii. 5 ; Is. vi. 3). Men's cup, or their measure of iniquity, is full when God will no longer defer to execute due vengeance on them (Gen. xv. 16). [FILL.]

**FULNESS.** 1. The furniture contained in anything, or what fills it (Ps. xxiv. 1). 2. Great abundance (Num. xviii. 27). The fulness of the Godhead dwelling in Christ is the whole perfections of the divine nature (Col. ii. 9). Christ, as Mediator, has all the fulness of the new covenant blessings of righteousness, grace, comfort, and glory, lodged in him by the Father, and out of that the saints receive, and grace for grace (Col. i. 19 ; John i. 16). The saints are filled with all the fulness of God when they enjoy the Father in his love, the Son in his righteousness and blessings, and the Holy Ghost in his influences, in a most abundant degree

(Eph. iii. 19). The saints are the fulness of Christ : among and in them he displays the fulness of his righteousness, grace, and glory ; and by their union and subjection to him, and their dependence on him, he is rendered a complete mediatorial head (Eph. i. 23). They grow up to the stature of the fulness of Christ when they are all brought to perfection, and so constitute his complete and perfect mystical body (Eph. iv. 13). Christ came in the fulness of time—i.e., in the time fixed in God's purpose, and marked out in his predictions ; and when the time most suited for his appearance was come (Gal. iv. 4 ; Eph. i. 10). The future gathering of multitudes of Jews and Gentiles to Christ, to receive happiness in him in the millennium, is called their fulness (Rom. xi. 12, 25). Sodom's sin was fulness of bread—i.e., excessive gluttony and drunkenness (Ezek. xvi. 49).

**FULFIL'**, to render full ; to complete (Exod. v. 13). To fulfil a work is to finish or complete it (Acts xii. 25). To fulfil a promise, threatening, or prophecy, is to do what is promised, threatened, or foretold (Matt. xxiv. 34). To fulfil a law, or command, or will, is to obey it (Rom. xiii. 8). To fulfil requests and desires is to grant the things desired (Ps. xx. 4, 5). To fulfil lusts is to do what wicked works they incline us to (Eph. ii. 3). Time is fulfilled when it is over or fully come (2 Sam. vii. 12 ; Lam. iv. 18 ; Mark i. 15).

**FURLONG**, an English measure of length by which the stadium of the ancients is rendered in our translation. Dr. Adam says, 'Passus, a pace, was reckoned equal to 5 feet (Pliny ii. 23) ; 125 passus, or 625 feet, made a stadium or furlong ; and 8 stadia, or 1000 paces, or 5000 feet, a mile' (*Rom. Antiq.* 467). Dr. Robinson says the stadium was 'a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to about 604½ feet, or 201½ yards English ; the proportion of the Greek foot to the English being nearly as 1007 to 1000, and that of the Roman foot nearly as 970 to 1000, or about 11·6 English inches. The Roman mile contained 8 stadia' (Robinson, *Gr. Lex.* 766). Though the English furlong does not differ to a great extent from the stadium of the ancients, yet the stadia of the Greeks and of the Romans were not exactly the same. There is, therefore, a degree of uncertainty as to the distances stated by the introduction of the word furlong into the text. But it is still more objectionable on the ground that, being a modern measure, it misrepresents an ancient practice and an ancient book. The measure stadium or stadia ought to have been retained in all the passages where it occurs (Luke xxiv. 13 ; John vi. 19 ; xi. 18 ; Rev. xiv. 20 ; xxi. 16 ; and also in 1 Cor. ix. 24, where it is rendered a *race*). This would have introduced the reader to ancient manners as represented in an ancient book.

## G

**GA'BRIEL**, an angel, probably one of high rank and dignity. He is the only angel whose name is given in the Scriptures, with the



exception of Michael the archangel; and he was employed in executing high commissions. He it was who was sent to make Daniel understand the vision which he had seen of the ram and the he-goat as signifying the kings of Persia and Greece, and the successors of Alexander the Great (Dan. viii. 15-27). He was subsequently sent to communicate to him a prediction of the appearance of the Messiah, of his propitiatory death, and of the destruction by the Romans of the Jewish commonwealth (ix. 20-27). It was probably he who was subsequently sent to make Daniel 'understand what should befall his people in the latter days.' He appears, indeed, to have been stopped in his course; and here perhaps we have an example of the office and employments of angels (Ps. xxxiv. 7; Heb. i. 14). 'But,' says he, 'the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia.' 'And now will I return to fight with the prince of Persia:' 'and there is none that holdeth with me in these things but Michael your prince' (x. 10-21; xi. 12). It was Gabriel who was commissioned to foretell to Zecharias the birth of his son, who should prove the forerunner of the Messiah; and in announcing these glad tidings he gives this account of himself: 'I am Gabriel, that stand in the presence of God.' It was he also who, shortly after, was sent to announce to the Virgin Mary the still more joyful tidings that she should be the mother of the Messiah himself (Luke i. 11-20, 26-38). It was not improbably he also who appeared to the shepherds on the plains of Bethlehem, and delivered to them this message: 'Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord' (ii. 8-11). These were commissions which the highest angel in heaven might well think himself highly honoured in being employed to execute.

GAD. 1. The son of Zilpah, the handmaid of Leah; so called, to signify that a *troop* or *good fortune* was coming (Gen. xxx. 9, 10, 11). He had seven sons—Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli; all of whom were fathers of numerous families (Gen. xlv. 16; Num. xxvi. 15-18). When the numbers of the tribes were taken at Mount Sinai about thirteen months after they came out of Egypt, the tribe of Gad amounted to 45,650 males 'from twenty years old and upward, all that were able to go forth to war' (Num. i. 1-3, 17-19, 24, 25). Shortly before they entered Canaan the tribes were again numbered, when that of Gad was found to amount to 40,500 males from twenty years old and upward (xxvi. 1-4, 15-18), so that by that time there had been a considerable decrease of their numbers, not less, perhaps, than 10,000, including both sexes, nearly one-ninth of their whole numbers. Observing that the country on the east of the Jordan was well adapted for pasturage, and as they and the Reubenites 'had a very great multitude of cattle,' they united together in petitioning for, and obtained from Moses, their inheritance in that part of the promised land, the Gadites

being settled between the Reubenites on the south and the half-tribe of Manasseh on the north (Num. xxxii.) Their warriors, however, accompanied the other tribes, and took part with them in conquering Canaan west of the Jordan; and after a war of seven years they returned to their families and their homes (Josh. i. 12-18; iv. 12, 13; xxii. 1-9).

The Reubenites, the Gadites, and the Manassites appear to have been a warlike race, partly perhaps in consequence of their being greatly exposed to the attacks of the Arabian and other neighbouring tribes, and partly perhaps from themselves being nothing loth to indulge their own marauding propensities. 'They made war with the Hagarites, with Jethur, and Nephish, and Nodab; and they took away their cattle; of their camels 50,000, and of sheep 250,000, and of asses 2000, and of men 100,000. And they dwelt in their stead until the captivity' (1 Chron. v. 18-22). These numbers are so great that one cannot but suspect that there is some error in them, as transcribers were peculiarly liable to make mistakes in copying numbers, and as the text of the books of Chronicles, as well as the books of Samuel and of the Kings, is in a more incorrect state than that of other books of the O. T.

These tribes, like their brethren on the west of the Jordan, 'transgressed against the God of their fathers, and went a whoring after the gods of the people of the land.' And he 'stirred up the spirit of Pul king of Assyria, and of Tilgath-pilneser king of Assyria, and he carried them away, and brought them unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day' (v. 25, 26). The Ammonites and the Moabites appear to have afterwards taken possession of their country, and dwelt in their cities (Jer. xlix. 1; xlviii. 18-24).

2. Gad, the river of 2 Sam. xxiv. 5. From the mention of Arzer in connection with it, this has not unnaturally been supposed to be the river Arnon; but the Arnon was the southern boundary of the tribe of Reuben, and so was at a distance from the territory of Gad. Gesenius understands by it the river Jabbok, which falls into the Jordan south of the Sea of Tiberias (157).

3. Gad, a prophet who flourished in the time of David. He was one of his early followers, having joined him soon after he left the court of Saul (1 Sam. xxii. 5); and he appears to have lived to at least near the end of his reign, for it was he who brought to him the choice of famine, war, or pestilence as a punishment for his numbering the people; and who, when David had chosen the pestilence, and it was stayed, directed him to 'rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite' (2 Sam. xxiv. 11-18). Gad is called David's seer. He, as well as David and Nathan the prophet, took part in regulating the musical services in the house of the Lord (2 Chron. xxix. 25). It appears he also wrote a book containing accounts of David's life: 'Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel,



and over all the kingdoms of the countries' (1 Chron. xix. 28, 30).

GADARA, a city in the country east of the Jordan. Josephus calls it the capital of Parana, and represents it as a place of some strength. He calls it a Greek city, and says it had many wealthy inhabitants (Joseph. Wars, iv. 7. 3; Antiq. xvii. 11. 4). Ancient writers state that there were hot springs in the neighbourhood; and Epiphanius says that there were near Gadara caves hewn in the rock, called cemeteries and tombs (*Jour. As. Lit.* July 1854, vi. 286). From these circumstances, compared with Burckhardt's description of the ruins of a place called Um Keia, it has been concluded that they occupy the site of Gadara. 'The ancient town,' he says, 'was built round a hill, which is the highest point in the neighbourhood. To the east of the hill are a great number of caverns in the calcareous rock, some of which have been enlarged and rendered habitable; others have been used as sepulchral caves.' 'It is situated near the crest of the chain of mountains which bounds the valley of the Lake of Tiberias and the Jordan on the east.' He afterwards describes the hot springs at the base of the hill on which the city was built (Burckhardt, *Trav. Syr.* 270, 271, 276). The ruins of this ancient city are very considerable. Besides the foundations of a whole line of houses, there are two theatres on the north and west sides of the town, the former quite destroyed, but the latter in very tolerable preservation, and very handsome broken columns and capitals lie in every direction. 'The walls of the ancient Gadara,' says Irby, 'are still very discernible. Within them the pavement of the city is still easily discernible, and the traces of the chariots which are visible on the stones.' 'To the northward is the Necropolis. The sepulchres, which are all underground, are hewn out of the rock; the doors are very massive, being cut out of immense blocks of stone. Some of these are now standing, and actually turn on their hinges. The hinge is nothing but a part of the stone left projecting at each end, and let into a socket cut in the rock. The faces of the doors are cut in the shape of panels' (Irby, *Trav.* 90).

The country of the Gadarenes was the scene of one of our Lord's most remarkable miracles, the cure of the two demoniacs (Matt. viii. 28-34; Mark v. 1-19; Luke viii. 26-40), and here we cannot but notice some minute coincidences confirmatory of the narrative of the evangelists. From the account now given it appears there were caves hewn in the rocks, which were used as tombs, while some also were habitable. Now, Luke says of his demoniac, 'Neither abode he in any house but in the tombs,' Mark says, 'Always night and day he was in the mountains and in the tombs;' and Matthew says, 'There met Jesus two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass that way.' As swine were, according to the law of Moses unclean animals, and as their flesh was in fact held in abomination by the Jews, it appears rather singular that a great herd of these animals should be there found feeding, but this is accounted for by the fact that Gadara was a Greek city. The country

might have been a plain, a dead level; but both the above account and the evangelists exhibit it as a country in which there were hills or mountains. It may not be improper further to remark that the scene of the miracle is not laid in or at Gadara, but in 'the country of the Gadarenes,' not far from the Sea of Tiberias, while Gadara appears to have been at the distance of a few miles.

GAIUS, the name of more than one of the early converts to Christianity mentioned in the N. T., but as it is not always easy to distinguish them, we shall refer to the several accounts given of them:—1. Gaius, one of the two persons baptized by Paul at Corinth (1 Cor. i. 14), who was Paul's host at the time he wrote his Epistle to the Romans, and whose salutation he sends to the Christians at Rome (Rom. xvi. 23); 2. In Acts xix. 29 we read of 'Gaius and Aristarchus, men of Macedonia, Paul's companions in travel,' who were with him at Ephesus, and on occasion of the riot raised by Demetrius the silversmith, the mob, having caught them, 'rushed with one accord into the theatre.' 3. In Acts xx. 4 mention is made of 'Gaius of Derbe,' among the friends who accompanied Paul into Asia on occasion of his last journey to Jerusalem. 4. 'The well-beloved Gaius,' to whom John addressed his third epistle, and who appears to have been distinguished by his friendly and hospitable character (3 John 1-8). These were probably not all different persons; but whether any of them or which of them were the same it is impossible to determine.

GALATIA, a country of Asia Minor, situated towards its centre. The inhabitants were a race of Gauls, and of the same origin as the present population of France. A few centuries before the Christian era numerous hordes of Gauls migrated from their European settlements, and spread themselves in all directions. About 300 B.C. several tribes, which had been settled in Pannonia, on the Danube, and the Save, invaded the countries to the south—Ilyria, Thrace, Thessaly, and Macedonia. After some of these tribes had taken Byzantium, and rendered tributary the whole coast of the Propontis, a part of them, about 278 B.C., passed into Asia Minor and spread themselves over the whole country, carrying devastation and misery wherever they came, but they were driven back by Attalus, king of Pergamum, about 238 B.C., and were confined within the central district, which was afterwards called Galatia. In 189 B.C. they were brought under the dominion of Rome by Manlius, but were still allowed to have their own princes. The last of these was Amyntas, who was murdered 26 B.C., and Augustus then converted Galatia into a Roman province (Davidson, *Introd. N. T.* ii. 257).

The Galatia of the N. T. was in fact the Gaul of the East. The Epistle to the Galatians would more literally and more correctly be called the Epistle to the Gauls. When Livy, in his account of the Roman campaigns in Galatia, speaks of its inhabitants, he always calls them Gauls. When the Greek historians speak of the inhabitants of ancient France, the word they use is Galatians. The two terms are merely

the Greek and Latin words for the same *barbarian* appellation (Conybeare, i. 262).

That the apostle Paul founded Christian churches in Galatia appears from various passages in the epistle which he addressed to them, as in i. 6-8, 11; iv. 11, 13. He does not, however, specify any of the towns in which these churches were formed. His epistle is addressed generally to 'the churches of Galatia' (i. 2). It appears from the Acts that he twice visited Galatia; first along with Silas and Timotheus (xvi. 6), and a second time after returning to Jerusalem, when it is said, 'he went over the country of Galatia and Phrygia in order, strengthening the disciples' (xviii. 23)—a statement which implies that converts had previously been made in these provinces. In 2 Tim. iv. 10, Paul, when in the near prospect of death, writes that Crescens had departed into Galatia; and Peter addresses his first epistle 'to the strangers scattered throughout Pontus, *Galatia*, Cappadocia, Asia, and Bithynia' (i. 1).

In the Galatians to whom Paul's epistle was addressed we see a striking resemblance to the inhabitants of France even in our own day. They were a people who received the apostle 'as if he had been an angel of God, even as Christ Jesus; who if it had been possible would have plucked out their own eyes and have given them to him;' who 'did run well,' and then were hindered; who were 'soon removed from him that called them, unto another gospel; who were 'bewitched' by their new teachers that they 'should not obey the truth,' and who, divided among themselves, were ready to 'bite and devour one another' (Gal. i. 6, 7; iii. 1; iv. 14, 15; v. 15). It is no mere fancy which discovers in these expressions indications of the character of that remarkable race of people which all writers, from Cæsar to Thierry, have described as susceptible of quick impressions and sudden changes—of a fickleness equal to their enthusiasm.

GAL'BANUM, one of the ingredients of the sacred perfume which was placed before the ark of the testimony in the tabernacle of the congregation (Exod. xxx. 34-36). It is a strong-smelling gum-resin, and is imported into this country partly from Smyrna and partly from India (Thomson, *Mat. Med.* ii. 165); but though it has been so long known, there are to this day great differences of opinion as to the plant by which it is produced.

GAL'ILEE, an extensive district of country in the north of Canaan, and west of the Sea of Tiberias. Anciently, the name was perhaps confined to the most north-west parts of the country. In the days of Joshua 'Kedesh in Galilee in Mount Naphtali' was appointed one of the cities of refuge (Josh. xx. 7); 'and out of the tribe of Naphtali, Kedesh in Galilee with her suburbs' was given to the Levites (xxi. 32; 1 Chron. vi. 76). Solomon gave Hiram, king of Tyre, in return for the aid which he had given him in the erection of the temple and other buildings, 'twenty cities in the land of Galilee' (1 Chron. ix. 10-13), which no doubt lay contiguous to Phœnicia, his own territory. Tiglath-pileser, king of Assyria, took Ijon, and

Abel-beth-maachah, and Janoah, and Kedesh, and Hazer, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria' (2 Kings xv. 29). Most of these names point to the northern parts of the land of Israel, and particularly to the north-west; and the enumeration would lead to the suspicion that Galilee was then probably a district of no great extent. There is, however, a passage in Isaiah in which the name Galilee appears to be applied to a district of country on the east of the Jordan: 'At the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations' (ix. 1). This passage is thus referred to by Matthew: 'The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles' (iv. 15). From the language employed in these two passages, some have not unnaturally concluded that 'Galilee of the nations,' or 'Gentiles,' lay east of the Jordan, and took in a great part of the lot of the eastern half of Manasseh; and they supposed that it received this name because it bordered on the heathen countries of Syria and Arabia, and that considerable numbers of Gentiles may have dwelt there along with the Jews. But it is to be remarked that, though the Hebrew word גליל does primarily and most commonly signify *on the other side*, yet in several passages it is used to signify *on this side*, as in Josh. v. 1; ix. 1; xii. 7; 1 Chron. xxvi. 30; and though the Greek word *παρά* is generally used in the sense of *the other side*, yet 'that it sometimes has the signification of *near* or *about* will appear by comparing Josh. xii. 1, 7, and Num. xxxii. 19, Sept.' (Doddrige, *Expos.* i. 190). We have a reluctance, indeed, to adopt the less frequent meaning of a word in preference to its more ordinary meaning, yet in the present instance we are inclined to do so; for though Galilee is so often spoken of in the Scriptures, and also by other writers, yet, except in the solitary case now before us, we have never any indication that any part of it was situated on the east of the Jordan. In 1 Maccab. v. 15 we even meet with the expression 'all Galilee of the Gentiles' in a connection which plainly shews that it was on the west of that river. The following is Josephus' account of Galilee: 'Now,' says he, 'Phœnicia and Syria encompass about the Galilees, which are two, and called the Upper Galilee and the Lower. They are bounded toward the sun-setting by the borders of the territory belonging to Ptolemais and by Carmel, which mountain had formerly belonged to the Galileans, but now belonged to the Tyrians. They are bounded on the south by Samaria and Scythopolis, as far as the river Jordan; on the east by Hippene and Gadaris, and also by Gaulanitis and the borders of the kingdom of Agrippa; its northern parts are bounded by Tyre and the country of the Tyrians. As for that Galilee which is called the Lower, it extends in length from Tiberias to Zabulon; and of the maritime places Ptolemais is its neighbour. Its breadth is from the village called Xaloth, which lies in the Great Plain as far as Bersabe, from which beginning also is taken the breadth of the Upper Galilee,

as far as the village Baca, which divides the land of the Tyrians from it. Its length is also from Meloth to Thella, a village near to Jordan' (*Wars*, iii. 3. 1). Galilee in the days of our Lord was probably a much more extensive country than it was in early times. It appears to have been one of the three principal divisions of the whole country, the other two being Judæa and Samaria. The Galilee of the N. T., which was the chief scene of our Lord's life and ministry, probably corresponded with the Lower Galilee of Josephus, while 'Galilee of the Gentiles' might correspond with what he calls Upper Galilee, being that part of the country which lay contiguous to Phœnicia, and which was probably inhabited by many of the neighbouring heathens, as the Tyrians and Syrians, as well as by Jews.

The Galileans in the time of our Lord were held in no great estimation, particularly as furnishing a teacher of religion (John i. 46; vii. 52); yet probably they did not differ from the rest of their countrymen as regards the observance of the institutions of the Mosaic law (Luke ii. 41-44; iv. 14-16, 31; xiii. 1; John iv. 45). They spoke a corrupt dialect of the vernacular language; and it was by his dialect that Peter, notwithstanding his denial of his master, was recognised as one of his followers (Matt. xxvi. 73; Mark xiv. 70). It was in the way of wonder that on the day of Pentecost the multitude said 'one to another, Behold are not all these which speak Galileans?' (Acts ii. 7.) The Galileans took an active part in the troubles which arose in the country after the death of Herod (Acts v. 37). They were of a seditious turbulent character, and were distinguished for their hostility to the Romans. Our Lord refers to 'the Galileans whose blood Pilate had mingled with their sacrifices' (Luke xiii. 1). Whether this arose out of any violent or tumultuous acts of theirs, or merely through his own arbitrary and oppressive rule, does not appear.

GALL. Two words are rendered *gall* in the E. T. of the O. T. 1. שֶׁן, signifying a vegetable production [ROSH]; 2. כֶּלֶב, signifying an animal production, viz., the liver, or rather the gall-bladder and its secretive bile. The following are examples of this: 'His archers compass me round about; he cleaveth my reins asunder; he poureth out my gall upon the ground' (Job xvi. 13). 'He shall flee from the iron weapon; the bow of steel shall strike him through. It is drawn, and cometh out of the body; yea the glittering sword cometh out of his gall' (xx. 24, 25).

Whether χολή, rendered *gall* in Matt. xxvii. 34, and used figuratively in Acts viii. 23, is to be understood as referring to the vegetable or to the animal production it is not easy to say, nor is it of any consequence to determine the point. In both passages it plainly means something very bitter. In Matthew it perhaps signifies the vegetable production; in Acts the animal.

GALLIO, the brother of Seneca, the heathen moralist, and the adoptive son of Lucius Junius Gallio, from whom he received his name. Under the emperors Claudius and Nero he was proconsul of Achaia. About A.D. 54, when the

Jews, enraged at Paul's converting many of the Corinthians to Christianity, dragged him to Gallio's tribunal, as guilty of teaching men to worship God contrary to the law; as Paul was going to answer for himself, Gallio, being of a very mild disposition (he was known by the name of *dulcis* Gallio), told the Jews, that had their charges against Paul been of a criminal nature, he would have thought himself obliged to give them a hearing; but since they only related to idle disputes about their law, he drove them from the judgment-seat. The heathen Greeks, glad perhaps of an opportunity of affronting the Jews, laid hold on Sosthenes, the chief ruler of their synagogue, and beat him before the tribunal, without Gallio's concerning himself in the affair (Acts xviii. 12-17). Not many years after Gallio was put to death by the order of Nero.

The name of Gallio has somehow become proverbial as the name of a man indifferent to religion, but without any just cause. He, to his honour, disregarded the accusations of Paul by the Jews; and when the Greeks beat Sosthenes, who had probably stood forward as his accuser, he merely did not interfere for his protection, thinking, perhaps, and that not unjustly, that he deserved all he got.

GAMA'LIEL, a noted Pharisee and doctor of the Jewish law, at whose feet Paul had been brought up. When, not long after our Saviour's ascension, the Jewish council were proposing to put the apostles to death, Gamaliel advised them to let them alone; for if they were impostors their folly would quickly appear, and their project come to nought, as had happened in the case of Judas and Theudas; but if their cause was of God, all opposition to it amounted to a fighting against God. With this speech he persuaded the council to spare their lives (Acts xxii. 3; v. 34-40). It is said that Gamaliel was the grandson of the celebrated Hillel, founder of one of the chief Jewish schools, and for many years president of the Jewish sanhedrim. Of this school Gamaliel was the most eminent ornament. His opinions carried great authority with them among the Jews; and it is a saying of the Talmud that 'since Rabban Gamaliel died the glory of the law has ceased.' What is further said of his conversion to Christianity, and of the share he had in the honourable burial of Stephen, we pass as unworthy of notice (Conybeare, i. 61).

GAR'LIC is mentioned in Num. xi. 5 as one of the vegetable productions which the Israelites did eat in Egypt, and on which they looked back in the wilderness with regret. According to the ancients garlic was much cultivated in Egypt. The Talmud says that the Jews season many kinds of meat with garlic; and it is well known that, like many other southern nations, they are still very fond of it (Rosen. Bot. 94, 95).

GATE, the entrance into a city, temple, dwelling, or other building. The gates of cities in the East were often plated or sheathed with brass, or rather copper, and also with iron, and yet had but wooden keys. This plating with brass or iron was probably all that is meant when mention is made of gates of brass, as in

Ps. cvii. 16, not excepting even the brazen gates of Babylon (Is. xlv. 2), and also of the iron gates of the prison in Jerusalem (Acts xii. 10). The gates of cities were also secured with bars, of which there is frequent mention in the Scriptures (Deut. iii. 5; 1 Sam. xxiii. 7; 2 Chron. viii. 5). These were sometimes of brass (1 Kings iv. 13) and sometimes of iron (Ps. cvii. 16). The gates of cities were the seat of judgment. Here the judges or elders sat and administered the laws and settled disputed points (Deut. xxi. 19; xxv. 7; Ruth iv. 1, 2, 11; Prov. xxii. 22; xxxi. 23; Lam. v. 14; Amos v. 12; Zech. viii. 16). The Turkish court, it is well known, derived its appellation of the *Porte* from the administration of justice and the transaction of public business at its gates. During the Arabian rule in Spain the same practice obtained; and the magnificent gate of entrance to the Moorish palace of the Alhambra at Granada retains to this day the name of the Gate of Judgment or Justice. The gates of cities were also a place where business, particularly public business, was transacted (Gen. xxxiv. 20; 2 Sam. xix. 8; 1 Kings xxii. 10; Dan. ii. 49). Elisha prophesied that 'a measure of fine flour should be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria,' which accordingly came to pass (2 Kings vii. 1, 18). In Persia, in the present day, there are frequently recesses in the gates of cities, as at Mosul, which are used as shops for the sale of wheat and barley, bread and groceries (Layard, *Nin. and Bab.* 57). From these circumstances, and also from the gates being the place of going out of and of entering into cities, they appear to have been 'chief places of concourse,' and hence they were convenient for addressing the people (Prov. i. 21; viii. 3; Jer. xvii. 19, 20). Criminals, or such as were deemed criminals, were stoned without the gates (1 Kings xxi. 13; Acts vii. 58). It is also said of our Lord that he 'suffered without the gate' (Heb. xiii. 12).

To *possess the gates of enemies* is to conquer and have dominion over them (Gen. xxii. 17). Gates *mourn* when there are few or no people to pass out and in by them (Is. iii. 26; Lam. i. 4). The *gates of hell* that cannot prevail against the church are the whole power and policy of hell—the whole legions of evil angels, and their unnumbered agents of erroneous and wicked men (Matt. xvi. 18). *He that exalteth his gate seeketh destruction* (Prov. xvii. 19). Speaking of Tabreez in Persia, Mr. Perkins, an American missionary, says, 'The streets, which are narrow, crooked, irregular, and only roughly and partially paved, present nothing to the eye but dead mud walls, from eight to fifteen feet high. These are entered by gates or doors, small and low in proportion to the prudences as well as the standing of the owner; for high, large gates are a token of wealth which excites the envy of equals who will not be slow to find accusations against him, or the cupidity of superiors,' perhaps of the government, 'who can readily find pretexts for relieving the owner of his surplus wealth, if to strip him of nothing more' (Perkins, *Resid. in Persia*, 153). It is also said that the gates of houses are made low as a protection from the Arabs, who would otherwise ride into them on horseback for the

purpose of robbing them, and that it is to this danger that Solomon's proverb refers; but it can scarcely be imagined that the Israelites were liable to have their houses entered by Arab plunderers in the reign of that powerful monarch (*Nar. of Miss. of Enquiry*, 249).

GATH, one of the cities of the five lords of the Philistines. It was very ancient, for while Ephraim, Jacob's son, yet lived, 'the men of Gath' slew several of his sons (1 Chron. vii. 21, 22). Goliath, who was of the race of the giants, and was slain by David in single combat, is called 'Goliath of Gath' (1 Sam. xvii. 4-10, 40-51). Achish, to whom David twice fled for protection when seeking to elude the pursuit of Saul, is called 'the king of Gath' (xxi. 10-15; xxvii. 1-7). The inhabitants of Gath were called Gittites (Josh. xiii. 3); and it is a singular circumstance that, on occasion of Absalom's rebellion, there were in David's army a body of Philistines, and that they remained faithful to him when so many of his own subjects joined his rebellious son: 'All the Cherothites and all the Pelethites, and all the Gittites, six hundred men of Gath, who came after him from Gath, passed on before the king;' and it further appears that they were under the command of one of their own countrymen, 'Ittai the Gittite' (2 Sam. xv. 18-22). Gath appears to have been early destroyed, or at least to have lost its importance. Amos alludes to some such event (vi. 2); and Gath is not enumerated by the later prophets along with the other four cities of the Philistines (Amos i. 6-8; Jer. xxv. 20; Zeph. ii. 4, 5; Zech. ix. 5, 6). No traces are now known of Gath, and its particular locality is not ascertained (Robinson, *Res.* ii. 420).

GATH-HE'PHER, or GITTAN-HE'PHER, a city of Galilee, noted as the birth-place of the prophet Jonah (Josh. xix. 13; 2 Kings xiv. 25). Jerome says it was two miles from Sephoris or Diocæsarea.

GATH-RIM'MON. There were two places of this name, one in the lot of Dan, and westward from Jerusalem, and another in the lot of the western half-tribe of Manasseh. Both were given to the Levites of Kohath's family (Josh. xxi. 24, 25). In a country so full of vineyards as Canaan was we need not wonder to find a variety of cities named Gath, or 'wine-press.'

GA'ZA, a city near the south-west point of Canaan, distant about an hour from the Mediterranean Sea. It is among the earliest of the Canaanitish cities mentioned in the O. T. (Gen. x. 19), and it afterwards became noted as one of the five cities of the lords of the Philistines. Joshua extended his conquests to Gaza, but does not appear to have taken it (Josh. x. 41; xi. 22; xiii. 3). After his death, however, Judah took it, and also Askelon and Ekron, 'with the coasts thereof' (Judg. i. 18). But the Philistines were not driven out of the country (Judg. iii. 1-3), and the children of Israel, as a punishment for their sins, were 'delivered into the hand of the Philistines forty years' (Judg. x. 6, 7; xiii. 1). Samson at length appeared as the champion and avenger of his people, and Gaza became renowned as the scene of his later exploits, of his imprisonment, and his death.



This city was the western boundary of Solomon's kingdom (1 Kings iv. 24). The prophets denounced heavy judgments on it (Jer. xxv. 20; xlvii. 5; Amos i. 6, 7; Zeph. ii. 4; Zech. ix. 5). Pharaoh, king of Egypt, in the time of Jeremiah, smote it (Jer. xlvii. 1); and Cambyses, king of Persia, in his expedition against Egypt, is said to have deposited his treasures in it. Alexander the Great took Gaza after a lengthened siege; and, provoked by the resistance he had met with, he treated the Persian governor and its other brave defenders in a most barbarous manner. During the wars of the Maccabees Gaza was still a place of great strength: it was fortified by the Syrian Bacchides; its suburbs were burned by Jonathan, and the city itself was captured by Simon (1 Maccab. xi. 61; xiii. 43). Alexander Jannæus, king of the Jews, about 96 B.C., took it, and utterly overthrew it, after a siege of a year (Joseph. *Antiq.* xiii. 13. 3), but it was afterwards rebuilt by the Roman general Gabinius (*Ibid.* xiv. 5. 3). Augustus gave it to Herod the Great (*Ibid.* xv. 7. 3); and after his death it was added to the province of Syria (*Ibid.* xvii. 11. 4). About A.D. 65, during the government of the procurator Gessius Florus, Gaza, with other cities, was again laid in ruins by the rebellious Jews. Yet this destruction was probably only partial, or was but temporary, for there exist coins of Gaza struck in honour of Titus, Adrian, and the following emperors, which shew at least that the city was still a place of importance very soon after the destruction of Jerusalem.

It was on 'the way which goeth down from Jerusalem unto Gaza' that Philip met and baptized the Ethiopian eunuch (Acts viii. 26); and though it is called 'Gaza, which is desert,' this is probably to be referred not to the city itself, but to the country around, which, in the language of the N. T., might be called *desert*, as being without villages, and having but few inhabitants, which is still the case at the present day.

During the first six centuries of the Christian era there appears to have been a Christian church in Gaza, and mention is made of its bishops at several of the ancient councils. Here Constantine built a stately church, and called the city Constantia, from the name of his son, and made it a free city; but Julian deprived it of all its privileges about thirty or forty years afterwards. In A.D. 634 it was taken by the generals of the first caliph Abu Bekr. Some of the most important campaigns of the Crusaders took place in the neighbourhood. In the 12th century we find the place garrisoned by the Knights Templars. It finally fell into the hands of Saladin A.D. 1170.

Gaza, it would appear, must have greatly revived since the beginning of the 18th century. In 1707, when Sir Paul Lucas saw it, it was little better than a heap of ruins, with about 400 poor people nestling among them. In 1838 Dr. Robinson estimated the inhabitants of Gaza as not less than 15,000 or perhaps 16,000. Its situation, on the route of the great caravans which in all ages have passed between Egypt and Syria, is favourable to its trade and prosperity, both as affording a means of constant communication with these countries, and also

from the opportunity it gave of furnishing supplies to the caravans in passing. The bazaars of Gaza appear well supplied with wares, far better, indeed, than those of Jerusalem. The houses are wholly built of mud and sun-burnt bricks. The present town has no gates, being like an open village. Indeed, all vestiges of the ancient walls and ancient strength of the city have disappeared. Even the traces of its former existence and its vestiges of antiquity are very rare, consisting of occasional columns of marble or grey granite, scattered in the streets and gardens, or used as thresholds at the gates and doors of households, or laid upon the front of watering-troughs. One fine Corinthian capital of white marble lies inverted in the middle of a street at the foot of the hill (Robinson, *Res.* ii. 374, 377, 379, 640).

GE'BA, a city of Benjamin, lying to the north-east of Jerusalem (Josh. xviii. 24), which, however, with its suburbs, was given to the priests (xxi. 17). As Geba (גִּבְעָא) and Gibeah (גִּבְעָה) are only the masculine and feminine forms of the same word, signifying *hill*, they have sometimes been supposed to refer to one and the same place. But that they were distinct places is evident from Josh. xviii. 24, 28; 1 Sam. xiii. 2, 3; Is. x. 29; Robinson, ii. 114). There is, however, some confusion in the use of the two words. 'Thus Geba,' says Dr. Robinson, 'is certainly read for Gibeah in Judg. xx. 10, 33, comp. ver. 9, 36; so in 1 Sam. xiv. 16 I am unable to doubt that, *vice versa*, Gibeah is put for Geba by an error in transcribing' (*Bib. Sac.* i. 602). In 1 Sam. xiv. the scene of Jonathan's romantic adventure with the Philistines is laid in Gibeah; but, according to this view, Robinson thinks it to have been in Geba. The present village of Jeba he considers as the ancient Geba.

GE'BAL, a city of the Phœnicians, on the coast of Syria, between Tripoli and Berytus. It was called Βύβλος (*Byblos*) by the Greeks, and was famous for the birth and temple of Adonis. The land of the Giblites was included in the grant to the children of Israel, but it was not conquered by them in the days of Joshua (xiii. 2, 5). Giblites (marg. not 'stone-squarers,' as in E. T.) were employed as workmen about Solomon's temple (1 Kings v. 18); and in Ezek. xxvii. 9, 'the ancients of Gebal, and the wise men thereof,' are mentioned as caulkers in the ships of Tyre. It may be questioned whether the Israelites ever came into possession of Gebal.

Like many other places, it has now resumed nearly its ancient name, being called by the Arabs Jibeil. The walls of the town inclose an irregular quadrangle of no great extent, but even this is filled more with ruins than with dwellings. Among these is a large khan without the walls, surmounted by a corridor, whose roof is supported by handsome granite columns. Such is the profusion of elegant and costly remains of ancient grandeur that they are crammed into old walls, planted in the terraces of their fields, thrown into the small harbour, or left at random in the streets and gardens. Some stones lying on the ground are twenty feet long. There is only one gate, and that is not guarded; and the lofty old castle, the first



and last object seen as the traveller comes and goes, is without an inhabitant. Within it is a Maronite church. The population appears to be estimated at about 600. (Maundrell, 33; Rosen. *Geog.* iii. 79; *Amer. Miss. Her.* 1841, p. 33; *Bib. Sac.* v. 7).

GENERATION properly signifies the natural production of animals. In the Scriptures it signifies—1. The creation or formation of things: 'These are the generations of the heavens and of the earth when they were created' (Gen. ii. 4; see also v. 1). 2. A genealogy; a genealogical table: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham,' &c. (Matt. i. 1-16). 3. An order or succession of descent: 'In the fourth generation they shall come hither again' (Gen. xv. 16); 'An Ammonite or a Moabite shall not enter into the congregation of the Lord, even to their tenth generation' (Deut. xxiii. 3); 'Job saw his sons, and his sons' sons, even four generations' (Job xlii. 16); 'Remember the days of old; consider the years of many generations' (xxxii. 7); 'They shall fear thee, as long as the sun and moon endure, throughout all generations' (Ps. lxxii. 5). 4. A race or class of persons living at the same time; persons of the same age or period; contemporaries: 'Joseph died, and all his brethren, and all that generation' (Exod. i. 6); 'One generation passeth away, and another generation cometh' (Eccles. i. 4); 'Verily, I say unto you, all these things shall come upon this generation' (Matt. xxiii. 36). 5. A class of persons of a particular character, good or bad: 'God is in the generation of the righteous' (Ps. xiv. 5); 'The generation of the upright shall be blessed' (cxii. 2); 'There is a generation that are pure in their own eyes, and yet is not washed from their filthiness' (Prov. xxx. 11-14); 'Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people' (1 Pet. ii. 9). 6. Way of acting: 'The children of this world are wiser in their generation than the children of light' (Luke xvi. 8). 7. Offspring, brood: 'Ye serpents, ye generation' (*γεννήματα*, *offspring* or *brood*) 'of vipers, how can ye escape the damnation of hell?' (Matt. xxiii. 33; see also iii. 7; xii. 34). *Γεννῆμα* is in like manner used of the offspring or *fruit* of trees (Matt. xxvi. 29), and so also in Mark and Luke in the corresponding passages.

#### GENESIS. [PENTATEUCH.]

GENNESARET, a district of country on the west side of the Sea of Tiberias, hence called also the Lake of Gennesaret (Matt. xiv. 34; Luke v. 1). According to Josephus it was 30 stadia long and 20 broad, or 3½ Roman miles in length by 2½ in breadth; a statement which Dr. Wilson considers as tolerably correct. He further describes it as of wonderful beauty and fertility (*Wars*, iii. 10. 8); and though there is probably some exaggeration in his description, yet Dr. Wilson does not question its general truth. 'The valley,' he says, 'has every appearance of the greatest fertility, and if kept in order, and properly laid out, would be truly beautiful and delightful. At present it has some rich pasturage and cultivated fields, bearing luxuriant crops of corn and rice and vegetables. Wild figs and quantities of the nekl tree are still

found growing in it in several places. Various lines of oleanders, particularly along the streams which run through it, add to its beauty. The soil is much of a dark alluvial loam, and contains the debris of the basaltic rock in the neighbourhood' (Wilson, 137).

GERAH, the twentieth part of a shekel. It was the least of the Jewish moneys (Exod. xxx. 13).

GERAR, an ancient city of the Philistines, in the south-west of Canaan, of which Abimelech was king, and where both Abraham and Isaac dwelt for a time. Afterwards 'Isaac departed thence'—i.e., from the town of Gerar, 'and pitched his tent in the valley of Gerar, and dwelt there.' Probably Abraham had previously done the same (Gen. x. 19; xx. xxi. 22-32; xxvi.).

Gerar has been generally supposed to have been situated between Gaza and Beersheba. Now, there is a Wade-Gerur in the Arabian desert, on the south-west confines of Palestine. It lies considerably to the south-west of Beersheba. It is a valley of great breadth, and in some places is under cultivation. Taken in connection with the other wadys or valleys which lie near to it, it may be described as an immense plain, well worthy to give a name to a kingdom or principality such as Abimelech may be supposed to have possessed. We see no reason to doubt that this was the Gerar spoken of in the book of Genesis (Stewart, 190, 193, 207).

GERIZIM, MOUNT, and MOUNT EBAL, were two hills of Samaria, which rose immediately from the valley in which the ancient Shechem was situated, and in which lies the present Nablus. They rise at the distance of between two and three hundred paces from each other: Mount Ebal on the north, its top extremely bare and barren; Mount Gerizim on the south, even its summit bearing marks of cultivation. They are both steep, rocky, and precipitous, and apparently about 800 feet in height (Robinson, iii. 96). Upon Mount Ebal, according to the Hebrew text, and upon Mount Gerizim, according to the Samaritans, the Israelites were commanded to 'set up great stones,' and to 'write upon them all the words of the law,' 'and to build an altar unto the Lord,' and to 'offer burnt-offerings thereon, and peace-offerings,' and to 'eat there, and rejoice before the Lord.' They were also commanded to station six of the tribes on Mount Gerizim—Simeon and Levi, and Judah and Issachar, and Joseph and Benjamin, to bless the people; and six on Mount Ebal to curse them—Reuben, Gad, and Asher, Zebulun, Dan, and Naphtali; and 'the Levites were to speak unto all the men of Israel with a loud voice,' and pronounce on them the blessings and the curses, and as each blessing and curse was pronounced 'all the people were to say, Amen' (Deut. xxvii. xxviii.) It must have been a very interesting and solemn service, well calculated to make a deep and lasting impression on their minds. According to the commandment of Moses, this sublime service was gone through by the nation of Israel soon after they entered Canaan under the leadership of Joshua, a circumstance which must have

greatly added to its significance (Josh. viii. 30-35). It does not appear it was designed ever to be repeated.

On Mount Gerizim a temple was erected for the Samaritans, permission for this end having been obtained from Alexander of Macedon when he was on his way to invade the Persian empire. [SAMARITANS.]

It was to Mount Gerizim that the woman of Samaria referred in her conversation with our Lord when she said 'our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship' (John iv. 20).

GESH'UR, a district of Aram or Syria (2 Sam. xv. 8) which adjoined, on the east side of the Jordan, the north border of the territory of Israel, and lay between Mount Hermon and Bashan (Deut. iii. 13, 15; Josh. xii. 5; xiii. 11). According to the boundaries of the promised land as laid down by Moses, Geshur would have formed part of it; but in Josh. xiii. 2, 13, it is stated that the Israelites did not expel the Geshurites nor the Maachathites, but that 'the Geshurites and the Maachathites dwell among them unto this day'; and that they did not afterwards permanently subdue Geshur appears from the circumstance, that in David's time this district had a king of its own called Talmi, whose daughter Maachab was one of David's wives (2 Sam. iii. 3). She was the mother of Absalom and his sister Tamar, both of them distinguished for their beauty; and when he slew his brother Amnon because he had defiled his sister, he fled to his grandfather Talmi, in Geshur, and remained with him for the space of three years (2 Sam. xiii. 1, 28, 29, 37, 38; Rosen. *Geog.* ii. 227).

GESHURITES, a people who dwelt on the south-west of Canaan or in the neighbouring wilderness of Shur, not far from the country of the Philistines. David when dwelling at Ziklag 'invaded the Geshurites, and the Gertites, and the Amalekites, and left neither man nor woman alive' (Josh. xiii. 2; 1 Sam. xvii. 8, 9).

#### GETHESEMANE. [JERUSALEM.]

GIANTS, men whose stature greatly exceeds the ordinary height of the human race. Of such persons we have frequent examples in the Scriptures. Even before the flood giants are spoken of, perhaps the progeny of the mixed marriages of the posterity of Seth and Cain: 'There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown' (Gen. vi. 4).

On the east of the Jordan there appears to have been more than one race of giants. 'Chedorlaomer, and the kings that were with him, came and smote the Rephaims in Ashteroth-Karnaim, and the Zuzims in Ham, and the Emims in Shaveh-Kiriathaim' (Gen. xiv. 5). The Rephaims are again mentioned xv. 20. Bashan was called the land of the Rephaims (H. T. *giants*), but on its conquest by Moses, it is said 'Only Og, king of Bashan, remained of the remnant of the Rephaims (H. T. *giants*):

behold, his bedstead was a bedstead of iron; in it not in Rablath of the children of Ammon! nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man' (Deut. iii. 11, 13). These measurements show that he was a man of gigantic stature, but they do not enable us to form any idea of his exact height; any calculation founded thereon would be very uncertain. In the days of Joshua we find Rephaims on the west of the Jordan, or at least we read of the land of the Rephaims (Josh. xvii. 15); and there was a valley near Jerusalem called 'the valley of Rephaim' (2 Sam. v. 18), which would seem to indicate that these parts had at one time been inhabited by the Rephaims.

Of the country of Moab we read: 'The Emims dwelt therein in times past, a people great and many, and tall as the Anakims; which also were accounted giants as the Anakims, but the Moabites call them Emims' (Deut. ii. 10, 11). Of the country of Ammon it is in like manner said: 'That also was accounted a land of giants; giants dwelt therein in old time, and the Ammonites call them Zamzummims, a people great and many, and tall as the Anakims; but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead' (ii. 19-21). These Zamzummims are commonly supposed to be the same as the Zuzims.

There were also giants in Canaan west of the Jordan. The spies who were sent by Moses to search out the land 'ascended by the south and came unto Hebron, where Ahiman, Sheshai, and Talmi, the children of Anak, were;' and on their return to Kadesh they made the following report: 'The land through which we have gone, to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature: and there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight' (Num. xiii. 22, 32, 33). But notwithstanding this discouraging report, Joshua, after conquering the rest of Canaan, 'came and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities; there was none of the Anakims left in the land of the children of Israel, only in Gath, in Gath, and in Ashdod there remained' (Josh. xi. 21, 22).

Whether any of the Anakims had previous to this time settled in the land of the Philistines, or whether some only now fled thither, does not appear; nor indeed do we ever afterwards read of Anakims in Philistia, but we read of giants, and it is not unlikely they might be descendants of Anak. Goliath of Gath is described as a man of great stature (in height 'six cubits and a span'), but he was slain by David in single combat (1 Sam. xvii. 4, 49-51). There were also four sons of the giant in Gath, who were afterwards slain in battle by David's servants when he himself was king (2 Sam. xxi. 15-22); but the word in this passage translated 'the giant' is גִּיָּת, which may be merely the name of their father. After this we read no more of giants in Canaan. The only other mention of

a giant in the Scriptures is of 'an Egyptian, a man of great stature, five cubits high,' who was slain 'with his own spear' by Benaiah, another of David's valiant men (1 Chron. xi. 22, 23).

GIB'EAH, a city of Benjamin, a few miles north-east of Jerusalem, and from its name it appears to have been situated on a hill (Josh. xviii. 28). Not many years after Joshua's death it was the scene of a most outrageous act of wickedness, which led to a civil war in which the tribe of Benjamin was almost entirely extirpated (Judg. xix. 21). It is probably in reference to this gross outrage that Hosea, speaking of Israel in his own times, says: 'They have deeply corrupted themselves, as in the days of Gibeah; therefore he will remember their iniquity, he will visit their sins' (ix. 9). And again: 'O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them' (x. 9). Gibeah was probably the birth-place of Saul; it was at least his home at the time he was anointed and chosen as king of Israel (1 Sam. x. 26), and he continued to reside there after he was made king (xi. 4; xv. 34); hence it was called Gibeah of Saul as well as Gibeah of Benjamin. It was here the Gibeonites hanged seven of Saul's descendants, whom David had given up to them, for the purpose no doubt of rendering their death the more ignominious (2 Sam. xxi. 1-9).

Dr. Robinson supposes that the site of Gibeah was a conical hill now called Tuleil-el-Ful, which is seen at a great distance, especially from the east. On it there was once a square tower, which has now fallen into ruins, and has the appearance of a pyramidal mound. There are no other remains around the hill itself, but a few rods further west there are a number of substructions, consisting of large unhewn stones in low massive walls. He supposes that the ancient city may have extended down from the hill on that side, and have included this spot (*Bib. Sac.* i. 601).

GIB'EON, a city of the Hivites, one of the tribes of Canaan, five or six miles north-west of Jerusalem. It is called 'a great city as one of the royal cities' (Josh. x. 2; xi. 19). It is first mentioned in the O. T. in connection with the deceit practised by its inhabitants upon Joshua, by which, although Canaanites, Joshua was led not only to make a league with them and to spare their lives, but also in their defence to give battle to the five Canaanitish kings who, in revenge for their having made peace with the Israelites, came up and made war upon them. It was on this occasion that 'the sun stood still upon Gibeon, and the moon in the valley of Ajalon.' But yet, to punish them for having beguiled him, Joshua appointed them to be 'bondmen, and hewers of wood and drawers of water for the congregation and for the altar of the Lord, in the place which he should choose' (ix. x. 1-14). This place afterwards fell to the lot of Benjamin (xviii. 25), and was one of the cities assigned to the priests (xxi. 17). Here it was that Abner's challenge to Joab terminated in his own defeat and in the death of Asahel (2 Sam. ii. 12-32); here also at a later period Amasa was treacherously slain by Joab (xx.

8-10); and here that miscreant was himself put to death as a punishment of his foul murders (1 Kings ii. 28-34). Here the tabernacle was set up for many years under David and Solomon, the ark being at the time at Jerusalem, and burnt sacrifices and peace-offerings being there offered before God. Gibeon, however, was now the great high-place where the daily and other sacrifices were offered up, and it continued to be so until the dedication of the temple (1 Chron. xvi. 1, 2, 39; xxi. 29; 2 Chron. i. 3, 4). Here on one occasion Solomon offered a thousand burnt-offerings, and the same night he had that remarkable dream in which he asked for himself a wise and understanding heart in preference to riches and honour (1 Kings iii. 4-15; 2 Chron. i. 5-13).

There is little room to doubt that El Jib is the ancient Gibeon of the Scriptures. It is a village of a moderate size, situated on the summit of a hill. The houses stand very irregularly and unevenly, sometimes almost one above another. They seem to be chiefly rooms in old massive ruins, which have fallen down in every direction (Robinson, *Res.* ii. 136).

GIB'LITES. [GEBAL.]

GI'ER-EAGLE. [RACHAM.]

GI'HON. 1. One of the four heads or branches of the river which watered the garden of Eden, and compassed or ran along the whole land of Cush. The Arabs called that river which runs north-westward into the Caspian Sea, and which, before the recent encroachments of Russia, was the north-east boundary of modern Persia, Gihon; but it cannot be the Gihon of Scripture. Calmet and Reland will have the Gihon to be the river Araxes, which, taking its rise in Armenia near the head of the Euphrates, runs eastward into the Caspian Sea; Calvin, Scaliger, and others, will have it to be the western branch of the mingled waters of the Euphrates and Tigris. Bochart, Wells, and others, make it the eastern branch that runs along the west side of Cush, Susiana, or Chusistan. We greatly question all these opinions: none of them is supported by any proper evidence. As to the Gihon being either a western or eastern branch of the united Euphrates and Tigris, this does not correspond with the account in Gen. ii. 10-14. The Gihon appears to have been equally a distinct river as the Euphrates and Hiddekel, not a mere branch of these rivers. The language of Moses appears to amount to this: A river went out of the country of Eden to water the garden, and from thence (i.e., after it had watered the garden) it was divided into four rivers, the Pison, the Gihon, the Hiddekel, and the Euphrates. Surely the Pison and the Gihon are as much entitled to be considered as distinct and independent rivers as the Hiddekel or the Euphrates; they are even mentioned first, which does not well accord with their being mere streams arising out of the other two, which are named last of all. But while we question all the opinions before-mentioned, and others that might be named, we are not prepared to identify the Gihon with any known river, ancient or modern. This is a point

which will probably never be ascertained. [Edw.]

2. A valley which runs nearly north and south on the west side of Jerusalem, in which there are two large pools of water, the Upper and Lower Pools of Gihon. 'We came first,' say Messrs. Bonar and M'Cheyne, 'to the Lower Pool, and standing on the edge, were surprised at the vast size of the basin, which is by far the largest reservoir of the Holy City, though it is much dilapidated and perfectly dry. It is formed in a very simple manner, by throwing a masonry wall across the lower end of the valley. The stones of the wall are closely cemented, and the work is evidently ancient. There are also the remains of a wall at the upper end and on both sides. The bottom of the pool is merely the natural bed of the valley, and is bare and rocky. The measurements of the pool are as follows:—

Length on west side	. 616 feet
" east side	. 584 "
Breadth at north end	. 245 "
" south end	. 264 "
Depth about	. 40 "

'We proceeded up the valley till we came upon the conduit or rude aqueduct of the Upper Pool. The walls of this pool are in a much more perfect condition, the strong walls being unbroken, the cement still remaining, and the steps down into it from the corners nearly entire. It was about half-full of pure water. The following were the measurements of this pool:—

Length on north side	. 318 feet
" south side	. 315 "
Breadth on west side	. 150 "
" east side	. 218 "
Depth	. 18 or 20 "

—(*Mission of Inquiry*, 178.)

It was in the valley of Gihon that Solomon was anointed king (1 Kings i. 32-39). It was 'at the end of the conduit of the Upper Pool' that Isaiah with his son Shear-Jashub was commanded to meet Ahaz (Is. vii. 3). It was here also that Rabshakeh, the Assyrian general, at the head of a great army, sent an insulting message to Hezekiah, and reproaching the living God (2 Kings xviii. 17-19). It also appears that when Sennacherib invaded the country 'Hezekiah took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city;' and it is also stated of him, probably in reference to this counsel, that he 'stopped the upper water-course of Gihon, and brought it straight down to the west of the city of David' (2 Chron. xxxii. 3, 30). It is likewise said, 'He made a pool and a conduit, and brought water into the city' (2 Kings xx. 20). From all this it would appear that Hezekiah, while he stopped the upper water-course of Gihon, constructed a pool and a conduit within the city on its western side. The waters were probably brought down by a subterranean channel, in order to preserve them for the city in case of siege. The Pool of Hezekiah so called, it is likely, was thus fed, and perhaps other fountains within the city. The general correctness of this view has lately been singularly attested by the discovery of an im-

mense conduit beneath the surface of the ground on Zion, brought to light in digging for the foundations of the Anglican church. This edifice occupies apparently a portion of the ancient site of the royal palace, it being not far from the northern brow of Zion. On sinking a shaft, the workmen, at the depth of more than 20 feet, came upon the roof of a vaulted chamber, of fine masonry and in perfect repair. Under this they found 'an immense conduit, partly hewn out of the solid rock, and where this was not the case it was solidly built in even courses, and cemented on the face with a hard coating of cement about one inch thick, and was covered over with large stones. Here, then, in all probability, was the aqueduct which we know existed in connection with the royal palace on Zion' (Robinson, *Res.* iv. 243).

GILBO'A, a mountain, or rather a mountainous tract, consisting of several ridges, in all about an hour in breadth, lying to the south-east of Jezreel (Robinson, *Res.* iii. 158). They are not particularly interesting in their general contour. They rise to no great height, and present but a small appearance of either natural pasturage or culture. Large bare patches and scarps of the common cretaceous rock of the country are more conspicuous on them than any clothing of verdure which they wear (Wilson, *il.* 85). These hills, however, possess a peculiar interest in connection with the defeat upon them of the Israelites by the Philistines, and the death of Saul and his three sons: 'Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil (1 Sam. xxxi. 1-10; 2 Sam. i. 21).

GILEAD, an extensive district of country on the east of the Jordan. It was, strictly speaking, a district of country, and as such is commonly distinguished from Bashan and the other parts of the country granted to Israel east of the Jordan (Deut. iii. 8-16); yet it is sometimes used of the country generally which lay to the eastward of that river, and which was allotted to the tribes of Reuben and Gad, and the half-tribe of Manasseh (Num. xxxii. 26, 29; Deut. xxxiv. 1; Josh. xxii. 9; Judg. xi. 1; 2 Sam. ii. 9). The names of the cities Ramoth-Gilead and Jabesh-Gilead, which are of frequent occurrence in the O. T., help to indicate the locality of Gilead properly so called. It was a hilly country, and hence the country generally is sometimes called Mount Gilead (Deut. iii. 12). There was also, however, a particular hill in the country which was called Mount Gilead (Gen. xxxi. 21, 23, 25). Gilead was particularly distinguished for its balm, and this from an early period (Gen. xxxvii. 25), which was anciently used as a medicine (Jer. viii. 22; zvi. 11). It was also distinguished for its rich pastures and its fitness for rearing cattle (Num. xxxii. 1). Jephtha and Elijah were natives of Gilead (Judg. xi. 1; 1 Kings xvii. 1). Under the Romans the cities of Gadara, Gerasa, and Philadelphia testify to the prosperous condition of the country. Under the Turkish rule it has sunk into a state of barbarism.

**GILGAL**, a place on the west side of the Jordan, and the east of Jericho. Here the Israelites encamped after passing through the Jordan, and, as a nation, were circumcised, which they had not previously been, that rite having been entirely neglected by them during their journeyings in the wilderness, and a few days after they observed the Passover in the plains of Jericho (Josh. iv. 19; v. 2-10). Gilgal was one of the places to which Samuel came yearly in circuit, and judged Israel (1 Sam. vii. 16, 18); and it would appear there was here an altar, for he came hither 'to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings' (x. 8). By Samuel's desire 'all the people went to Gilgal, and there they made Saul king before the Lord, and there they sacrificed sacrifices of peace-offerings' (xi. 14, 15). At Gilgal, only two years afterwards, Samuel announced to him that his 'kingdom should not continue,' because he had 'not kept the commandment of the Lord' (xiii. 1, 4, 7-14). When Saul was afterwards sent to destroy the Amalekites, and also their cattle, 'the people spared of the best of the sheep and of the oxen;' and he made the apology for them, that they took of them 'to sacrifice to the Lord in Gilgal.' On this account Samuel there announced to him again his rejection by God from being king over Israel; and there also he beheaded Agag, the king of the Amalekites, in pieces before the Lord (xv.) These circumstances shew that Gilgal was then a place of some note, at least as a place for offering sacrifices to the Lord. Elijah passed through Gilgal immediately before he was taken up to heaven (2 Kings ii. 1). There appears to have been then a school of the prophets in Gilgal (iv. 38). Gilgal became a great seat of idolatry, and as such was threatened with heavy judgments (Hos. iv. 15; ix. 15; xii. 11; Amos iv. 4; v. 5). There are now no traces of either the name or of the site of Gilgal. It appears to have early declined, perhaps even ceased to exist, for there is no certain mention of in the Scriptures after the captivity ('the house of Gilgal,' Neh. xii. 29, is very doubtful), nor is it mentioned by Josephus as existing in his time (Robinson, *Res.* ii. 257).

**GIRDLE** [DRESS]

**GIRGASHITES** [CANAAN]

**GITTITES**, inhabitants of Gath (Josh. xiii. 3; 2 Sam. xv. 18-20, 22); but the word appears to have had also another signification. Obadedom, to whose house David carried the ark, alarmed by the death of Uzzah, as he was conveying it to Jerusalem, and with whom it was allowed to remain three months, is called a Gittite (2 Sam. vi. 6-11); but it is scarcely to be supposed that he would lodge so sacred a charge with a Philistine. Obadedom is generally considered to have been a Levite, though there were perhaps more than one person of this name (1 Chron. xv. 17, 18, 21, 24; xvi. 4, 5, 27, 28; xxvi. 4, 5); and the ark being lodged with him would well correspond with his being a Levite. It is supposed he may have been called a Gittite from being a native of GATH-RIMMON, a city in the tribe of Dan (Josh. xix. 45), and which was a Levitical city (xii. 24).

There was also another place called GATH-Hepher in the tribe of Zebulun (xix. 13).

**GITTITH**, in the title of Psalm viii. lxxiv., is by some thought to be the name of a musical instrument invented at Gath; by others, to signify a wine-press, and these Psalms to have been sung after the vintage. Others think they were sung by virgins born in Gath; others, that they were composed on the defeat of Goliath the Gittite; but all this is very unlikely.

**GLASS**, a well-known artificial transparent substance applicable to many useful and ornamental purposes. It was commonly said to have been discovered by accident. Pliny relates that a merchant-vessel, laden with nitre or saltpetre, having been driven ashore on the coast of Phœnicia, near the river Belus, the crew in cooking their provisions supported their kettles over the fire on pieces of the nitre, and this being fused with the fine sand brought down by the river, glass was produced. Such was long the received story of the discovery of glass; but Sir J. G. Wilkinson informs us that glass is now known to have been made in Egypt at least 3800 years ago. A bead has been found at Thebes, in Upper Egypt, bearing the name of a Pharaoh of the 18th dynasty. The monuments of the 4th dynasty shew the same glass-bottles to have been used then as in later years; and glass-blowing is represented in the paintings from the 12th to the 20th dynasty, and also in those of the 4th, at the tombs near the pyramids. The glass of Egypt was long famous, and the ruins of glass-furnaces are still to be seen at the natron lakes. There is every probability that glass was first discovered or invented in Egypt. Fires lighted frequently on the sand in a country producing natron, or sub-carbonate of soda, would be more likely to disclose the secret than kettles on the coast of Phœnicia, as related by Pliny (Wilkinson in *Herodot.* ii. 81; Wilkinson, *Ancient Egypt.* ii. 57-65).

Though glass might be first made in Egypt, so valuable a discovery was not likely to be confined to that country. A small bottle has been found in the north-west palace at Nimrod in Assyria, and is now in the British Museum. On this highly interesting relic is the name of Sargon (Is. xx. 1), with his title of king of Assyria in cuneiform characters, and the figure of a lion. We are therefore able to fix its date to the latter part of the 7th century B.C. It is consequently the most ancient known specimen of transparent glass, none from Egypt being, it is believed, earlier than the time of the Ptolemies (the end of the 6th or beginning of the 5th century B.C.) Opaque coloured glass, however, was manufactured, as before mentioned, at a much earlier period, and some exists of the 15th century B.C. In a chamber of the north-west palace of Nimrod was also discovered a rock-crystal lens with opposite convex and plane faces. Its properties could scarcely have been unknown to the Assyrians, and we have consequently the earliest specimen of a magnifying and burning glass (Layard's *Nim. and Ash.* 196, 197).

It is rather remarkable that in the O. T. we meet with no reference to the simple substance



glass, though it was so early known to both the Egyptians and the Assyrians. We read indeed of looking-glasses (Exod. xxx. 8; Job xxxvii. 18; Isa. iii. 23); but anciently mirrors were made of polished metal, and in these passages, and also in several in the N. T., the reference is to such mirrors. [MIRRORS.] In the Book of Revelation, however, John speaks of a 'sea of glass like unto crystal' (iv. 6); 'as it were a sea of glass mingled with fire' (xv. ii.); of 'a city of pure gold like unto clear glass;' and of 'the street of the city being of pure gold, as it were transparent glass' (xxi. 18, 21). In these passages the reference is no doubt to the substance commonly called glass: it would have been quite inappropriate to have brought gold into comparison with another and inferior metal, even though polished.

GLEDE, the common kite. The word גִּלְדֵּי is rendered *glede* in Deut. xiv. 13; but in the parallel passage (Lev. xi. 14) גִּלְדֵּי, which is doubtless the same word, there being either a mutation of the initial letter, or an error in the transcription, is rendered *vulture*. There is often much uncertainty as to the beasts and birds mentioned in the Scriptures, especially when the names are of rare occurrence. In the present instance Gesenius does not designate the species, but merely gives the general signification, 'some bird of prey;' the one term indicating the keenness of its sight, the other the rapidity of its flight. The LXX. use the word γύψ; the Vulgate *milvus* (Gesenius, *Lex.* 184).

GNAT, a small-winged insect, of which there are various species. Gnats appear to abound in Palestine (Thomson, *Land and Book*, ii. 93). Such as are very zealous about trifles or smaller matters, while they indulge themselves in things evidently and heinously sinful, are said to 'strain at' (or rather *out*) 'a gnat, and swallow a camel' (Matt. xxiii. 24).

GŌAD, a long staff for driving cattle with. It is said of Shamgar that he 'slew of the Philistines 600 men with an ox-goad' (Judg. iii. 31). If the goads of ancient times were the same as those of modern times, they may have been powerful instruments of offence. Maundrell, speaking of his approach to Jerusalem, says:—'The country people were everywhere at plough in the fields, and it was observable that in ploughing they used goads of an extraordinary size. Upon measuring of several, I found them to be about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving of the oxen, and at the other end with a small spade or paddle of iron, strong and massy, for cleaning the plough from the clay that encumbers it in working. May we not from hence conjecture that it was with such a goad as one of these that Shamgar made that prodigious slaughter related by him? I am confident that whoever should see one of these instruments would judge it to be a weapon not less fit, perhaps fitter, than the sword, for such an execution' (Maundrell, 110).

In 1 Sam. xiii. 21 we are told that the Israelites used a file 'to sharpen the goads,' which agrees well with the above description;

and in Eccles. xii. 11 it is said, 'The words of the wise are as goads:' they penetrate into men's minds, and stir them up to the practice of duty. It is a different Hebrew word which is employed in these two passages from that in Judg. iii. 31, but it also signifies an ox-goad.

It is to goads our Lord refers in his address to Saul: 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads' (E. T. *pricks*; Acts xxvi. 14). This was a proverbial expression, taken from unruly oxen and applied to persons whose impotent rage only hurt themselves, not those against whom it was directed. It is not unfrequently used by Greek and Roman writers (Parkhurst, *Gr. Lex.* 357). Such instruments may still be seen in the south of Europe, and in the Levant, in the hands of those who are engaged in ploughing (Conybeare, i. 98).

GOAT, a well-known animal, of which there are considerable varieties. 'He is,' says Buffon, 'stronger, lighter, more agile, and less timid than the sheep. He is a sprightly, capricious, wandering, wanton animal. It is with much difficulty he can be confined, and he loves to climb, stand, and even sleep, on rugged and lofty eminences. He is robust and easily nourished, for he eats almost every herb, and is injured by very few. He finds sufficient nourishment in heathy, barren, and uncultivated ground. The inconstancy of his disposition is marked by the irregularity of his actions. He walks, stops short, runs, leaps, approaches, or retires; shews or conceals himself, or flies off, as if actuated by mere humour, and without any other cause than what originates in an eccentric vivacity of temper.

'When pastured along with sheep, goats always take the lead of the flock. They love to feed separately on the tops of the hills, and prefer the most elevated and rugged parts of mountains. They do infinite mischief when permitted to go among corn, vines, corses, or young plantations; for they eat with avidity the tender bark and young shoots of trees, which generally proves fatal to their further growth. They carefully avoid moist ground, marshy meadows, and rich pastures. They are seldom reared in plain countries, where they never thrive, and where their flesh is always bad' (Buffon, *Nat. Hist.* iii. 491).

We are uncertain as to the particular kind of goat which is spoken of in the Scriptures; perhaps there may be reference to more than one variety. We read of the 'wild goats of the rocks,' and of 'the high hills as a refuge for the wild goats' (1 Sam. xxiv. 2; Job xxxix. 1; Ps. civ. 18). Goats were kept in considerable numbers by the Hebrews. Nabal, who dwelt in the hill country of Judah, had a thousand goats (1 Sam. xxv. 2). As sacrifices, goats and kids were largely employed, as well as sheep and lambs (Lev. iii. 12, etc.) Even in the passover a kid might be used equally as a lamb (Exod. xii. 5). In the uses to which goats are turned in the present day we have examples of the uses to which they were applied in ancient times. Goats' milk is used as an article of food, particularly in rocky hilly countries, where numbers of them are kept. So it was among

the Hebrews: 'Thou shalt have,' says Solomon, 'goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens' (Prov. xxvii. 27). Though to persons unaccustomed to it goats' flesh is not very palatable, yet that of the kid is very agreeable, and is by many preferred to lamb. Anciently it also appears to have been much relished. 'Go,' said Rebekah to Jacob, when she was scheming to impose on her aged husband, and to obtain his paternal blessing for her younger and favourite son, 'Go now to the flock, and bring me from thence two good kids of the goats; and I will make them savoury meat for thy father such as he loveth' (Gen. xxvii. 9; see also xxxvii. 17; Judg. vi. 19). Goats' hair, particularly that of some kinds, is very valuable, and is employed by the Turks and others in the manufacture of camlets, a very useful article of dress. In like manner, among the Hebrews, goats' hair was spun and woven and made into curtains for the tent over the tabernacle (Exod. xxxv. 26; xxxvi. 14-18). The goats of the East are commonly black, and the cloth made from their hair having the same colour, and being much used by the Arabs for covering their tents, hence the blackness of their tents (Hackett, *Illust.* 36).

GOLD. [METALS.]

GOL'GOTHA. [CALVARY.]

GO'PHER-WOOD. [ARK.]

GO'SHEN, the part of Egypt in which Jacob and his family settled, and where their descendants, the children of Israel, continued to dwell. The situation of it is not now certainly known; but there can be little doubt it was in Lower Egypt, probably towards the north-east, in that part of the country which lay contiguous to Canaan. Jacob's family, which consisted of about seventy persons, could occupy only a small part of it, but 'the country of Goshen' (Gen. xlvii. 27) must have been a district of some extent, for at the time of the exodus their descendants must have increased to upwards of 2,000,000 (Exod. xii. 37), yet Goshen is still spoken of as the country in which they dwelt (viii. 22; ix. 26). It appears to have been a rich part of the country, at least in pastures for flocks and herds; for we find Pharaoh saying to Joseph, 'The land of Egypt is before thee; in the best of the land make thy father to dwell; in the land of Goshen let them dwell' (Gen. xlvii. 1-6). We may conclude from this that it lay on one or more branches of the Nile, perhaps somewhere in the eastern part of the delta; for where the country is not watered by the Nile it is a perfect desert. This is further apparent from the circumstances, that in cultivating the land the Israelites practised irrigation (Deut. xi. 10); that it produced figs, and vines, and pomegranates (Num. xx. 5); that among the articles on which they lived were cucumbers, and melons, and leeks, and onions, and garlic, which are in common use by the modern Fellahs; and that they had also plenty of fish to eat (xi. 5). Indeed, many circumstances in the history of the Israelites shew plainly that the country in which they dwelt lay on the Nile: 'Pharaoh charged all his

people, saying, Every son that is born to the Israelites 'ye shall cast into the river' (Exod. i. 22)—the common designation of the Nile, as being the great river of the country. It was 'in the flags by the river's brink' that Pharaoh's daughter found the infant Moses, when she 'came down to wash herself at the river, and her maidens walked along by the river's side' (ii. 3. 5). In the miracle of turning the waters of Egypt into blood Moses or Aaron 'lifted up his rod and smote the waters that were in the river, and all the waters of the river were turned to blood; and the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river' (vii. 20, 21, 24). No one can doubt that it is the Nile which is here intended by the river, for it only could produce so general an effect. In like manner, regarding the miracle of the frogs, it is said, 'The river shall bring forth frogs abundantly,' which were to become a general plague in the land; and when, on Pharaoh's submission, Moses said, they 'shall depart from thee, and from thy house, and from thy servants, and from thy people,' he added, 'they shall remain in the river only' (viii. 3, 9, 11).

It would also appear that the kings of Egypt resided in or near the part of the country in which Jacob and his family settled, and where we afterwards find the children of Israel dwelling. Joseph, it is natural to conclude, lived at the court of Pharaoh, as being his chief minister (Gen. xli. 39-44). Now, this is the message which he sent to his father on inviting him into Egypt: 'Thou shalt dwell in the land of Goshen, and thou shalt be *near unto me*, thou and thy children, and thy children's children, and thy flocks and thy herds, and all that thou hast.' And of the affecting circumstances of Joseph's manifestation of himself to his brethren, we are told 'The fame thereof was heard in *Pharaoh's house*, saying, Joseph's brethren are come; and it pleased Pharaoh well, and his servants' (xlv. 10, 16); and on Jacob's arrival in Goshen, Joseph, notwithstanding his age, 'brought him in and set him before Pharaoh,' and also some of his brethren (xlv. 1, 2, 7, 10), which it is not likely he would have done had the monarch's residence been at a distance. In like manner, 200 years after, we find Pharaoh's daughter in the neighbourhood of the Israelites; and the communications which Moses had with Pharaoh, and at the same time with his brethren the children of Israel, shew that the monarch was near at hand. What the extent of Egypt was at that time we do not know. Perhaps we take our ideas of it too much from what it was in subsequent times. Kingdoms in the early ages of the world were generally small; and perhaps in the days of Joseph and of Moses Egypt might be but an inconsiderable country, and the Pharaohs and the Israelites might never be far apart from each other.

In connection with the plagues of Egypt we read of the fields of Zoan, which was a place of great antiquity, Hebron having been built only seven years before it (Num. xiii. 22): 'Marvelous things did he in the sight of their fathers

in the land of Egypt, the field of Zoan.' 'He wrought his signs in Egypt and his wonders in the field of Zoan' (Ps. lxxviii. 12, 43). In Isaiah's days it was probably the capital of Lower Egypt: 'Surely,' he says, 'the princes of Zoan are fools; the counsel of the wise counsellors of Pharaoh is become brutish' (Is. xix. 11; see also v. 13); and it may not improbably have been so, or at least the residence of Pharaoh, in the days of Moses. It is considered as the same as Tanis, which geographers place in the delta of the Nile, on one of its eastern branches. The town of San, which still exists, is supposed to be the ancient Tanis; but if it is, Tanis can scarcely have been Zoan; at least Sin, as well as No and Noph, appear to be distinguished from Zoan in Ezek. xxx. 14-16.

The land of Goshen is also called 'the land of Rameses' (Gen. xlvii. 11); and previous to the exodus the Israelites had 'built for Pharaoh treasure-cities, Pithom and Rameses' (Exod. i. 11). It was from Rameses that the Israelites set out when they took their departure from Egypt; but whether this was from the land of Rameses or from the city of that name, it is impossible to determine. If it was the city, its situation is merely matter of conjecture; so that the point from which they set out on their journey cannot be stated with anything like certainty.

GOSPEL is derived from the Saxon word *godspell*,—i.e., *god*, good; *spell*, history, narration, message. It thus corresponds in etymology and in signification with the Greek word *εὐαγγέλιον*; but, as we shall afterwards see, it does not always form an appropriate translation of it. Indeed, though the word gospel is in common use, it has long ceased to carry with it to most minds its original signification. The following are the chief senses in which *εὐαγγέλιον* and its cognates occur in the N. T.

1. Glad tidings. This is the original and general meaning of the word. In this sense it is often rendered by our translators, as in Luke i. 19; ii. 10; viii. 1; Acts xiii. 32; Rom. x. 15; 1 Thess. iii. 6; and the idea of good tidings is usually implied even when it is not what is chiefly intended. 2. The scheme of redemption by Jesus Christ, including the system of truth connected with it. This is the meaning of the word, particularly in the writings of Paul, and it is the ordinary meaning of it among ourselves. 3. The history of the life of Christ (Mark i. 1?). The word *εὐαγγέλιον* has at all events been used in this sense in the superscription which was prefixed from a very early period to the histories of his life; and hence the writers of them received the name of the evangelists. 4. The ministry of the gospel; gospel work (Rom. i. 1, 9; 1 Cor. ix. 14, 18; 2 Cor. viii. 18; 2 Tim. i. 8). 5. Some particular truth or truths which were specially of the nature of good news (Gal. ii. 2).

The first two senses are those in which the word *εὐαγγέλιον* is most commonly used in the N. T., but unhappily the second is often given when it should have been the first, the word gospel being employed instead of glad tidings. In Matt. iv. 23, and various other passages, *τὸ εὐαγγέλιον τῆς βασιλείας* should have been rendered 'the glad tidings of the kingdom,' not, as

in the E. T., 'the gospel of the kingdom.' The word had not at this period obtained the technical application which it afterwards received, and which is now common with us. In Is. lxi. 1 the Messiah is represented as saying: 'The Lord hath anointed me to preach good tidings unto the meek;' but in Luke iv. 18, where our Lord quotes the passage, these words are rendered in the E. T. 'to preach the gospel to the poor,' instead of 'to preach good tidings to the poor,' which essentially mars the beauty of the passage, what follows being an enumeration of the various glad tidings which were brought. It is plain there is an error in the translation of either the O. T. or the N. T., and there can be no question in which of them the error is (see also Matt. xi. 5; Luke vii. 22). In like manner, in Is. lii. 7 we read: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good.' But in Rom. x. 15, where this passage is quoted, it is thus rendered: 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.' Here the words of the prophet should have been preserved 'good tidings of peace;' and then, to keep up the reference, the following verse should have been translated 'But they have not all obeyed (*τῷ εὐαγγελίῳ*) the good tidings; for Esaias saith, Lord, who hath believed our report?' In Heb. iv. 2 we read in our translation: 'For unto us was the gospel preached as well as unto them,' where it ought plainly to be, 'Unto us were the good tidings published as well as unto them.' What the good tidings were which were common to both is evident from the context: they were the promise of 'a rest to the people of God.' There is also a passage in the Book of Revelation which plainly refers to a different subject from what with us is commonly called the gospel, and where the employment of that term has led to a common misapplication of the text: 'I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people' (Rev. xiv. 6). This verse is often quoted as if it had reference to the preaching of the gospel throughout the world; whereas it has no manner of reference to it. The message which the angel was to proclaim is expressly given in the following verse, and its nature appears still further from ver. 8; and it consists of the good news, that the hour of God's judgments on the enemies of the church is come. The word, therefore, ought to have been translated, not gospel, but simply good tidings, which would have misled no one (Campbell, *Gospels*, i. 187).

GOSPELS, the name given to the books of the N. T. which contain a narrative of the life of Christ, from the Greek word *εὐαγγέλιον*, which, as mentioned in the preceding article, signifies *glad tidings*. The name was not originally affixed to these books. The first application which we find of it was in Justin Martyr, whence we learn that it had come into use in this sense as early as the year 150. From this use of the term the writers received the name of evangelists, though two of them were apostles.

Much has been written regarding the Gospels, but most of it rests on no adequate authority, and is often little better than conjecture. We shall therefore be very brief in our notices of them.

**MATTHEW.** It has always been a prevailing opinion, even from early times, that the Gospel by Matthew was the first written of all the Gospels. A very common idea has been that it was written about eight years after the ascension, or in A.D. 41. Learned men, indeed, differ exceedingly as to the time when it was written. The dates they assign to it vary from A.D. 37 to 64; but of none of the dates assigned to it is there satisfactory evidence (Horne, *Introd.* iv. 411). Without fixing on any particular year, we think there is some force in the following argument of Lardner in favour of a somewhat late date: 'There is an expression used by him once or twice intimating that it was some considerable space since the time of the event and his writing about it (xxvii. 8), 'Wherefore that field was called the field of blood unto this day.' Having related the affair of the soldiers, and the directions given to them by the Jewish council to say that 'his disciples came by night and stole him away,' he adds, 'And this saying is commonly reported among the Jews until this day' (ver. 15). Such an expression does not denote any certain period; but one would think that in this case there must be intended a considerable space of time, more than eight, or ten, or fifteen years 'after his ascension,' the earlier dates assigned to it' (Lardner, *Works*, vi. 59).

It was the general belief in ancient times that Matthew originally wrote his Gospel with a view to the Jewish people. Irenæus, Origen, and Eusebius agree in bearing this testimony, and we are not aware that there is any counter-testimony (Horne, *Introd.* iv. 427).

With respect to the language in which it was written, there are early and distinct testimonies to its having been originally in Hebrew—i.e., the Western Aramæan or Syro-Chaldaic dialect, at that time the vernacular language of the Jews in Palestine. On this question critics are much divided, some maintaining a Hebrew original, others as strenuously denying it. Considering the kind of evidence which usually can be brought forward on questions of this kind, we apprehend the evidence of the Hebrew original of Matthew's Gospel, though not conclusive, is yet considerable, and is not to be lightly or confidently set aside as if it possessed no weight. Indeed, the weight of evidence appears to us to preponderate in favour of it. If it was originally written in Hebrew, the translator of it into Greek is not known, nor the time when the translation was made (Eusebius, *Eccles. Hist.* B. iii. c. 24; v. 10; Horne, *Introd.* iv. 416; Lardner, *Works*, vi. 49, 60; Michaelis, *Introd.* iii. 116-160; Campbell, *Gospels*, iii. 2).

**MARK.** Papias, bishop of Hierapolis at the beginning of the 2d century, gave the following account, as quoted by Eusebius, of the writing of Mark's Gospel: 'John the presbyter' (that is, John, not the apostle, but a disciple of Jesus) said this: 'Mark being Peter's interpreter, recorded whatsoever he wrote; not, however, in the order in which it was spoken or done by our Lord; for he neither heard nor followed our

Lord; but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give him a history of our Lord's discourses. Wherefore Mark has not erred in anything by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts' (Eusebius, *Eccles. Hist.* B. iii. c. 39). Papias is said to have been a companion of Polycarp and a hearer of John. Though Irenæus seems to think it was the apostle John he meant, Eusebius, with greater probability, supposes it was John, who was commonly distinguished from the apostle by the appellation of the Elder or the Presbyter. But whichever it was, the testimony is little, if at all, removed from the apostolic age.

Clement of Alexandria and Origen, two of the most learned men of their day, Irenæus and Tertullian, give a similar testimony as to Mark writing his Gospel from the information he received from Peter; and Eusebius repeats the statement. This appears to have been the common belief of antiquity, and it is generally received in modern times.

But who the evangelist Mark was, the learned are not equally well agreed. Taking the account now given to be substantially correct, it is natural to conclude that he is the person whom Peter in his First Epistle (v. 13) calls 'Marcus my son.' It is generally believed that this was the Mark of whom we have repeated mention in the Acts of the Apostles and in the Epistles of Paul, who is called 'John, whose surname was Mark' (Acts xii. 12, 25; xv. 37); and simply John (Acts xiii. 5, 13), or simply Mark (Acts xv. 39; Col. iv. 10; Philem. 24; 2 Tim. iv. 11); but though we are not prepared to deny this, there is room to question it. In the passages now referred to we read of the connection of 'John, whose surname was Mark,' with Paul, both in the early part of his ministry and towards its close; but we never read of his being any way connected with Peter. In fact, the accounts given of Paul's attendant and of Peter's interpreter agree in nothing but the name Mark or Marcus, too slight a circumstance to prove the identity of the person, especially when it is considered how common the name was among the Romans, and how customary it was for the Jews in that age to assume some Roman name (Michaelis, *Introd.* 4. 202, 204; Campbell, *Gospels*, iii. 139).

The ancient tradition is, that Mark's Gospel was written at Rome; but the date of it is very much matter of conjecture. It would appear from the explanations which the writer introduces, that it was written, in the first instance, for Gentile believers, for Jews could scarcely have required such information. Thus, the first time the Jordan is mentioned the designation 'the river' is prefixed to it (Mark i. 5). As Gentiles could scarcely be expected to know the customs of the Jews as to washing, there is a somewhat detailed account of their practice (vii. 2-4). Only a few verses further on, when the word *corban* occurs, it is added, 'that is to say, a gift' (ver. 11). Other examples of the same kind might be given (Horne, *Introd.* 4. 436, 437).



Of all the Gospels Mark's is the worst Greek. It is much characterised by Hebraisms (Michaelis, *Introd.* i. 112).

**LUKE.** The Gospel by Luke was not designed, in the first instance, for any community, whether Jews or Gentiles, but for a private individual—Theophilus; and of the occasion and motives of his writing it he gives a very distinct account (i. 1-4). Theophilus was probably a Gentile believer. But though intended, in the first instance, for him in particular, it was doubtless designed for a wider circle of readers, and was specially adapted for Gentile communities. This was naturally to be expected of one who was so long the friend and companion of the apostle of the Gentiles, and who had witnessed among them the marvellous progress of the gospel.

The date of Luke's Gospel cannot be determined. The only thing that can be stated with certainty is, that it was written before (perhaps not very long before) the Acts of the Apostles. Now, the Acts breaks off abruptly, 'two whole years' after Paul reached Rome, and while he was still a prisoner in that city (Michaelis, *Introd.* iv. 241).

As to the place where it was written, we have nothing but unfounded conjectures (*ib.* iv. 248).

Of all the Gospels, that of Luke is by much the purest Greek. Though there are numerous Hebraisms in it, yet he has greater variety and power of language than any of the other evangelists; and many of his words and expressions are such as are to be found in the best classical authors (Horne, *Introd.* iv. 459). The excellence of his style has been generally acknowledged by critics.

**JOHN.** According to the uniform voice of antiquity, John's was the last written of the Gospels; but in regard to the time when it was written critics are much divided, some thinking it was before, others after, the destruction of Jerusalem. The former generally place it about A.D. 68 or 70; the latter toward the close of the century, about 97 (Lardner, *Works*, vi. 187); but the arguments by which both support their respective opinions are far from being conclusive, and the question must be left undecided.

With respect to the place where it was written, Irenæus and other early writers state that it was at Ephesus. Here it is commonly understood John passed the latter part of his life; and this accordingly is the generally-received opinion (Michaelis, *Introd.* iv. 320).

This Gospel contains internal evidence that it was written, in the first instance, with a special view to a Gentile community, who knew little of the Jews and of their customs and rites. As it was common in the East with Jews and others to use proper names which were significant, these, when they were employed in other countries, were often translated into the languages there spoken. Thus, John, that there might be no mistake as to the persons meant, was careful, when the Greek name had any currency, to give both names, Syriac and Greek: as, 'Thou shalt be called Cephas, which is by interpretation Peter' (i. 42); 'Thomas, which is called Didymus' (xi. 16). The same remark may be made of some titles in current use: 'Rabbi, which is to say, being interpreted, master' (i. 38); 'Messias, which is, being interpreted, the Christ'

(i. 41). To Jews explanations of such words as these must have been altogether unnecessary. In like manner, when there is occasion to mention a custom or feast of the Jews, we are told it is a Jewish custom or feast. Thus: 'The water pots of stone' are said to be set 'after the manner of the purifying of the Jews' (ii. 6). Even the burial of our Lord is explained to be 'as the manner of the Jews is to bury' (xix. 40). In the account of the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative to account for one of her questions: 'For the Jews have no dealings with the Samaritans' (iv. 9). Again, after saying that the Galileans had 'seen all the things that Jesus did at Jerusalem at the feast,' he adds, 'for they also went unto the feast' (iv. 45). The Passover is once and again called 'the Passover of the Jews' (ii. 13; vi. 4; xi. 55). We read also of 'the Jews' feast of tabernacles' (vii. 2); and of 'a feast of the Jews.' It is further not unworthy of notice how frequently these explanatory clauses occur in the early part of the Gospel, when the writer was likely specially to feel the need which his readers might have of such explanations (Campbell, *Gospels*, iii. 330).

'It is manifestly not without design,' says Dr. Campbell, 'that John commonly passes over those passages of our Lord's history and teaching which had been treated at large by the other evangelists; or, if he touches them at all, he touches them but slightly; whilst he records many miracles which had been overlooked by them, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase. One of the most remarkable passages of our Lord's history, related by all the evangelists except John, is the prophecy of the destruction of Jerusalem, the Jewish temple and state, about forty years before it happened. The three other historians published it before the accomplishment, when their narratives could answer two purposes of the utmost importance: one was to prove in due time, to impartial inquirers, an irrefragable evidence of our Lord's mission; the other to serve to his disciples not only for the confirmation of their faith, but as a warning how to conduct themselves when the signs of an immediate completion should appear. Now, neither of these purposes could be answered by the account of a prediction not written till after its accomplishment, when it might be speciously objected, if conformable, that the terms of the prediction were adjusted to the events; and, as a warning, everybody must see that it was too late to warn when the danger was past. Providence has disposed matters infinitely better, producing Christians who had the best opportunity to know what their master predicted, to attest the prophecy many years before there was the remotest appearance of its completion; and a Jewish witness, not a friend but an enemy to Christianity, to attest its fulfilment. Such was the historian Josephus, who probably knew nothing of the prediction, but had the very best opportunity of knowing circumstantially what was accomplished by the Romans; and who, by his faithful and accurate narrative of the facts,



has unintentionally rendered an eminent service to the Christian cause.

'For an example, on the contrary, of a fact related by John, but omitted by all the rest, the most striking by far is the resurrection of Lazarus, than which none of our Lord's miracles was greater in itself, or more signalled by the attendant circumstances. At first it appears astonishing that an action so illustrious as the resuscitation of a man who had been four days dead and buried—the most public too, in what may be called a suburb of the capital—in open day—the spectators numerous, as the Paschal solemnity approached, which always drew an immense concourse to Jerusalem—and (which made it still more remarkable) a little before Christ's crucifixion—circumstances so impressive as to render it morally impossible that a fact so memorable should have escaped any Christian historian of the time. But how happily does the circumstance mentioned by Grotius, as suggested in the sequel of the evangelist's narrative, remove every appearance of negligence in the sacred penmen, and account in the most rational manner for the profound silence they had observed on this article. 'Much people of the Jews,' says John, knowing that Jesus was in Bethany, in the house of Lazarus, 'came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead: But the chief priests consulted that they might put Lazarus also to death, because that by reason of him many of the Jews went away and believed on Jesus' (xii. 9-11). Consequently, to publish this miracle whilst Lazarus and his sisters lived in the vicinity of Jerusalem was to set up that worthy family as marks to the malice, not of the chief-priests only, but of all the enemies of the Christian name. If we may credit tradition, Lazarus lived after this resurrection thirty years. Within less than twenty Matthew, Mark, and Luke published their Gospels; but it was thirty-two years at least, and consequently after the death of Lazarus, that John wrote his Gospel.\*

'I subjoin an observation on the suppression of a small circumstance in another passage, which is similarly accounted for, and deserves notice, because the similarity itself is a presumption of the justness of the account in the solution of both. It has been observed, that all the four mention, that in the slight attempt to resist when Jesus was apprehended the high-priest's servant had an ear cut off, but John alone acquaints us that the disciple who did this was Simon Peter. The fact must have been well known to them all; but the other Gospels were written in Peter's lifetime, this alone after his death, when the mention of that circumstance could nowise hurt him. The uniformity of this caution in the sacred writers appearing in different instances, renders the justice of the reasons assigned the more probable.

'I may add, that from circumstances which, to a superficial view, seem to add improbability to a narrative, there arises sometimes, when

\* These are the years here given by Dr. C., but we have already seen that the dates of the several Gospels are very uncertain.

nearly inspected, additional presumptive evidence of its truth. There is also in these hints what may serve to confirm the traditions and early accounts we have both of the writers of the Gospels and of the time of their composition' (Campbell, *Gospels*, iii. 335).

Besides the four Gospels, there were in the early ages of the church other narratives of the life of Christ. Luke speaks of there being many even before he wrote his Gospel (i. 1), a proof of the early and deep interest which was then taken in the subject. In subsequent times there were numerous other Gospels, as the Gospels of Peter, of Thomas, of Matthias; these names being falsely attached to them. There were also others which bore the names of the communities among which they were in use, as the Gospel according to the Hebrews, and the Gospel according to the Egyptians. The fragments of the Apocryphal Gospels may be found in Jones' *Method of Settling the Canonical Authority of the N. T.* (Michaelis, *Introd.* iii. 2. 6).

#### GOURD. [ΚΙΚΑΙΩΝ.]

GO'ZAN, the name of a river, and of the country adjacent, which the Assyrians conquered, and whither they transported a part of the ten tribes of Israel (Is. xxxvii. 12; 2 Kings xvii. 6), but whether it was the Elon Gozine, near the source of the Tigris, and which Ptolemy calls Gauzanitis (now called Kaushan; Gesenius, 162) in Mesopotamia, or a place in Media, where Ptolemy places the province of Gauzan and the city Gauzania, we cannot determine.

GRACE has the general signification of favour, but it has also a variety of special significations, particularly in the N. T. The Greek word *χάρις*, which is ordinarily rendered *grace*, has also other meanings which that word does not express. As, however, both words are highly important, and are of very frequent occurrence in the Scriptures, we shall give a somewhat detailed statement of the senses in which they are used.

1. Favour with others (Gen. xxxix. 4; Esther ii. 17; Luke i. 30; ii. 52; Acts ii. 47; vii. 46).
2. Favour to others (Acts xxiv. 27; xxv. 3, 9).
3. Temporal blessings (2 Cor. ix. 8).
4. Beauty, as of person, ornaments, flowers (Prov. iii. 22; iv. 9; xxxi. 30; James i. 11).
5. Agreeableness, acceptableness, as of words or discourses (Ps. xlv. 2; Luke iv. 22). The reference here is probably to both the matter and the manner of our Lord's teaching.
6. A benefit (2 Cor. i. 15).
7. Pecuniary contribution (1 Cor. xvi. 3; 2 Cor. viii. 19).
8. The free and unmerited love of God and of Christ to sinful men (Rom. v. 20, 21; 2 Cor. viii. 9; Eph. i. 3-7; Heb. ii. 9; 1 Peter v. 10).
9. The absolute freeness and graciousness of the blessings of salvation to the entire exclusion of works (Rom. iii. 24; iv. 4, 5, 13-16; xi. 5, 6; Gal. v. 4; Eph. ii. 7-9; 2 Tim. i. 9; Titus iii. 7).
10. The favour, goodwill, and blessing of

'God our Father, and the Lord Jesus Christ.' Of this sense of the word we have many examples in the salutations and benedictions in the apostolic epistles (Rom. i. 7; xvi. 24; 1 Cor. i. 3; 2 Pet. i. 2; 2 John 3; Rev. i. 4; xxii. 21).

11. The gospel, as being one of God's most distinguished gifts to man, and the means of communicating to them the knowledge of his other free gifts (Acts xx. 24; 2 Cor. vi. 1; Gal. i. 6; Titus ii. 11; 1 Pet. v. 12).

12. The office of the apostleship and the qualifications necessary for discharging it (Rom. i. 5; xv. 15, 16; 1 Cor. iii. 10; Gal. ii. 9; Eph. iii. 1-10).

13. Spiritual gifts (Rom. xii. 6; 1 Cor. i. 4-7; Eph. iii. 7; 1 Pet. iv. 10).

14. The virtues of the Christian character (1 Cor. i. 4, 5, 7; 2 Cor. viii. 1, 6, 7; 2 Pet. iii. 18).

15. Divine assistance and help (2 Cor. i. 12; xii. 9).

16. The edification or spiritual improvement of others (Eph. iv. 29).

17. Thanks, thankfulness, thanksgiving (1 Cor. xv. 57; 2 Cor. ii. 14; viii. 16; see also 1 Cor. x. 30; Col. iii. 16).

18. On account of, for this cause, because of (Eph. iii. 1, 14; Gal. iii. 19).

GRASS, that well-known plant which decks our fields, and upon which sheep and cattle and other animals feed (Ps. civ. 14). In Egypt, Canaan, and some other warm countries, grass grows to the height of a man, but though it grows so high it is liable to be burnt up by the heats of summer; hence it is employed in the Scriptures as an emblem of the shortness of human life: 'As for man, his days are as grass; as a flower of the field so he flourisheth: for the wind passeth over it, and it is gone, and the place thereof shall know it no more' (Ps. ciii. 15, 16). 'All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass' (Is. xl. 6, 7). 'The very affecting images of Scripture which compare the short existence of man to the decay of the vegetable creation are scarcely understood in this country. The verdure is perpetual in England. It is difficult to discover a time when it can be said 'the grass withereth;' but let the traveller visit the beautiful plain of Smyrna, or any other part of the East, in the month of May, and revisit it towards the end of June, and he will perceive the beauty and force of these allusions. In May an appearance of fresh verdure and of rich luxuriance everywhere meets the eye; the face of nature is adorned with a carpet of flowers and herbage of the most elegant kind. But a month or six weeks subsequently, how changed is the entire scene! The beauty is gone; the grass is withered; the flower is faded; a brown and dusty desert has taken the place of a delicious garden. It is doubtless to this rapid transformation of nature that the Scriptures compare the fate of man' (Hartley, *Res.* 236).

Grass which grows on the flat roofs of houses in the East is used as an emblem of speedy destruction. Such grass is short and feeble,

and being in an elevated place, exposed to the scorching rays of the sun, it soon withers away. 'Let them,' says the Psalmist, 'be as the grass on the house-tops, which withereth afore it groweth up' (Ps. cxxix. 6; see also Is. xxxvii. 27).

Under the name of *χότρος* (E. T. *grass*) our Lord includes the lilies of the field which, though while growing in the field are clothed with so much beauty, are 'to-morrow cast into the oven' (Matt. vi. 28-30). The scarcity of fuel in the East fully accounts for their having recourse to withered herbs for heating their ovens (Campbell, *Gospels*, iv. 68).

GRASSHOPPER. The word which is thus translated is supposed to signify, not a grasshopper, but a locust (Gesenius, 260). [LOCUST.]

GREECE (in Hebrew *יָוָן*, *Javan*), a country in the south-east of Europe. It varied in extent at different periods, and was divided into numerous small states. Anciently its chief divisions were the Peloponnesus, Greece proper, Thessaly, and in later times Macedonia. It may be observed, however, that the profane writers, both Greek and Latin, often distinguish between Greece and Macedonia, and so also does Luke (Acts xx. 1-3; Parkhurst, *Gr. Lex.* 213). After the dissolution of the Achaean League Greece was divided by a decree of the Roman senate into two provinces, viz.,—that of Macedonia, including also Thessaly, and that of Achaia, including all the other states of Greece. To this division of the country there is obvious reference in Acts xviii. 12; xix. 21; Rom. xv. 26; 2 Cor. ix. 2; xi. 9, 10; 1 Thess. i. 7, 8. In the N. T. Achaia is always to be understood in this sense.

The father of the Greeks was Javan, the fourth son of Japheth; his sons were Elishah, Tarshish, Chittim, and Dodanim (Gen. x. 2, 4, 5); his posterity were anciently called *Ἰάβες* (*Iaones*), a name which obviously comes from the Hebrew *יָוָן*. They seem to have first settled in the west of Asia Minor. Numbers in very early times passed from thence into Europe, and settled in Greece; but many of these, or of their descendants, came back and formed Greek states in Ionia and other parts of Lesser Asia—Ionians, Æolians, and Dorians.

In the O. T. Javan sometimes comprehends all the countries inhabited by the descendants of Javan, whether Greece, Ionia, and the neighbouring parts of Asia Minor, or other parts. As a country, the name occurs in Is. lxvi. 19; Ezek. xvii. 13; Zech. ix. 13 (E. T. *Greece*). In Daniel's vision of the ram and the he-goat, the latter is said by the angel Gabriel to signify 'the king of Javan' (viii. 21; E. T. *Grecia*), Alexander the Great of Macedonia being plainly meant; and in xi. 2 the prophet speaks of one of the kings of Persia (Xerxes) who, 'by his strength through his riches, shall stir up all against the realm of Javan' (E. T. *Grecia*). In Joel iii. 6 we also read, 'The children of Judah have ye sold to the sons of the Javanim' (E. T. *Grecians*). In some of these passages Javan appears to refer specially to Greece; in others it may have a more extended signification.

In the N. T. the references to Greece are

more numerous and more definite. Most of them are in connection with the labours of the apostle Paul. After preaching in Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, and Galatia, he came to Mysia in the west of Asia Minor, and sailing from Troas he proceeded on to Macedonia. He was thus perhaps the first to plant Christianity in Europe. Here he preached the word, and raised up churches in Philippi, in Thessalonica, and in Berea. From thence he travelled to Athens, the chief city of Attica, and the most celebrated city of ancient times for its schools of philosophy, for the fine arts, and for its taste and refinement. He next visited Corinth, the chief city of Achaia, and the great emporium of Greece—a city distinguished for its commerce, its wealth, its luxury, and its licentiousness. He then returned to the west of Asia Minor, visited Ephesus, its chief city; and though he then stopped but a short time, he returned to it afterwards, and laboured there two years or more. He now went again to Macedonia and Achaia; and in proceeding from thence to Jerusalem for the last time he once more touched at various places in the west of Asia Minor. He also wrote epistles, which now constitute a large part of the N. T., to the churches in Thessalonica, in Philippi, and in Corinth, in Ephesus, in Colosse, and perhaps in Laodicea, nearly all of which had been planted by himself. In the Book of Revelation we also find solemn messages from Christ Jesus sent by his servant John to the seven churches of Asia—in Ephesus, in Smyrna, in Pergamos, in Thyatira, in Sardis, in Philadelphia, and in Laodicea. These are the chief notices which we have in the N. T. of the countries of Javan: the whole taken together shew how early and how extensively Christianity was introduced among that branch of the family of man. It still subsists in Greece, in Asia Minor, and in other parts of the Turkish empire; but is only as the shadow of a name. Its adherents are numerous, but they are sunk in gross ignorance, error, superstition, and idolatry; and even as regards morals they are represented as worse than the Mohammedans themselves. Between the Greek Church and the Romish Church there is in most things a striking resemblance, except only that the former does not yield subjection to the Pope of Rome. Indeed, it is remarkable how much the corruptions of all the ancient churches resemble each other. This single fact shews how early the Christian Church must have become corrupt, since all its branches shew so much the same corruptions.

**GREEKS, GRECIANS.** These words, as used in the N. T., are not, as many suppose, synonymous. *Greeks* (*Ἕλληνες*) is the name of natives of Greece, or rather of Greeks by race: *Grecians* (*Ἑλληνιστάι*) is the name given to Jews who speak the Greek language. To mark the distinction more plainly, it would have been well if the latter word had been rendered *Hellenists*. The word *Ἕλληνες* (*Greeks*) is used in the following senses in the N. T.—

1. Greeks as opposed to *οἱ βάρβαροι* (*barbarians*), under which term were included all who were not of the Greek race (Rom. i. 14).

2. Greeks as opposed to *οἱ Ἰουδαῖοι*, *the Jews* (Acts xvi. i. 3; xix. 17; 1 Cor. i. 22-24); often

used as a generic name for Gentiles (Rom. i. 16; ii. 9, 10; iii. 9; x. 12; Gal. iii. 28).

3. Greeks by race who had embraced Judaism; Greek proselytes. Such, probably, were the Greeks who had come up to Jerusalem to worship at the feast of the Passover (John xii. 20; and also those mentioned in Acts xiv. 1; xvii. 4; xviii. 4, as worshipping with the Jews in their synagogues.

The Jews of Palestine and Syria, with those who lived in Babylonia, spoke kindred dialects of the same language, the Aramaean. They interpreted the Scriptures through the Targums or Chaldee Paraphrases, and in the N. T. they are called Hebrews. Many of the Jews, however, had removed to other countries where the Greek language was spoken, to Egypt, to Asia Minor, to Greece, and other parts of the West. These settlements began with Alexander's conquests, and were extended under his successors. Alexandria in Egypt may be said to have been their capital. They used the Septuagint translation of the O. T.; indeed it was made specially for their use. They were commonly called *Ἕλληνιστάι* (*Hellenists*; E. T. *Grecians*). Between these two classes there was not only a difference of language, but a considerable difference of opinion; and hence there arose feelings of hostility in the one to the other. This, perhaps, was the foundation or original spring of the dissatisfaction which manifested itself in the church at Jerusalem regarding the distribution of eleemosynary aid: 'And in those days, when the number of the disciples was multiplied, there arose a murmuring of the *Ἑλληνιστῶν* (*Hellenists*; E. T. *Grecians*) against the Hebrews, because their widows were neglected in the daily ministration' (Acts vi. 1). We are also told that Paul, on coming to Jerusalem after his conversion, 'spoke boldly in the name of the Lord Jesus, and disputed against the *Ἕλληνιστάς* (*Hellenists*; E. T. *Grecians*); but they went about to slay him' (ix. 29), a design quite in correspondence with the Jewish character of that period. The only other passage in which the word occurs in the N. T. is in xi. 19, 20; but there appears to be here a contradiction, for 'they who were scattered abroad' are first said to 'preach the word to none but unto the Jews only,' and yet it is stated immediately after that some who came from Antioch 'spoke unto the Grecians, preaching the Lord Jesus.' But some of our best modern critics—as Griesbach, Scholtz, Lachmann, De Wette—agree in thinking that in this passage the true reading is *Ἕλληνας* (*Greeks*), not *Ἑλληνιστάς* (*Grecians*). Should this be admitted, the apparent contradiction would be entirely removed (Conybeare, i. 12).

**GREYHOUND.** Perhaps what we render *greyhound*, an animal 'comely in going,' ought to be rendered a riding or war horse (Prov. xxx. 31; Gesenius, 253).

**GRIND,** to bruise small, as meal is bruised in a mill. Anciently they had only hand-mills for grinding their meal; women and slaves—such as Samson was at Gaza, and the Hebrews at Babylon, and the Chaldeans under the Persians—were usually the grinders; and they performed their work in the morning, singing loud, and grinded but what sufficed for that

day : and it seems they sat behind the mill. It was anciently deemed a very menial office. Hence the words of Moses : ' All the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, even unto the firstborn of the maid-servant that is behind the mill ' (Exod. xi. 5 ; Judg. xvi. 21 ; Is. xlvii. 2 ; Lam. v. 13). It is an instance of the humanity of the Mosaic law that none of the two millstones were ever to be taken in pledge, as the want thereof hindered from grinding the daily provision of the family (Deut. xxiv. 6). The Romans had their mills driven by asses or slaves. Nor is it much above 600 years since windmills were first brought from Asia into Europe. Both the millstones were hard, and it seems especially the nethermost, which was fixed ; and so the heart of leviathan is likened to a piece of it, to represent his undaunted courage and obstinacy (Job. xli. 24). The ceasing of the sound of the millstones imported a country being depopulated and ruined (Jer. xxv. 10 ; Rev. xviii. 21, 22). Christ's falling on men, and grinding them to powder, denotes his rendering them utterly miserable for their contempt of him : thus he did grind the Jewish nation when their city and temple were utterly ruined, and multitudes slain and enslaved in the most wretched manner (Matt. xxi. 44). To grind the face of the poor is cruelly to oppress and afflict them (Is. iii. 15). Let my wife grind to another : let her become a slave to work at the mill ; or let her be defiled by another (Job xxxi. 10). Our jaw-teeth which chew our food are called our grinders ; and their sound is brought low when they are lost by old age, and we have hardly any stumps left to chew our victuals (Eccles. xii. 3, 4).

Grinding at the mill is an operation still common in Palestine. The mills are doubtless of scriptural times. They consist of two stones, about 18 inches or 2 feet in diameter, lying one upon the other, with a slight convexity between them, and a hole through the upper one to receive the grain. The lower stone is fixed sometimes on a sort of cement which arises around it like a bowl, and receives the meal as it falls from the stones. The upper stone is turned upon the lower by means of an upright stick fixed in it as a handle. It is commonly the women who are employed in grinding at the mill ; sometimes one alone, and sometimes two together (Matt. xxiv. 41). The female kneels or sits at her task, and turns the mill with both hands, feeding it occasionally with one. The labour is evidently hard, and the grating sound of the mill is heard at a distance, indicating the presence of a family and of household life (Robinson, *Res.* ii. 180).

' Whoso,' says our Lord, ' shall offend ' (i.e. cause to stumble and fall) ' one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea ' (Matt. xviii. 6). The millstones in use among us are of so huge a size, and of such a weight, that readers might be startled at the mention of such a mode of punishment, deeming them quite unsuitable for tying about a man's neck, and being cast with him into the depth of the sea ; but it is to be recollected that the millstones in use in Canaan were, from their

small size, as before-mentioned, quite suitable and manageable for a purpose of this kind (Hartley, *Res.* 241).

## H

**HAB'AKKUK.** Of this prophet little is known. There are, however, many traditions regarding him, and among others a foolish story in the Apocryphal book of Bel and the Dragon. When he prophesied is not agreed among critics. It is probable, however, that he lived in the time of Josiah or of his son Jehoiakim, as in the beginning of his prophecy he speaks of the invasion of the country by the Chaldeans as an approaching event. Indeed, the Chaldeans are the great subject of the book. Many parts of it are highly poetical. The conclusion is singularly beautiful, and shews strong faith in God as ' the portion of his soul '.

**HAG'GAI,** the first of the three Jewish prophets who flourished after the captivity. He was probably born in Chaldæa ; and in the sixth month of the second year of Darius Hystaspes he began his public work of prophesying, B.C. 520, about sixteen years after the return of the Jews from Babylon. He, together with Zechariah, mightily excited and encouraged their brethren to finish the building of the temple. He remonstrated how unreasonable it was for the temple to lie waste while they dwelt in their ceiled houses, and that their neglect of God's house and honour had provoked him to blast their outward enjoyments. He assured them that after terrible convulsions of the nations the Messiah would appear in the flesh, teach in the courts of the second temple, and render it more glorious than the first (Ezra v. 1, 2 ; Hag. i. ii.)

**HAIL** appears to be formed of large rain-drops, frozen in their descent through the middle regions of the air. It is often accompanied by thunder and lightning, and it falls in summer as well as in winter. In 1801 the British fleet experienced a tremendous storm of hail in Marmora Bay in Asia Minor : ' On the 8th of February commenced the most violent thunder and hail storm ever remembered, and which continued two days and nights intermittingly. The hail, or rather the ice stones, were as big as large walnuts. The camps were deluged with a torrent of them two feet deep, which, pouring from the mountains, swept everything before it. The scene of confusion on shore, by the horses breaking loose, and the men being unable to face the storm or to remain still in the freezing deluge, surpasses description. At night the firmament was, from the increasing flashes, in a state of constant and vivid illumination. It is not in the power of language to convey an adequate idea of such a tempest ' (Sir R. Wilson, *Hist. Brit. Exped. to Egypt*, 2d edit., p. 5). In a hail-shower which fell in Orkney, June 24, 1818, some of the masses of ice were nearly half a pound in weight, and though the weather was warm, many of them remained on the ground undissolved for more than an hour (*Trans. Roy. Soc. Edin.* ix. 187).



At Constantinople there was a terrible hail-storm, October 5, 1831: 'At seven this morning,' says Mr. Goodell, an American missionary, 'was the most dreadful hail-storm I ever before witnessed. The roaring of the storm was heard for fifteen or twenty minutes before it reached us, and was at the time supposed to be the rumbling of distant thunder. As it approached, our attention was arrested by the very singular appearance of the Bosphorus. It seemed as if some person was at intervals throwing brick-bats or paving-stones into it from the roofs of the houses. Observing, however, the same appearance at a distance from the shore, I concluded for a moment it must be large fish jumping out of the water. But immediately the whole force of the storm rushed on with awful fury; the stones fell indeed thick as hail; almost every pane of glass that was exposed was broken, the tilings of the houses cut to pieces, and the water came down in streams into our chambers; while the whole surface of the Bosphorus was splashed up into the air in a manner it is impossible to describe. Our rooms were covered with glass, hail-stones, and water, and looked like a complete wreck after a terrible battle. Several individuals received serious contusions on their limbs, geese were killed, and the poor dogs ran yelping every way in the streets, wondering who could be pelting them so unmercifully with stones. Some of the hail-stones we know weighed 130 drachms, and some are reported to have weighed 150 drachms. We ourselves measured two stones that were five or six inches in circumference; and one of our neighbours, an apothecary, measured one that was fourteen inches in circumference. The storm lasted near half an hour, though not the whole time with such fury; and the oldest inhabitants, and the greatest travellers amongst us, never saw the like before' (*Amer. Miss. Her.* 1832, p. 216). Hail-storms are so violent in some parts of Persia as frequently to destroy the cattle in the fields (*Kinneir, Geog. Mem.* 158). These examples shew that hail-storms occur in very various climates; but it is stated as a well-established fact, that hail seldom or never falls within the tropical regions or plains whose height above the level of the sea is less than 1500 or 2000 feet.

One of the plagues of Egypt was a terrible hail-storm: 'Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail; and the fire ran along upon the ground: so there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field' (*Exod.* ix. 23-25). By a terrible storm of hail God discomfited the allied army of the Canaanitish kings in the days of Joshua: 'It came to pass as they fled from before Israel that the Lord cast down great stones from heaven upon them, and they died; they were more which died with hail-stones than they whom the children of Israel slew with the sword' (*Josh.* x. 11). God's judgments on guilty nations are often figured forth by hail-storms (*Is.* xxviii. 2; *xxx.*

30; *Ezek.* xiii. 11, 13; *xxxviii.* 22; *Rev.* viii. 7; *xi.* 19; *xvi.* 21).

**HAIR**, the natural covering of the head in man; but nations have differed greatly in their treatment of it. The Hebrews allowed their hair to grow, but it appears from the law of the Nazarites that it was customary with others to cut or poll it. It is said the priests, while they served in the temple, cut off the hair of their beards with scissors once every fortnight. Absalom, who appears to have had an extraordinary head of hair, 'polled it at every year's end, because it was heavy upon him' (*2 Sam.* xiv. 26). Nazarites, both male and female, were not to cut their hair during the period of their vow, but at the expiration of it they were to shave their hair (*Num.* vi. 2, 5, 18; *Acts* xviii. 18). It appears to have been customary to anoint the hair (*Ruth* iii. 3; *2 Sam.* xiv. 2; *Pa.* xxiii. 5; *xcii.* 10; *Eccles.* ix. 8; *Luke* vii. 46). The usual ointment was composed of olive-oil and fragrant spices, such as spikenard (*Mark* xiv. 3).

The Grecian and Roman women, without distinction, wore their hair long. On this they lavished all their art, disposing of it in various forms, and embellishing it with divers ornaments. In the ancient medals, statues, and basso-relievos, we behold those plaited tresses and expensive decorations which the apostles Paul and Peter condemn in the head-dresses of the women of those times as inconsistent with the modesty and decorum of females: 'I will,' says Paul, 'that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair or gold, or pearls or costly array; but (which becometh women professing godliness) with good works' (*1 Tim.* ii. 9, 10). Peter, in like manner, says: 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel' (*1 Pet.* iii. 3).

On the contrary, the men in those times universally wore their hair short, as appears from all the books, medals, and statues that have been transmitted to us. This circumstance, which formed a principal distinction in the dress of the two sexes, happily illustrates the following statement of Paul in *1 Cor.* xi. 14, 15: 'Doth not even nature itself teach you that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair is given her for a covering' (*1 Cor.* xi. 14, 15; *Harwood, Introd. to N. T.* ii. 101-103).

Among the Hebrews black hair was deemed a beauty (*Song* v. 11). Hair 'white like wool' was an emblem of age, wisdom, and gravity (*Dan.* vii. 9; *Rev.* i. 14). Grey hairs here and there on Ephraim imported the decaying condition of the kingdom of the ten tribes, and that through their wickedness it was fast hastening to ruin (*Hos.* vii. 9). 'Cutting off the hair, and casting it away,' was a token of distress, and a sign of mourning (*Jer.* vii. 29).

**HAM**, the youngest son of Noah, who was guilty of exposing his father's nakedness when overcome with wine. He had four sons—Cush, Mizraim, Phut, and Canaan, on the last of whom Noah pronounced a curse on account of this



shameful act of Ham (Gen. ix. 20-27; x. 6). Ham's posterity are commonly said to have peopled Africa and considerable portions of the south of Asia. As Egypt is several times called in the book of Psalms the land of Ham (lxxviii. 51; cv. 23, 27; cvi. 22), this, in the absence of any evidence to the contrary, makes it somewhat probable that he settled in this country; and as Mizraim, the name of his second son, is a common name for Egypt, it is generally admitted that he at least settled there; but that Ham and his descendants peopled the continent of Africa we are not aware there is any proper evidence, and we suspect that this is one of those opinions which having happened to obtain currency, no one now thinks of calling in question, and which some, from base selfish motives, are not willing to lay down, but make it serve as an apology to themselves and others for enslaving or keeping in slavery the African race. But even though it could be shewn that the negroes were descended from Ham, it would not follow that the curse of Noah had any reference to them, for it is directed simply against Canaan, and we may probably consider it to have been fulfilled in the conquest of the Canaanitish tribes by the children of Israel.

**HA'MATH.** Canaan, the son of Ham, and the grandson of Noah, had a son of this name, who was the father of the Hamathites (Gen. x. 18). From him there is no reason to doubt that the principality or small kingdom of Hamath, in the north of Syria, and its chief city Hamath, derived their name, that part of the world having been early settled by his descendants. Its boundaries as a state cannot be well determined, but it appears to have had Zobah on the east and Rehob on the south. It appears to have been well known at the time the Israelites were journeying in the wilderness, for the spies are stated to have 'searched the land from the wilderness of Zin unto Rehob until men come to Hamath' (Num. xiii. 21). The 'entrance of Hamath' was the prospective northern border of the promised land (xxxiv. 8), but the Israelites, on taking possession of Canaan, did not carry their conquests so far as that part of the country (Josh. xiii. 5; Judg. iii. 3). The phrase, 'the entering in of Hamath,' probably refers to a mountain-pass between the two ranges of Lebanon and Anti-Lebanon, which formed the northern extremity of the land of Israel into the country of Syria. In the time of David mention is made of Toi, king of Hamath, who had had wars with Hadadezer, the king of Zobah, and who, on the latter being defeated by David, opened a friendly communication with the king of Israel (2 Sam. viii. 9, 10). On occasion of the dedication of the temple 'Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, even fourteen days' (1 Kings viii. 65); and at a later period it is said 'Solomon went to Hamath-Zobah, and prevailed against it; and he built Tadmor in the wilderness, and all the store-cities which he built in Hamath' (2 Chron. viii. 3, 4). Hamath would therefore appear to have been now added to the kingdom of Israel, but how long it remained so does not appear. It is afterwards

related that Jeroboam II. 'restored the coast of Israel from the entering in of Hamath unto the sea of the plain,' or Dead Sea (2 Kings xiv. 25). Amos, who prophesied about this time, speaks of 'Hamath the great' (vi. 2), from which it would appear that the country or city of Hamath was of considerable importance or strength. By the time of Hezekiah Hamath was conquered by the kings of Assyria, and it was one of the countries from which colonists were brought to settle in the land of Israel, when it also was conquered by them (2 Kings xvii. 24; xviii. 34; xix. 13). Though the extent of the kingdom of Hamath is not known, it appears that Riblah was in it toward the south (xxiii. 33).

Under the Syro-Macedonian rule Hamath was called Epiphania, probably from Antiochus Epiphanes; but its ancient name survived among the common people. There is no reason to doubt that Hamah or Hamath is the ancient Scripture Hamath, its proper name having been restored by the Arabs. There are few or no traces of antiquity in the city. It was the native place of Abulfeda, the Arabian geographer and historian. He was a descendant of Saladin, and head of the royal house of Hamah (Rosen. *Geog.* ii.) It is now a large town, built very irregularly in the valley and upon the winding banks of the Orontes. That river runs through the middle of it, and there are four substantial stone bridges over the river. As there are no gates to cramp or confine the limits of the city, the people have built in the gardens on both sides of the river, and consequently the area of the city is very extensive. The number of inhabitants cannot be less than 30,000, according to the returns of the government. Of this population about 2500 are Greek Christians, and a few Syrians, who have a church, and use the Carshun translation of the Bible. All the rest of the inhabitants are Mohammedans. The Moslems are particularly fanatical and haughty, and treat the Christians with great indignity.

Hamath has a very mean and shabby appearance. Most of the houses are of one storey, the walls of which are partly of stone and partly of unburnt bricks, a kind of patchwork extremely disagreeable to the eye. The streets are wide and convenient; but, as in most Eastern towns, unpaved and dirty. It is well supplied with that standing representation of all comfort to an Oriental — water. The valley is everywhere adorned with flourishing gardens and orchards, in which are cultivated all the fruits and vegetables used by the inhabitants. The houses, mosques, and minarets, rising in ranks on each side of the Orontes, look down upon the lonely vale with Oriental repose and complacency. The whole presents, in fact, a charming view; yet Hamath has had its full share of calamities from war, pestilence, and earthquakes (*Amer. Miss. Her.* 1841, 362; *Bib. Sac.* v. 682).

**HAND,** one of the most important members of the human body. It distinguishes man from all other animals, and is turned to so many uses that it frequently entered into the figurative language of Scripture. *Washing the hands* was an expression of innocence of crime (Deut. xxi. 6; Matt. xxvii. 24). *Kissing the hand*

was an act of adoration (Job. xxxi. 27). *Joining of hands* was a form of expressing union or agreement (2 Kings x. 15; Prov. xi. 21; xvi. 5), as shaking of hands is sometimes among ourselves. *Striking of hands* imported undertaking as surety for the debt of another (Prov. vi. 1, 2; xvii. 18; xxii. 26, 27). *Putting the hand under the thigh* was an ancient form of swearing (Gen. xxiv. 2, 3; xlvii. 29). *Lifting up the hand to heaven* in making a declaration was another ancient form of swearing (xiv. 22; Deut. xxxii. 40; Rev. x. 5, 6) which prevails among ourselves at the present day. *Lifting up the hands* was a form used in prayer, perhaps as an expression of reverence and devotion (Is. i. 15; 1 Tim. ii. 8); and also in pronouncing blessings on others (Lev. ix. 22; Luke xxiv. 50). *Stretching forth the hands to God* in prayer is an expression of earnestness and importunity, as if one would lay hold on him for help (Ps. lxxxviii. 9; cxliii. 6). God's *stretching out his hand* is expressive sometimes of the earnestness of his expostulations with sinners (Prov. i. 24; Rom. x. 21); sometimes of the exercise of his power for the deliverance of his people and the destruction of their enemies (Exod. iii. 20; xv. 12); sometimes of his continuing to threaten still further judgments (Is. ix. 12, 17, 21). *Clapping of hands* denotes great joy and rejoicing (Ps. xlvii. 1; xcvi. 8; Is. lv. 12); at other times it is expressive of derision and contempt (Job xxxiv. 37; Ezek. xxv. 6). To *lay the hand on the mouth* imports silence and submission (Job xl. 4; Micah vii. 16). *Hands hanging down* is expressive of minds dispirited (Heb. xii. 12). *Laying on of hands* was the act or sign of setting apart persons to particular offices. Thus Moses set apart Joshua as his successor, as leader of the Israelites (Num. xxvii. 18-23). Thus the Levites under the Mosaic dispensation, and ministers under the Christian, were set apart to their respective offices (Num. viii. 10; Acts xiii. 3; 1 Tim. iv. 14). The miraculous gifts of the Holy Ghost were also conferred by the *laying on of the apostles' hands* (Acts viii. 17; xix. 6). This form was also used in pronouncing or wishing blessings on others. Thus Jacob blessed Joseph's sons (Gen. xlviii. 14). Thus our Lord blessed the little children that were brought to him (Mark x. 16). Hands entered into many other figurative expressions of Scripture.

HA'RAN. 1. The son of Terah, brother of Abraham, and father of Lot, and of two daughters, Milcah and Iscah. He was probably Terah's eldest son, and died perhaps comparatively young, for he died in Ur of the Chaldees, in the land of his nativity. His brother Nahor married his daughter Milcah, from whom sprang Rebekah, the wife of Isaac, and Rachel and Leah, the wives of Jacob. If Iscah, Haran's other daughter, was the same as Sarah, as is not improbable, she became the wife of Abraham. All this took place before any of them left Ur of the Chaldees, the place of their nativity.

2. The place to which Abraham came, along with Terah his father, Sarah his wife, and Lot his nephew, when 'they went forth from Ur of the Chaldees to go into the land of Canaan.' Here they appear to have dwelt for some time;

for when they were about to leave it Moses speaks of 'the souls that they had gotten in Haran.' Here, too, Terah died (Gen. xi. 31, 32; xii. 5). We afterwards find the family of Nahor, Abraham's brother, settled in that part of the country; and mention is made of the city of Nahor. To them Abraham sent his servant to get a wife for his son Isaac; and thither Jacob fled from the face of Esau his brother, and he remained there with his uncle Laban for more than twenty years, and married his two daughters Leah and Rachel (xxiv. 10; xxvii. 43; xxviii. 10; xxix. 4; xxxi. 41).

Haran was situated in Mesopotamia (xxiv. 10), probably toward the north-west, as it was on the way from Ur of the Chaldees to the land of Canaan. It was in a part of the country called Padan-aram (xxviii. 2, 5). There can be no doubt as to the site of this place, for it has retained its name unchanged through all succeeding generations. Abulfeda speaks of Charan as formerly a great city, which lay in an arid and bare tract of country in the north-west of Mesopotamia bordering on the Euphrates. It is named among the towns which were taken by the kings of Assyria (2 Kings xix. 12). It is also mentioned by Ezekiel among the places which traded with Tyre (xxvii. 23); and indeed its situation was favourable for commerce, as here the great road which led from the Euphrates to the countries of the East branched off, the one running eastward to Nisibis and Assyria, the other southward to Babylonia. The Greeks and Romans called this place Carræ. It became famous for the defeat of Crassus, the Roman general, who, with almost all his army, was here cut off by the Parthians. It is now but a small place, yet very much frequented by the Jews. The ruins of a castle are still seen, but the lawless manners of the Bedouins in that quarter have deterred most travellers in recent times from visiting the place (Rosen. *Geog.* ii. 187).

HARE, an animal so well known that it stands in no need of description. There is scarcely a country in which it is not to be found, from the torrid zone to the vicinity of the poles. In hot regions it is usually of a smaller size than in the cooler quarters of the globe. In hares we have a striking example of that system of compensations—that equalising of the quantity of life and of its destruction—that balancing of perfections and imperfections, on which the continued existence of the various tribes of animals depends. They are exposed to the attacks not only of men, but of dogs, and of almost every beast of prey, and even of birds of prey; but on the other hand, they multiply with great rapidity, being capable of breeding at all seasons from the first year of their existence, while their period of gestation is only 30 or 31 days. Though constantly liable to be pursued by other animals, they are also furnished with various means of evasion and escape. They are provided with large ears. These they move with great facility, and they are so constructed as to convey even distant sounds from behind. Their eyes are so situated as to enable them, without difficulty and without much motion of the head, to observe nearly the whole extent of a circle; and though they see imperfectly in a straight

line forward, they can turn them to whatever threatens them from behind. As they possess the sense of smell in a pre-eminent degree, they are often aware of the approach of an enemy before they can ascertain their danger by sight. Their limbs are so formed that they possess great agility in flight, they are more swift than almost any other animal, while the greater length of their hinder legs than of their fore legs gives them a decided advantage over other animals in running up a hill, and hence, when pursued, they always, when it is practicable, betake themselves to the higher grounds. Their running is a kind of gallop, a succession of quick leaps. Their motion is not accompanied with noise, because their feet are covered both above and below with fur. Their near approach in colour to the soil conceals them from man and the animals which prey upon them; and in northern countries their fur frequently becomes white in winter, so as hardly to be distinguished from the surrounding snow. The doublings of their course are familiar to every sportsman, and though in some respects their sagacity seems to be at fault, especially in exhausting their strength in the early part of the chase, and in returning to their resting-place by the same path, they have frequently been observed to have recourse to stratagems which, in the human being, would bespeak not only presence of mind, but a prompt and practical application of the reasoning principle.

Hares feed on various vegetables, but seem to prefer those of a milky and succulent quality. They are very partial to pinks, carnations, parsley, birch, and laburnum. During the winter they will prey on the bark of almost every tree, and they are often very injurious to young plantations. They feed chiefly during the night. During the day they sleep or repose in their forms or seats, and are active only in the night, when they move about, feed, and copulate. When the moon shines they may be seen playing together, leaping, and chasing each other. They sleep much, but always with their eyes open: they have neither eyelids nor cilia.

The flesh of the hare was reckoned a great delicacy among the Greeks and Romans, and among ourselves soups made of it are much relished; but though in much request for the tables of Europeans, it is not relished by Oriental nations. The flesh of the hare, as well as that of the hog, was interdicted by the law of Mohammed, and the hare was reckoned among unclean animals by the law of Moses, 'because he cheweth the cud but divideth not the hoof' (Lev. xi. 5). It has been made a question whether the hare is a ruminating animal; but according to the most recent physiological observations on the subject, though its stomach is differently organised from that of the ox, it is an occasional and partial ruminant, and is not therefore erroneously associated with animals which chew the cud (*Edin. Encyc.*, art. 'Mammology,' xli. 442, 443; *Buffon, Nat. Hist.* iv. 143, 145, 147, 151).

**HAROSHETH** of the Gentiles, a city of Upper Galilee near the Lake of Merom, where about many heathens dwelt, and where Sisera resided, and to the very gates of which his routed army were pursued (Judg. iv. 2, 16).

**HARP**, a musical instrument invented by Jubal, the sixth in descent from Cain (Gen. iv. 21). The next mention we have of it is by Laban, which shows that it was then used in Mesopotamia (xxx. 27). It was probably at first a very simple instrument. It is more frequently mentioned in the Scriptures than any other musical instrument. Though, like music generally, it was most commonly used on occasions of joy (Job xxi. 12; Is. v. 12), it was also used on occasions of mourning (Job xxx. 31; Is. xvi. 11). From the Psalms and other passages of Scripture it appears to have been much employed in divine worship, particularly in the temple service, and was usually accompanied with singing (Ps. xxxiii. 2, 3; lxxi. 22; xcvi. 5). David, while yet a young man, appears to have been a skilful player on this instrument (1 Sam. xvi. 14-18, 23). It was often played on with a plectrum: he appears to have played on it with his hand (xvi. 23; xviii. 10; xix. 9).

#### HART. [ANTHROPE]

**HARVEST**. The harvest, or time of cutting down and gathering in corn, is different according to the soil and warmth of countries. In Canaan it began in March, and was finished by the end of May. The barley harvest precedes the wheat harvest by a week or a fortnight (Robinson). As in other countries, the harvest is earlier in some parts of the country than in others. With us the summer precedes the harvest, but in Canaan, though the harvest runs partly parallel with the summer, it was over before the summer was ended. Hence the propriety of the arrangement of seasons (Jer. viii. 20), though to us it may appear at first to be unnatural (Jowett, *Res. l.* 144). As the harvest is a time of great importance for laying up provision, any time of gainful labour is called harvest; hence a sleeper in harvest causeth shame to himself and his friends (Prov. x. 5). A time of God's destructive judgments, whereby he cuts down many and carries them into the eternal state, is likened to a harvest; hence we read of a harvest on Babylon and Judah (Jer. li. 33; Hosea vi. 11). A people ripened by sin for destruction are likened to a harvest or crop ready for the sickle of God's vengeance (Is. xlviii. 5; Joel iii. 13; Rev. xiv. 15). A noted opportunity of ministers labouring with success in the work of the gospel, and gathering sinners to Christ, is called a harvest; and men disposed by Providence for receiving the gospel are likened to a ripe crop (Matt. ix. 36-38, John iv. 35, 36). The day of judgment is likened to a harvest: then all things shall be ripe for a dissolution; the frame of nature shall be unhinged; men's condition shall be changed; the saints gathered into the Redeemer's barn, his heavenly mansions, and the wicked cast into hell-fire (Matt. xiii. 30, 39-42). The Assyrians were like harvest-men: they destroyed the nations, cut them down, and even gleaned, cutting off the remnant that were left at first (Is. xvii. 5).

**HATE**. 1. To bear an ill-will to one. God and his people hate sin; enemies hate one

another ; and unregenerate men hate God (Jer. xlv. 4 ; Rom. vii. 15 ; Ps. xxxiv. 21 ; Rom. i. 30). God hated the Jewish new-moons, and feasts, and sacrifices, and solemn assemblies, on account of the unholy spirit and sinful manner in which they were observed (Is. i. 13, 14). 2. To want love to persons : so God hated Esau ; he did not elect him to everlasting life, he did not choose his seed to be his peculiar people, nor shew saving kindness to him, or to many of them (Mal. i. 3 ; Rom. ix. 13). A parent hates his child—i.e., wants proper love to it—when he forbears to give it due correction for its real good. 3. To love far less ardently (Gen. xxix. 30, 31). So sometimes the Jews had a hated and a beloved wife (Deut. xxi. 15). We must hate father and mother in comparison of Christ—that is, must love them far less than him (Luke xiv. 26). It is the same idea as is conveyed in Matt. x. 37 : ‘He that loveth father or mother more than me is not worthy of me.’ In the literal acceptation of the term, the teaching of Christ does not permit us to hate any one, not even an enemy, much less a parent, to whom it exacts all due respect and affection (Mark vii. 9-13).

HAURAN, a district of country to the east of the Jordan, mentioned by Ezekiel (xlvii. 16, 18), and which still goes by that name. Its boundaries have probably varied at different times, and appear not to be well defined. The name Hauran is at present applied by those at a distance to the whole country east of Jaulan and Jeidur. By the people of that country, however, it is used in a much more restricted sense, and is given only to the fertile plain on the south of the Lejah, with the narrow stripe on the west. The whole of this district is perfectly flat, with little conical fells at intervals. The soil is the most fertile in Syria, and admirably adapted to the production of wheat. Not a tree is anywhere to be seen. There are many inhabited villages, and many more in ruins. Eshmiskin, a large village about six miles south-west of Edhran is the present capital, and the residence of the chief sheikh. The ruins of Busrah are much more extensive than those of any other city in this province (Porter, *Jour. Sac. Lit.* July 1854, pp. 301-303).

According to Burckhardt, who uses the word in a more extensive sense, the Hauran comprises part of Trichonitis and Ituræa, the whole of Auranitis and the northern districts of Batanæa or Bashan. It is inhabited in the present day by Turks, Druses, Christians, and Arabs, and is visited in spring and summer by several Arab tribes from the desert (Burckhardt, *Trav. Syria*, 290).

‘The Hauran,’ says Lord Lindsay, ‘is an immense plain, very rich and fertile, sometimes slightly undulating, sometimes flat as a pancake, with here and there low rounded hills. The plain is covered in every direction with Roman towns built of black basalt, some of them mere heaps of rubbish, others still almost perfect ; the Arab *belladeen* (villagers) dwelling under the same stone roof as the old Romans ; stone doors and stone roofs, owing to the want of timber in the Hauran, which obliged the colonists to employ the more durable mate-

rial. The doors are generally plain thick slabs, fixed into their sockets at the time the houses were built. The roofs are constructed on a very curious principle ; a handsome arch, springing at once from the ground, is thrown across every large room ; small slabs of stone are laid on the wall above it, projecting a short distance on both sides ; and on these again are laid other slabs, much longer, well cut, and closely united, which form the ceiling ; while the smaller, on which they rest, resemble plain cornices, the outer angles being smoothed away.

‘The view over the Hauran is at all times striking ; at sunset, especially from an elevation, extremely beautiful. To the south-east it is boundless.

‘The soil, I said, was excellent. Numerous corn-fields surround every village, while other districts serve merely for pasturage, and are grazed by the flocks of the Bedouins.

‘The majority of the villagers are, I believe, Arabs ; but we visited many towns exclusively inhabited by Druses, kindred to those of Mount Lebanon. They seemed by far the most superior race in the country ; their sheikhs and elderly men were always well—often handsomely—drest ; and their women neatness itself, in their veils of white, pendent from a silver horn projecting from the forehead. It is still the principal ornament of the fair sex, Christian as well as Druse, in Mount Lebanon’ (Lindsay, *Letters on Egypt*, etc., ii. 131, 132).

‘Hospitality to strangers,’ says Burckhardt, ‘is a characteristic common to the Arabs and to the people of the Hauran. A traveller may alight at any house he pleases ; a mat will be immediately spread for him, coffee made, and a breakfast or dinner set before him. In entering a village it has often happened to me that several persons presented themselves, each begging that I would lodge at his house ; and this hospitality is not confined to the traveller himself—his horse or his camel is also fed ; but these are apt to be insufficiently fed. It is a point of honour with the host never to accept of the smallest return from a guest. I once only ventured to give a few piastres to the child of a very poor family at Zahouet, by whom we had been most hospitably treated, and rode off without attending to the cries of the mother, who insisted on my taking back the money.’ ‘A man of the Hauran, intending to travel about for a fortnight, never thinks of putting a single para in his pocket ; he is sure of being everywhere well received, and of living better, perhaps, than at his own home. A man remarkable for his hospitality and generosity enjoys the highest consideration among them.’

The instructions of our Lord to his disciples (Matt. x. 9-11) have the appearance of savouring of improvidence, and fallacious conclusions have sometimes been drawn from them ; but there can be little doubt they were founded on the customs of the country at the time, and which, it appears, still prevail in the country east of the Jordan. [BASHAN.]

HAVILAH, a district of country encompassed by the Pison, one of the four rivers into which the river that came out of the garden of Eden parted (Gen. ii. 10, 11) ; but as we are



unable to determine where the garden of Eden was situated, we of course cannot say where the land of Havilah lay. Reland, Calmet, Rosenmüller (*Geog.* i. 73), will have it to be Colchis, on the east of the Black Sea; but for this opinion we do not see a shadow of evidence.

Mention is made of Havilah in connection with 'Shur that is before Egypt as thou goest toward Assyria' (xxv. 18; 1 Sam. xv. 7); but that was probably a different Havilah from the former. It is to be noted that this was a name given to persons as well as to districts of country. A son of Cush, and grandchild of Ham, was called Havilah; and so also was a great-grandson of Shem (Gen. x. 7, 29). We therefore need not wonder though there should be more than one district of country of this name.

HA'ZOR, a city in the lot of Manasseh (Josh. xix. 36), which was consequently in the north of Canaan, west of the Jordan. This was no doubt the Hazor which was 'beforetime the head of all the kingdoms' of the Canaanites in that quarter. Jabin the king having formed an extensive confederacy of the kings far and near, was completely routed by Joshua; he himself was slain, and Hazor was burnt with fire (xi. 1-14). But the Canaanites appear to have again established themselves in that quarter, for 130 years after this the Lord, as a punishment of the Israelites for their sins, 'sold them into the hand of Jabin, king of Canaan, that reigned in Hazor; and twenty years he mightily oppressed the children of Israel.' Led on by Deborah and Barak, the men of Naphtali and Zebulun rose against their oppressors; and Sisera, the captain of Jabin's host, having 'gathered together all his chariots, even 900 chariots of iron, and all the people that were with him from Harosheth of the Gentiles unto the river Kishon,' they completely routed them; and if Jabin himself was not slain, his power at least was broken (Judg. iv. v. 31). Hazor is among the cities which Solomon is said to have built (1 Kings ix. 15), but this probably only signifies that he repaired, enlarged, or strengthened it. Tiglath-pileser, king of Assyria, took Hazor and other cities in that quarter, and carried the inhabitants captive to Assyria (2 Kings xv. 29). The exact situation of Hazor is not now ascertained; conjectures differ in regard to it (*Bib. Sac.* iii. 202, 212).

HEBREWS, the chosen people of God, descended from Abraham through his son Isaac and his grandson Jacob. We find the name applied to Abraham (Gen. xiv. 13), and under this name his descendants were known at an early period in the land of Egypt (Gen. xxxix. 14, 17; xl. 15; xli. 12; Exod. i. 16, 19; ii. 6, 7). Abraham came originally from Ur of the Chaldees; Isaac and Jacob were both born in Canaan, which was promised to their posterity, but where they themselves were only sojourners. In consequence of a famine in that country, Jacob (B.C. 1706) went down with his family to Egypt, where Joseph, one of his sons, had already been advanced to be, next to the king, the chief ruler of the country. Jacob's twelve sons had all already children of their own, and the whole family are stated to have now amounted to 70 souls (Gen. xlv. 26, 27). By the per-

mission of Pharaoh they settled with their flocks and herds in the land of Goshen, called also the land of Rameses (xlv. 28, 29, 32, 34; xlvii. 4-6). Joseph was not yet forty years old, and he lived to the age of one hundred and ten years, that is fully seventy years after this time (L. 26). Meanwhile Jacob's descendants multiplied exceedingly; but now 'there arose a king over Egypt which knew not Joseph,' and he being afraid of their increasing numbers, took measures to check their further increase: 'Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew; and they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve was with rigour' (Exod. i. 7-14).

Pharaoh even took measures for destroying all the male children of the Hebrews as soon as they were born. He 'charged all his people, saying: Every son that is born ye shall cast into the river, and every daughter ye shall save alive' (i. 15-22). At this critical period Moses was born, and narrowly escaped destruction. His mother, 'when she could not longer hide him, took for him an ark of bulrushes, and put the child therein, and laid it in the flags by the river's side.' Here the babe was discovered by Pharaoh's daughter, and she had compassion upon him; and being brought up by her, he became her son (ii. 1-10). Eighty years afterwards he received a commission from God to go to Pharaoh with this message: 'Let my people go that they may hold a feast unto me in the wilderness;' but the king, instead of complying with the message, now increased their burdens: 'Pharaoh commanded the same day the taskmasters of the people and their officers, saying: Ye shall no more give the people straw to make bricks as heretofore: let them go and gather straw for themselves; and the tale of bricks which they did make heretofore, ye shall lay upon them: ye shall not diminish ought thereof. Let there more work be laid upon the men that they may labour therein; and let them not regard vain words.' These orders were rigidly enforced, so that the condition of the people was now worse than ever.\*

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\* The Israelites are not unfrequently spoken of as being in a state of slavery in Egypt. This was probably not the case so long as Joseph lived; and though they certainly were under a despotic government and were greatly oppressed, they might not be absolutely slaves in the ordinary sense of that word. Though brick-making was carried on on a great scale in Egypt, and was a government monopoly (*Wilkinson, Anc. Egypt.* ii. 194), yet it is not likely a whole nation was employed in making bricks, and required to make them without straw. Many of the Israelites were probably engaged in other occupations, and though they might be more or less subject to oppression, they might not be absolutely slaves.



Pharaoh having obstinately persisted in refusing to let the Israelites go, the Lord visited the Egyptians with a succession of terrible plagues, and at length the death of their first-born caused him to yield; but they had not advanced far on their journey when he repented of having let them depart, 'and he made ready his chariot, and took his people with him; and he took 600 chosen chariots and all the chariots of Egypt,' and 'pursued after them, and overtook them encamping by the Red Sea.' Moses having stretched out his hand over the sea, 'the Lord caused the sea to go back, and made the sea dry land, and the waters were divided; and the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left.' Thus they passed in safety to the opposite shore. The Egyptians having pursued after them into the midst of the sea, Moses again stretched forth his hand over the sea, and 'the waters returned and covered the chariots and the horsemen, and all the host of Pharaoh, and overthrew them in the midst of the sea; there remained not so much as one of them' (xii. 29-34, 37; xiv. 5-9, 21-28).

The length of time the children of Israel passed in Egypt is a question of some chronological importance. Moses says: 'Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years.' This passage has often been misunderstood. Here the words 'who dwelt in Egypt,' are obviously descriptive of the children of Israel, and are not to be interpreted as connected with the words *sojourning* or *four hundred and thirty*

Josephus gives the following account of the condition of the Israelites in Egypt; but as he often uses considerable freedom with the statements of the Hebrew scriptures, it may be questioned whether it is not merely his version of the narrative of Moses:—

"The Egyptians became very ill-affected towards the Hebrews, as touched with envy at their prosperity; for when they saw how the nation of the Israelites flourished and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labour, they thought this increase was to their own detriment. And having in length of time forgotten the benefits they had received from Joseph, particularly the crown being now come into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river and hinder its waters from stagnating upon its running over its own banks. They set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labour. And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labours, and the Israelites desiring to hold out to the end under them' (*Antiq.* ii. 9. 1).

*years.* The passage, accordingly, is not to be understood of the time the children of Israel dwelt in Egypt, but of the time they were sojourners—i.e., from the time when Abraham entered Canaan as a sojourner, when that land was granted to his seed in promise (comp. Gen. xii. 5, 7 with Gal. iii. 15-18). The fact is, that according to the common chronology, precisely one-half of the period had passed when Jacob went down to Egypt (see Gen. xii. 4; xxi. 5; xxv. 26; xlvii. 9); so that the time which his posterity dwelt in that country was, strictly speaking, only 215 years. How long the Israelites were in an oppressed condition in Egypt we are not able to say. So long as Joseph lived, which was fully seventy years, they were probably well enough treated. The change in their treatment was after his death. It was when 'a king arose who knew not Joseph;' but how long this was after his death is not said. It might not be immediately. The oppression of the Israelites had already risen to a great height when Moses was born. This was eighty years before the exodus, previous to which their oppression was greatly aggravated.

It was doubtless with some great and special design that God brought the children of Israel down to Egypt, and that he kept them there for so long a time as upwards of two centuries. We do not recollect any explanation which has been given of this singular act of the divine providence. We cannot, however, help thinking that it might be to prepare them for their settlement in Canaan in a national capacity. The fathers of the race, Abraham, Isaac, and Jacob, and also his sons, had led chiefly the life of shepherds (Gen. xlv. 31-34; xlvii. 3), and may consequently be supposed to have been little acquainted with even the common yet necessary arts of settled life. Now, Egypt was a country in which they might learn these to greater advantage than perhaps in any other country of the world at that period. Though not the cradle of the human family, it had even from a very early period made great advances in the usages and arts of civilised life. There was an established and settled government; there were cities, towns, and villages; and some of those works were probably already in existence which to this day are the wonder of the world. Agriculture and many other branches of industry were common among them. In Egypt the Israelites must have had opportunities of learning much; and they doubtless did learn much. It is said of Moses that he was 'learned in all the wisdom of the Egyptians' (Acts vii. 22). The works which they executed in the wilderness, as the casting of the golden calf; the erection of the tabernacle; its hangings of 'blue, and purple, and scarlet, and fine twined linen, wrought with needle-work;' the cutting and engraving of the precious stones in the breastplate of the high-priest; and even the garments of the priest 'for glory and for beauty,' are proofs of the knowledge and skill which were found among them of some even of the less ordinary arts of life. Had it not been for the training which they received in Egypt they would probably have been quite unprepared for entering on life in a national capacity in Canaan.

Notwithstanding the oppression to which the

Israelites were subjected during the latter period of their abode in Egypt, they had multiplied greatly. About 1706 B.C. they came down to Egypt in number seventy souls (Gen. xli. 27) ; now, in 1491 B.C., a distance of 215 years, there set out on their journey from Rameses ‘about 600,000 on foot that were men, beside children ; and a mixed multitude went up also with them ; and flocks and herds, even very much cattle’ (Exod. xii. 37, 38),—circumstances which do not well correspond with the idea of their having been previously a nation of slaves,

though doubtless they were under a despotic government. In the Book of Numbers we have twice a census of the Israelites—the one taken in the wilderness of Sinai not much more than a year after they came out of Egypt ; the other taken in the plains of Moab shortly before they entered Canaan. Both were only of the males ‘from twenty years old and upward, all that were able to go forth to war in Israel’ (Num. i. 1-3 ; xxi. 1-4). The following table shews the results of the two enumerations :—

Tribes.	First Census.	Second Census.	Increase.	Decrease.
Reuben.....	46,500	43,730	...	2,770
Simeon .....	59,300	22,200	...	37,100
Gad .....	45,650	40,500	...	5,150
Judah .....	74,600	76,500	1,900	...
Issachar .....	54,400	64,300	9,900	...
Zebulun.....	57,400	60,500	3,100	...
Manasseh .....	32,200	52,700	20,500	...
Ephraim .....	40,500	32,500	...	8,000
Benjamin.....	35,400	45,600	10,200	...
Dan ... ..	62,700	64,400	1,700	...
Asher .....	41,500	53,500	11,900	...
Naphtali .....	53,400	45,400	...	8,000
Levites* .....	603,550 22,000	601,730 23,000	59,200 1,000	61,020 ...
Total .....	625,550	624,730	60,200	61,020

If to these numbers we add the females from ‘twenty years old and upward,’ constituting, it is likely, a somewhat larger number ; and the numbers under the ages stated, the whole would probably not be under 2,400,000.

In the course of the following forty years the numbers should, according to the ordinary laws of population, have increased considerably, but instead of this there was by the second census a slight decrease. It is, however, to be recollected that the whole of those above the age of twenty who came out of Egypt must, at the time of the second census, have perished in the wilderness, agreeably to the punishment denounced upon them for their murmurings (Num. xiv. 26-36) ; while in the ordinary course of nature many of them would have been still living at the end of forty years. Besides, fewer children would perhaps be born, and more, both old and young, would probably die, were it for nothing else than the privations and the hardships which they suffered in the wilderness. Still, however, it is somewhat remarkable that the total numbers should at both periods be so nearly the same, while the increase in some tribes and the decrease in others should be so great as compared with one another.

It is also somewhat remarkable that though the twelve sons of Jacob probably became husbands at an age and under circumstances not materially different from each other, the number of their descendants, when they came out of Egypt, should have differed so much from one another ; and further, that in the course of

their sojournings in the wilderness some tribes should have materially increased, while others should have so greatly decreased, and that the proportions of both increase and decrease should have differed so much from each other. Perhaps in the judgments inflicted upon them some fell more heavily on some tribes than on others.

It is also not unworthy of remark that the description of the persons included in the census on both occasions would indicate that the normal condition of the Israelites was then a state of war. They are described as ‘from twenty years and upward, all that were able to go forth to war in Israel’ (Num. i. 3). This had doubtless some reference to the conquest of Canaan ; but even in after-times this appears to have been very much the condition of Israel.

Under the leadership of Moses the Israelites journeyed through the wilderness, and after forty years they reached the borders of the promised land. While he was still with them they conquered the country on the east of the Jordan, the kingdoms of Sihon, king of the Amorites, and of Og, king of Bashan (Num. xxi. 21-35). These he divided between the tribes of Reuben and Gad, and the half-tribe of Manasseh (xxii. 1-5, 33). He was not permitted by God to go over the Jordan to what was specially called the land of Canaan ; but after being favoured with a view of it from the top of Pisgah, he died in the land of Moab (Deut. xxxiv. 1-6). Under the command of Joshua the Israelites now passed over the Jordan, and entered on the

\* The Levites were numbered from a month old and upwards, yet, with a single exception in the second census, they were by much the smallest of all the tribes.

conquest of the land of Canaan. This, it is commonly calculated, occupied them six years; but though 'the land then rested from war, there remained yet very much land to be possessed' (Josh. xi. 23; xiii. 1). The country was divided among the other nine tribes and a half; but many of the Canaanites remained unconquered, and long maintained their place in the country, they and the Israelites in some instances dwelling together (xiii. 2-7; Judg. i. iii. 1-7; 2 Sam. v. 6-8).

The geographical situation of Canaan, as the country of the chosen people of God, is worthy of special consideration. It lay at the head of the Mediterranean Sea, in the very centre of the chief nations of ancient times, all of which were sunk in the depths of heathenism. Near it lay Egypt; to the east Assyria and Babylonia; to the north Syria; to the west Asia Minor, Greece, and Italy, not to mention other countries. As a seat of true religion, as a witness against idolatry, as a light to the world, it could not be more favourably situated. And when Christianity was to be introduced into the world, a system designed for all nations, equally for the Gentiles as for the Jews, no country of the world was so adapted as a central point from which it might be propagated to other lands.

The government of Israel was from the beginning a theocracy; the Lord was their king; Moses and Joshua were merely his vicegerents, and acted under his authority. It continued to be so theoretically, and was so to some extent; but after being ruled for a long time by the judges who succeeded Joshua (the length of this period is much disputed, and is very uncertain), they chose to have a king set over them, which the Lord considered as a virtual rejection of himself as their king (1 Sam. viii. 1-7). Saul was their first king; and he was succeeded by David, who, toward the end of his reign, had a census taken of the nation, which, like the two former, had special reference to its warlike power. The statements of the returns, however, differ. In 2 Sam. xxiv. 9 it is said: 'And Joab gave up the sum of the number of the people unto the king, and there were in Israel 800,000 valiant men that drew the sword; and the men of Judah were 500,000 men, making together 1,300,000 men. In 1 Chron. xxi. 5, 6, the total numbers are larger: 'And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword, and Judah was four hundred threescore and ten thousand men that drew sword'—in all 1,570,000. 'But Levi and Benjamin counted he not among them; for the king's word was abominable to Joab.' Taking these numbers as the basis of our calculations, they would give an entire population of five or six millions.\*

It appeared as if the throne of Israel was

\* The numbers given by Josephus are for Israel '900,000 men who were able to bear arms and go to war, and for Judah 400,000' (*Antiq.* vii. 13. 1). He can scarcely be held as a *third* authority, but his statement probably shews the reading of the MS. from which he took it.

established in the family of David; but through the folly of his grandson Rehoboam, the son of Solomon, ten of the tribes revolted, and only two—Judah and Benjamin—adhered to their legitimate sovereign. Henceforth the country was divided into two kingdoms—that of Israel and that of Judah, each with its own succession of kings. The kingdom of Israel lasted, according to the common chronology, about 254 years, but about 721 B.C. Shalmanezar, the king of Assyria, 'carried Israel away captive into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes' (2 Kings xvii. 6).† The kingdom of Judah lasted about 388 years, or 134 years longer than that of Israel; but about 588 B.C. the army of Nebuchadnezzar, king of Babylon, took and destroyed Jerusalem, burned the temple, and carried the body of the people who remained into captivity' (xxv. 1-11).

The division of the country into two petty kingdoms must have been a source of great weakness to both. It laid them open to frequent invasion by neighbouring princes, particularly by the kings of Syria, Egypt, and Assyria, and no doubt facilitated their final subjugation. The domestic government of both countries must also have been feeble, and was often revolutionised; and, as is not unfrequently the case in the East, many of the sovereigns themselves met with a violent death. Nadab, the son of Jeroboam, reigned over Israel only two years, when Baasha conspired against him and slew him, and reigned in his stead. 'And it came to pass when he reigned that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed until he had destroyed him' (1 Kings xv. 25, 27-29). Baasha was succeeded by his son Elah, who also reigned only two years, when Zimri conspired against him and slew him, and reigned in his stead; and, not content with this, he also 'slew all the house of Baasha; he left him not one that pissed against a wall, neither of his kinsfolk nor of his friends' (xvi. 8-11). Zimri's reign was short—only seven days. Omri, having been made king by the army, proceeded to besiege him in Tirzah; 'and it came to pass when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died' (xvi. 15-18). Omri was succeeded by his son Ahab, who, after a reign of twenty-two years, was mortally wounded in battle with the Syrians, and died at even the same day (xvi. 29; xxii. 34, 35). Jehoram, one of his sons who succeeded him, reigned twelve years; but Jehu, one of his captains, conspired against him and slew him. Jezebel, Ahab's wife, was also thrown out at a window and killed; and by his

† It appears from 1 Chron. v. 26 that the tribes east of the Jordan were carried captive by kings of Assyria some time before this—'The God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria; and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.'

orders Ahab's other sons, to the number of seventy, were murdered (2 Kings i. 17; iii. 1; ix. 1-24, 30-37; x. 1-7). Zechariah the son of Jeroboam II., after a short reign of six months, was slain by Shallom; but his reign was still shorter, being only 'a full month,' when he was slain by Menahem, who reigned in his stead. Menahem was succeeded by his son Pekahiah, who reigned only two years, when Pekah, one of his captains, conspired against him and slew him. He in his turn was slain by Hoshea, in the ninth year of whose reign Shalmanezzer, the king of Assyria, carried Israel away captive into Assyria (xv. 8, 10, 13, 14, 23, 25, 30; xvii. 6).

The kings of Judah were not so often cut off by a violent death as those of Israel; but yet of this we have various examples. Ahaziah, the grandson of Jehoshaphat, was mortally wounded by Jehu, and died shortly after (2 Kings ix. 27). 'Athaliah, the mother of Ahaziah, when she saw that her son was dead, arose and destroyed all the seed royal;' but Joash, an infant son of Ahaziah, was rescued from her bloody hands. Athaliah now assumed the government, but after reigning six or seven years she herself was slain (xi. 13-16). Joash, while yet a boy, was now raised to the throne, but after he had reigned forty years his servants conspired against him and slew him (xi. 21; xii. 1, 20, 21). He was succeeded by his son Amaziah, but his servants also conspired against him and slew him (xiv. 19); and Amon, the grandson of Hezekiah, met with a similar fate (xxi. 23).

Such a state of things must have kept both kingdoms in a very backward and miserable condition.

It is singular that the number stated to have been carried into captivity is so inconsiderable. After a siege of Jerusalem by Nebuchadnezzar's army some years before, it is said, 'he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even 10,000 captives, and all the craftsmen and smiths; none remained save the poorest sort of people of the land. And he carried away Jehoiachin, the king, 'to Babylon, and the king's mother, and the king's wives and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even 7000, and craftsmen and smiths a thousand; all that were strong and apt for war, even them the king of Babylon brought captive to Babylon' (2 Kings xxiv. 14-16). These numbers amount together to only 18,000. This indeed was not the last stage of the catastrophe. Eleven years after, Jerusalem was again taken by Nebuchadnezzar's army after a lengthened siege. It was now completely destroyed. This was the finishing act of the tragedy, and it might be supposed that the number of persons now carried captive would be considerable, but in the Book of Kings no number is given. It is only said, 'Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-dan the captain of the guard carry away' (xxv. 11).

The prophet Jeremiah enumerates three successive deportations of the people—namely, 3023, 832, and 745; 'all the persons,' he adds, 'were

4600' (lil. 28-30); but even if these were distinct from those already referred to, they will not add much to the number of the captives. It is not easy to identify any of them with the deportation mentioned in the Book of Kings.

These numbers will not account for the transportation of a whole nation, nor scarcely even of the population of Jerusalem; yet the country appears to have been in a great measure stripped of its inhabitants. 'But,' says the sacred historian, 'the captain of the guard left of the poor of the land to be vinedressers and husbandmen' (1 Kings xxv. 12); and even they shortly after left the country and went down to Egypt, where most of them, it is probable, miserably perished (Jer. xliii. 5-7; xliv. 1, 11-14, 26-28). It is likely, indeed, that in consequence of the many calamities which befel the kingdom of Judah, particularly in the latter years of its existence, when it was invaded by Pharaoh-Necho, king of Egypt, and by 'bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon' (2 Kings xxiv. 29-35; xxv. 2), not only might many be slain or carried captive, but multitudes would probably be scattered, and take refuge in other countries. This indeed is not a mere conjecture; it plainly appears to be a fact. Jeremiah says: 'When all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam; even all the Jews returned out of all places whither they were driven and came to the land of Judah to Gedaliah, and gathered wine and summer-fruits very much' (xl. 11, 12); and in xliii. 5 he again speaks of 'the remnant of Judah that were returned from all nations whither they had been driven, to dwell in the land of Judah.' Numbers thus returned; numbers might also still remain in the countries whither they had gone. These numbers it is of course impossible to estimate.

The Babylonish captivity lasted seventy years; but the Medes and Persians having, toward the end of that period, overthrown the empire of Babylon, Cyrus, king of Persia, about 536 B.C., issued a proclamation authorising and even encouraging the Jews to return to their own country, and to rebuild the temple at Jerusalem. Under the leadership of Zerubbabel, Jeshua the high-priest, and others, there accordingly returned of the captives 'forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred and thirty-seven' (Ezra i. 1-4; ii. 1, 2, 64, 65). Ezra afterwards carried up with him upwards of 1754 males (viii. 1-14, 18-20), and there would also doubtless be a considerable proportion of females. It is also likely others may have gone up from time to time, though we have no statement of the fact, nor of their numbers. Even these, however, considerably exceed the numbers mentioned as having been carried captive to Babylon; and it is plain that great numbers of the Jews did not avail themselves of the permission granted to them to return to their own land, but remained behind in Babylonia and the



neighbouring countries, and probably settled there permanently, 'not being willing,' as Josephus says, 'to leave their possessions' (*Antiq.* xi. 1. 3)—circumstances which contribute to shew that the numbers originally carried captive must have been much greater than the numbers specifically mentioned. In the time of Esther it is obvious the Jews were widely spread and very numerous in the Persian empire (*Esther* iii. 8, 9; viii. 9-17; ix. 1-10, 15, 16).\*

Circumstances afterwards arose which led to the settlement of great numbers of the Jews in other parts of the world, as in Egypt, particularly in Alexandria, in Antioch, and other places in Syria, in Asia Minor, in Macedonia, in Greece, and in Italy. On the day of Pentecost 'there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians' (*Acts* ii. 5, 9-11). 'Moses,' said James in the meeting of the apostles and elders at Jerusalem, 'hath in every city them that preach him, being read in the synagogues every Sabbath day' (*xv.* 21); and we accordingly find that Paul and his fellow-labourers found Jews in nearly every place where they visited, and very commonly preached in their synagogues. Philo, and also according to him king Agrippa, speak in strong terms of the great numbers of Jews who were settled in other countries than their own (*Lardner, Works*, i. 108).

The primary and more immediate cause of the captivity of both Israel and Judah is not far to seek: it was a punishment for their wickedness, and in a special manner for their idolatry, to which, during nearly the whole period of their existence as a nation, they had shewn a singular proneness; and it is commonly said to have weaned them from it. Though in the time of Antiochus Epiphanes many of the Jews did yield obedience to his unrighteous decrees, and sacrificed unto idols, yet that was the result of force, and as a nation they 'resisted even unto blood' (*1 Maccab.* i. 41-43). On other occasions they manifested the utmost abhorrence of idolatry, and have for ages approved themselves as standing witnesses against it. The fact is curious, especially as contrasted with their previous proneness to it.

We are disposed to think that the Babylonish captivity involved also a great design of mercy, as it proved a primary cause of the dispersion of the Jews among the nations. They had been chosen by God to be the depositary of the true

religion, and as such they were separated from the other nations of the earth: 'The people,' said Balaam, 'shall dwell alone, and shall not be reckoned among the nations' (*Num.* xxiii. 9). In this state of separation they exercised small influence for good over other communities. But a time was coming when they would no longer be the peculiar people of God,—when the Gentile nations would, equally with them, be received into the church. Now, the dispersion of the Jews among the nations was well fitted to prepare the way for this great event. It was fitted to diffuse right views of religious truth in the Gentile world; to gain over from it proselytes to Judaism; to raise up in many places persons, Jews or proselytes, who, by their previous knowledge and training, were somewhat prepared for understanding and receiving the doctrines of the new economy, while their synagogues afforded convenient places for the preaching of them. Though the Jews, both in Palestine and in other countries, proved the bitterest enemies of Christianity, yet they and the proselytes probably formed in many places a considerable portion of the converts. The Epistle to the Hebrews; the inscription of that of James: 'To the twelve tribes which are scattered abroad;' and of the First of Peter: 'To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;' and many of the notices which we have of the labours of the apostle Paul, and even the trouble which the Judaizing teachers gave in some churches, are so many proofs of this. Thus, as the geographical situation of Canaan had probably an ultimate reference to the propagation of Christianity in the world, the dispersion of the Jews among the nations had probably also a reference to that great object; and of that dispersion the Babylonish captivity was a first and principal cause. Missionaries in modern times, on reaching the scene of their labours, must often be almost appalled with the absolute darkness in which they find the heathen involved, while the first preachers of the cross probably found some degree of light in most places which they visited, as a 'preparation of the gospel of peace.'

It is a remarkable circumstance that the Jews never became, either in their captivity or in their dispersion, like other transplanted nations, absorbed in the people among whom they dwelt, but continued a separate and peculiar race. There may have been individual exceptions to this, but the nation, as such, ever remained distinct. The absorption of them by Gentile nations, and their consequent extinction as a peculiar people, was probably prevented by the rite of circumcision, by the prohibition of particular kinds of food which were used by other nations, and by many ceremonial observances, some of them of divine, others of human appointment; and also, it may well be supposed, by the special providence of God, with a view to many special ends. But, be the causes what they may, everywhere throughout the world Jews remain a distinct race.

After the return of the Jews from their captivity in Babylon Judæa became a province of the Persian empire; but though subject and tributary to Persia, they enjoyed the free exercise of their own religion, and were governed to

\* The numbers referred to in the Book of Esther are so great that one is inclined to suspect many of them may have belonged to the nation of Israel, which had been carried into captivity by Shalmanezzer, the king of Assyria, who 'placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes' (*2 Kings* xvii. 6). Josephus says: 'The ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers' (*Antiq.* xi. 5. 2).



a great extent by their own laws ; and their governors, though they acted by virtue of a commission from the kings of Persia, were nevertheless of their own nation, as Zerubbabel and Nehemiah (Ezra i. ii. 63 ; iii. iv. 13 ; vii. 24 ; Neh. v. 14, 18 ; viii. 9).

This state of things continued for about 206 years, until the time of Alexander the Great, who overturned the Persian empire B.C. 330 ; and after his death Judæa became subject at one time to the kings of Egypt, at another to the kings of Syria, according as the one or the other extended his dominion over it ; and though the Jews were often much befriended by them, they also suffered grievously in the wars between them, their country being frequently the theatre of their conflicts.

About 170 B.C. Antiochus Epiphanes, king of Syria, commenced a grievous persecution of the Jews and their religion (1 Maccab. i. 20-64) ; but Judas Maccabæus, heading his countrymen, fought for their religion and liberties ; and though, in the long wars which followed, he and his brothers were either slain in battle or treacherously murdered, yet, after a varied struggle, they succeeded in throwing off the yoke of Syria, and in establishing the independence of their country.

The Asmonæan family, as the Maccabees were called, now obtained the supreme authority, and being of the order of the priesthood, they united in their own persons the offices of governor and high-priest. Aristobulus, one of the race, assumed the title of king, and thus the government of Judæa once more became a monarchy. The government of the Asmonæan family subsisted for 126 years from the time that Judas Maccabæus took up arms against Antiochus Epiphanes. It was a period of almost continual warfare, and latterly of constant and interminable quarrels among themselves.

The Romans, who had been called in some years before to assist one party against another, took occasion, from the quarrels which arose in the royal family, to interfere in their affairs, and transferred the sovereignty of Judæa to Herod, the son of Antipater, an Idumæan, who, like some other Idumæans, had submitted to the Jewish religion. Toward the end of his reign Jesus Christ was born.

On the death of Herod his kingdom was divided. His son Archelaus obtained Judæa as his share : Herod Antipas was appointed tetrarch of Galilee ; and Philip, another of his sons, was tetrarch of Ituræa and Trachonitis on the east of the Jordan. Various changes were afterwards made in the governments of Herod's descendants, but we cannot here enter into details regarding them. [HEROD.] Suffice it to say, that Archelaus, after reigning about ten years, was deprived of his kingdom, which was annexed in the first instance to the province of Syria, but it was afterwards constituted a separate Roman province under a procurator (Joseph. *Antiq.* xvii. 13. 5 ; xviii. 1. 1. c. 1. 2). In the time of our Lord, Pontius Pilate was governor of Judæa, and among his successors mention is made in the N. T. of Felix and Festus, before whom Paul was arraigned.

The Jews had always been uneasy under the Roman rule ; and their discontent rose at

length to such a height that they took up arms against the Romans ; but notwithstanding they made a most desperate resistance, they were completely conquered by the Roman armies under Vespasian and his son Titus. In A.D. 70 Jerusalem was taken, and the temple burned ; multitudes of the Jews were slaughtered or sold into slavery ; the Jewish polity was brought to an end ; and ever since that time they have been scattered over the face of the earth, having no country which they could call their own, 'a proverb and a bye-word among all nations whither the Lord hath led them' (Deut. xxviii. 37).

HE'BRON, a city in the south of Canaan, in the plain of Mamre (Gen. xiii. 18 ; xviii. 1), about seven hours south of Jerusalem. It is a very ancient city, having been built seven years before Zoan in Egypt (Num. xiii. 22). It was originally called 'Kirjath-Arba' (city of Arba), 'which Arba was a great man among the Anakims' (Josh. xiv. 15). Here the patriarchs Abraham, Isaac, and Jacob sojourned, and here they were all buried, and likewise their wives (Gen. xxiii. xxv. 9, 10 ; xxxv. 27-29 ; xxxvii. 14 ; xlix. 31 ; l. 13). Here David reigned seven years and a half before he became king of all Israel (2 Sam. ii. 11). Here Absalom raised the standard of rebellion against David his father, and set up for king (xv. 10). During the captivity the Edomites seized it, and made it their capital ; afterward, about 164 B.C., Judas Maccabæus 'fought against the children of Esau toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about' (1 Maccab. v. 65). Hebron is never referred to in the N. T.

Hebron is still a place of great interest, partly, no doubt, from its historical associations. It lies in a deep narrow valley, low down in the sloping sides of the valley. The houses are all of stone, high and well built, with windows and flat roofs, and on their roofs are small domes, sometimes two or three to a house, a style of building apparently peculiar to Judæa ; at least Dr. Robinson did not remember having seen it further north than Nabulus. This gives to the place rather a striking aspect.

But the most remarkable building in Hebron is the Haram or Holy Place, as it is called, said to be the burial-place of Abraham and other members of his family. Externally it has the form of a parallelogram, about 200 feet long and 115 broad. Its height, owing to the nature of the ground, is unequal ; but the wall, on an average, may perhaps be about 60 feet. It forms a kind of fortlet, and as such it has of late years been more than once used. It has every appearance of great antiquity below, but more modern work appears above. The ancient stones are very large, and bevelled on the edges, in the Phœnician style. Some of them have had grooves made in them by the chisel in some places, to make them correspond with the smaller ones above ; but their real magnitude is seen on a near inspection. One, which appeared the largest, was 38 feet in length by 3 feet 4 inches in depth. This part of the work is neither Christian nor Saracenic, and in all probability it

is as ancient as the times of the Jewish kings. This is the more probable, as Josephus mentions that the monuments of Abraham and his descendants, erected over their sepulchre, were shewn in his day, 'the fabric of which was of the most excellent marble, and wrought after the most elegant manner' (*Wars*, iv. 9-7). The existence of such works at this place is alluded to by Christian pilgrims and travellers from the days of Jerome to the present time. The towers at the corners of the enclosure are not symmetrical. Two of them are at present used for summoning the Moslems to prayer.

Whether this building is really over 'the cave in the field of Machpelah, which the children of Heth made sure unto Abraham for a burying-place,' it is now of course impossible to say; but we know of no reason for questioning the old and established tradition on the subject. If it be really the place, it must be held a very interesting spot (Robinson, *Res.* i. 314; ii. 433, 435; Wilson, i. 362, 366).

Jews and Christians have for ages past been jealously excluded from the *sanctum*, or interior part of the building. Within its sacred precincts for 600 years no European, except by stealth, has ever set foot. Three accounts only have in modern times given anything like a description of the interior: one, extremely brief and confused, by an Italian servant of Mr. Bankes; another by an English clergyman, the Rev. Vere Monro, who does not, however, appear to speak from his own knowledge; and a third, more distinct, by Ali Bey, a Spanish renegade. But at length, in April 1862, though not without great difficulty and much management, Albert Edward, Prince of Wales, and the members of his immediate suite, one of whom was the Rev. Dr. Stanley, were permitted to enter it and view all that was allowed to be seen by Mohammedans themselves, and we have the following account of it from the pen, we presume, of that gentleman.

After stating that the royal party was conducted by a body of soldiers up to the entrance of the sacred enclosures, he thus proceeds: 'At the head of the staircase, which by its long ascent showed that the platform of the mosque was on the uppermost slope of the hill, and therefore above the level where, if anywhere, the sacred cave would be found, we entered the precincts of the mosque itself, and were received by one of its guardians, a descendant of one of the companions of Mohammed, with the utmost courtesy on his part, though not without deep groans from some of his attendants, redoubled as we moved from one sacred spot to another. We passed (without our shoes) through an open court into the mosque. With regard to the building itself, two points at once became apparent; first, that it had been originally a Byzantine church. To any one acquainted with the cathedral of St. Sophia at Constantinople, and with the monastic churches of Mount Athos, this is evident from the double narthex or portico, and from the four pillars of the nave. Secondly, that it had been converted at a much later period into a mosque. This is indicated by the pointed arches, and by the truncation of the apse. This building occupies (to speak roughly) about one-third of the platform. I

proceed to describe its relation to the sepulchres of the patriarchs. It is the innermost of the outer porticoes which contains the two first. In the recess on the right is the alleged tomb of Abraham, on the left that of Sarah, each guarded by silver gates. The shrine containing the tomb of Sarah we were requested not to enter, as being that of a woman. The shrine of Abraham, after a momentary hesitation, and with a prayer offered to the patriarch for permission to enter, was thrown open. The chamber is cased in marble. The tomb consists of a coffin-like structure, like most Moslem tombs, built up of plastered stone or marble, and hung with carpets—green, embroidered with gold. The three which cover this tomb are said to have been presented by Mohammed II., Selim I., and the late sultan, Abdul Medjid. I need hardly say that this tomb (and the same remark applies to all the others) does not profess to be more than a cenotaph, raised above the actual grave, which lies beneath. But it was impossible not to feel a thrill of unusual emotion at standing in a relation so near to such a spot—an emotion, I may add, enhanced by the rare occasion which had opened the gates of that consecrated place (as the guardian of the mosque expressed it) 'to no one less than the eldest son of the Queen of England.' Within the area of the church or mosque were shewn, in like manner, the tombs of Isaac and Rebekah. They differed from the two others in being placed under separate chapels, and closed, not with silver, but iron gates. To Rebekah's tomb the same decorous rule of the exclusion of male visitors naturally applied as in the case of Sarah's. But on requesting to see the tomb of Isaac, we were entreated not to enter, and on asking, with some surprise, why an objection which had been conceded for Abraham should be raised in the case of his far less eminent son, were answered that the difference lay in the characters of the two patriarchs:—

'Abraham was full of loving-kindness; he had withstood even the resolution of God against Sodom and Gomorrah; he was goodness itself, and would overlook any affront. But Isaac was proverbially jealous, and it was exceedingly dangerous to exasperate him. When Ibrahim Pasha (as conqueror of Palestine) had endeavoured to enter, he had been driven out by Isaac, and fell back as if thunderstruck.'

'The chapel, in fact, contains nothing of interest; but I mention this story both for the sake of the singular sentiment which it expresses, and also because it well illustrates the peculiar feeling which (as we were told) had tended to preserve the sanctity of the place—an awe amounting to terror of the great personages who lay beneath, and who would, it was supposed, be sensitive to any disrespect shewn to their graves, and revenge it accordingly.

'The tombs of Jacob and Leah were shewn in recesses corresponding to those of Abraham and Sarah, but in a separate cloister, opposite the entrance of the mosque. Against Leah's tomb, as seen through the grate, two green banners reclined, the origin and meaning of which were unknown. The gates of Jacob's shrine were opened without difficulty, but it calls for no special remark.

'Thus far the monuments of the mosque adhere strictly to the Biblical account, as given above. The variation which follows rests, as I am informed by Dr. Rosen, on the general tradition of the country (justified perhaps by an ambiguous expression in Josephus), that the body of Joseph, after having been deposited first at Shechem (Josh. xxiv. 32), was subsequently transported to Hebron. But the peculiar situation of this alleged tomb agrees with the exceptional character of the tradition. It is in a domed chamber attached to the enclosure from the outside, and reached, therefore, by an aperture broken through the massive wall itself, and thus visible on the exterior of the southern side of the wall. It is less costly than the others, and it is remarkable that, although the name of his wife (according to the Mussulman version, Zuleika) is inserted in the certificates given to pilgrims who have visited the mosque, no grave having that appellation is shewn. No other tombs were exhibited in the mosque. Two, resembling those of Isaac and Rebekah, which were seen (by one of our party only) within an adjacent smaller mosque, were afterwards explained to us as merely ornamental.

'It will be seen that up to this point no mention has been made of the subject of the greatest interest to all of us—namely, the sacred cave itself in which one at least of the patriarchal family may still be believed to repose intact—the embalmed body of Jacob. It may be well supposed that to this object our inquiries were throughout directed. One indication alone of the cavern beneath was visible. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living rock. This cavity appeared to open into a dark space beneath, and that space (which the guardians of the mosque believed to extend under the whole platform) can hardly be anything else than the ancient cavern of Machpelah. This was the only aperture which the guardians recognised. Once, they said, 2500 years ago, a servant of a great king had penetrated through some other entrance. He descended in full possession of his faculties, and of remarkable corpulence; he returned blind, deaf, withered, and crippled. Since then the entrance was closed, and this aperture alone was left, partly for the sake of suffering the holy air of the cave to escape into the mosque, and be scented by the faithful; partly for the sake of allowing a lamp to be let down by a chain which we saw suspended at the mouth, to burn upon the sacred grave. We asked whether it could not be lighted now. 'No,' they said; 'the saint likes to have a lamp at night, but not in the full daylight.' With that glimpse into the dark void we and the world without must be content to be satisfied. Other entrances may exist, or have existed, and the knowledge we have acquired of the different parts of the platform would enable us to indicate the points where such apertures might be expected; but, for the present, it was the full conviction of those of the party best qualified to judge that no other entrance is known to the

Mussulmans themselves. The unmistakeable terror to which I have before alluded is of itself a guarantee that they would not enter into the cave if they could, and the general language of the Arabic histories of the mosque is in the same direction' (*Times*, April 26, 1862).

The population of Hebron is considerable. It consists chiefly of Mohammedans. There is also a small but poor community of Jews, consisting of about 250 souls. With one or two exceptions, they consider it unbecoming the sacred object which they have in view in settling in Palestine—that of weeping and mourning over its desolations near the tombs of the patriarchs, to whom it was given in everlasting covenant—to engage in secular employments; and they are supported almost entirely by the contributions sent to them from foreign countries, like many of their brethren in Jerusalem. There are now no Christians in all the district of Hebron (Robinson, *Res.* ii. 317, 453; Wilson, i. 372).

The bazars of the town have a respectable appearance, and a good deal of business appears to be carried on amongst the people who frequent them (Wilson, i. 361).

The country around Hebron abounds with vineyards and oliveyards; the former chiefly in the valley, the latter on the slopes of the hills, which are in many places laid out in terraces. The vineyards are very fine, and produce the largest and best grapes in all the country. The valley is generally assumed to be the Eshcol of the O. T., whence the spies brought back the cluster of grapes to Kadesh (see Gen. xiv. 13, 24; Num. xiii. 22-24). Each vineyard has in it a small house or tower of stone, which serves for a keeper's lodge; and during the vintage Dr. Robinson was told that the inhabitants of Hebron go out and dwell in these houses, and that the town is almost deserted. The character of the fruits of this valley still corresponds to its ancient celebrity: not only vines and olives, but pomegranates and figs, as well as apricots, quinces, and the like, still grow there in abundance (Robinson, *Res.* i. 314, 316; Wilson, i. 381).

There are two pools at Hebron outside of the town, the Upper and the Lower; the latter is the larger of the two. It measures 133 feet on each side; its depth is 21 feet 8 inches; the depth of water is of course variable according to the time of the year, and the wetness or dryness of the season. The substructure of this pool or tank is of a kind indicating its high antiquity. The upper portions of the lining wall and coping have undergone frequent repairs; so far as they are seen they appear to be modern. At two of the corners flights of steps, twenty-four in number, lead down to the water level. The other pool is smaller, measuring 85 feet by 55, and 18½ feet deep. These pools are not supplied by perennial springs, but are entirely dependent on the rains for their supply of water,—a circumstance which, in seasons of drought, must probably prove a source of great inconvenience to the inhabitants. As these tanks are obviously of great antiquity, one of them was in all likelihood 'the pool of Hebron,' over which David hanged the murderers of Ishbosheth (2 Sam. iv. 12; Robinson, *Res.* ii. 432; Wilson, i. 363).

. **HELBON**, a place in Syria, distinguished for the excellence of its wines. There is a valley three and a half hours north of Damascus, which is named Helbon or Halbon, and there is also a village of the same name. The valley is an hour or more in length, and is everywhere well cultivated. In the northern part are many walnut trees, as also apricot and other fruit trees. Throughout the whole extent of the valley there are well-kept vineyards. Every available spot is carefully planted with vines. Even places so steep that the vine-dresser can approach them only with difficulty are made to produce abundance of grapes. The vine is the chief product of the valley. In Damascus the grapes are greatly esteemed for their rich flavour, and from them is made the best and most highly-prized wine of the country.

The village of Helbon is situated nearly mid-way of the valley. There are many ruins in and around it, but mostly in a dilapidated state; and stones, capitals, friezes, and broken columns are built into the walls of the modern houses. On the west of the village there is an extensive ruin, supposed to have been a temple. On some of the blocks are fragments of Greek inscriptions, but which are no longer legible.

We apprehend there is ground to conclude that this is the Helbon of Scripture. Speaking of Tyre, Ezekiel says: 'Damascus was thy merchant' 'in the wine of Helbon and white wool' (xxvii. 18). The wine of Helbon is still famous, and Damascus must always have been the natural channel for its export.

It has, however, been very commonly supposed that Aleppo is the Helbon of Scripture; and it is true that Aleppo (in Arabic *Haleb*) might represent the Helbon of Scripture, but, now at least, Aleppo produces very little wine, and that of a poor quality; nor is Damascus the natural channel of commerce between Aleppo and Tyre.

**HELL**, the place of punishment of fallen angels and of wicked men in the other world. To represent its awful nature it is held out to us as a prison (2 Pet. ii. 4); as 'the blackness of darkness' (Jude xiii.); as 'outer darkness, where there shall be weeping and gnashing of teeth' (Matt. viii. 12); as 'the bottomless pit' (Rev. xx. 1, 3); as 'the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched' (Mark ix. 43, 44); as 'everlasting fire prepared for the devil and his angels' (Matt. xxv. 41); as 'the lake of fire and brimstone, where they shall be tormented day and night for ever and ever' (Rev. xx. 10). Such representations are not to be taken literally. Human language probably fails to convey any proper or adequate ideas of the condition of the wicked in the future state; but they are no doubt designed to convey to us ideas of extreme misery. Nor is there any ground to doubt the eternity of their misery. No stronger language is used to express the duration of the happiness of heaven than to represent the duration of the torments of hell (Matt. xxv. 46).

There are two words in the Scriptures which our translators have rendered *hell*; the one *Gehenna*, or *γέεννα*, correctly; the other *Hades*, or *ᾗδης*, very incorrectly. It is therefore necessary that we notice these two words separately.

1. *Gehenna*, or *γέεννα*. This is not a Greek word, and consequently is not found in the Greek classics. It is originally a compound of the two Hebrew words *גֵּי הִנּוֹם* (*Ge Hinnom*, 'the valley of Hinnom'), a place near Jerusalem, of which we first read in Josh. xv. 8. It was there that the Israelites made their children pass through the fire unto Moloch, the idol of the Ammonites (2 Chron. xxviii. 3; xxxiii. 6). The place was also called Tophet (Jer. vii. 31); and that, as is supposed from the noise from drums (*toph* signifying a 'drum'), a noise raised on purpose to drown the cries of the miserable victims. As this place was, in process of time, considered as an emblem of hell, or the place of punishment for the wicked in the world to come, the name of Tophet came gradually to be used in this sense, and at length to be confined to it. This is the sense in which *Gehenna*, a synonymous term, is always to be understood in the New Testament, where it occurs just twelve times.

2. *ᾗδης* or *Hades* is a word quite common in classical authors, and is frequently used by the LXX. in the translation of the O. T. It occurs in eleven places of the N. T., and is rendered *hell* in all except one, where it is translated *grave*. In the O. T. the corresponding word is *שְׁאוֹל* (*sheol*), which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word the LXX. have almost invariably used *hades*. It is quite plain, indeed, that neither in the Septuagint version of the O. T. nor in the N. T. does the word *ᾗδης* convey the meaning which the English word *hell* now, according to the Christian usage, always conveys to our minds.

It were endless to illustrate this remark by an enumeration and examination of all the passages in both Testaments wherein the word is found. Indeed, it is hardly now pretended by any critic that this is the acceptation of the term in the O. T. Who, for example, would render the words of the patriarch Jacob, when he was deceived by his sons into the idea that his favourite child Joseph had been devoured by a wild beast, 'I will go down into hell unto my son mourning?' (Gen. xxxvii. 35.) Or the words which he used when they expostulated with him about sending his youngest son Benjamin into Egypt along with them: 'Ye will bring down my grey hairs with sorrow to hell!' (xlii. 38.) Yet in both places the word in the original is *sheol*, and in the version of the LXX. *hades*. We may add, that in the passage Ps. xvi. 10, and in the quotation of it Acts ii. 27, though the word is the same both in Hebrew and Greek as in the two former quotations, and though it is in both places rendered *hell* in the common version, it would be absurd to understand it as denoting the place of the damned, whether the expression be understood literally of David or figuratively of Jesus Christ.

Though the word *grave* may answer sufficiently in some cases for expressing, not indeed the import of the terms *sheol* and *hades*, yet the general purport of the sentence, it gives in other cases but a feeble and sometimes an erroneous version of the original.



By *hades* we understand the place of departed spirits, without reference to their character as righteous or wicked, or to their state as happy or miserable. Such an abstraction may seem to some forced and unnatural; but we have among ourselves an expression somewhat analogous to it—the world of spirits. In regard to the situation of *hades* it appears always to have been conceived by both Jews and pagans as in the lower parts of the earth, near its centre, as we should term it, or its foundation (according to the notions of the Hebrews, who knew nothing of its spherical figure), and answering to the visible heavens in height; both which are, on this account, oftener than once contrasted in sacred writ. In Job xi. 7-9 we have the following illustration of the unsearchableness of the divine perfections: 'Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? Deeper than *hades*, what canst thou know? The measure thereof is longer than the earth and broader than the sea.' Now, of the opinion that the word in the O. T. always signifies *grave* or *sepulchre* nothing can be a clearer confutation than this passage. Among such immense distances as the height of heaven, the extent of the earth and the ocean, which were not only in those days unknown to mankind, but were conceived to be unknowable, to introduce as one of the unmeasurables a sepulchre, which was the depth of only a few cubits, and which, being the work of men, was perfectly known, would have been utterly absurd, not to say ridiculous. What man in his senses would have said: 'Ye can no more comprehend the Deity than ye can discern the height of the firmament or measure the depth of a grave?'

We in like manner find heaven and *hades* contrasted with each other. In Ps. cxxxix. 7-10: 'Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in *hades*, behold, thou art there: if I take the wings of the morning, and dwell in the utmost parts of the earth, even there shall thy hand lead me, and thy right hand shall hold me.' Now, for the reasons before mentioned, *hades* cannot here mean the grave; it must plainly be understood of a place at a great depth, as opposed to the great height of heaven.

In Amos ix. 1-3 Jehovah is represented as saying: 'He that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into *hades*, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; And though they hide themselves on the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.' Here, for illustration, we have a double contrast. To the top of Carmel, a considerable mountain in Canaan, the bottom of the sea is very naturally opposed; but to heaven, which is incomparably higher than the highest mountain, no suitable contrast is found except *sheol* or *hades*, which was evidently supposed to be in the lowest part of the earth.

'Agail,' says Dr. Campbell, 'let it be ob-

served that *keber*, the Hebrew word for grave or sepulchre, is never rendered in the ancient translation *ᾗδης*, but *τάφος*, *μνήμα*, or some equivalent term. *Sheol*, on the contrary, is never rendered *τάφος* or *μνήμα*, but always *ᾗδης*; nor is it ever construed with *θάπτω*, or any verb which signifies to bury, a thing almost inevitable in words so frequently occurring, if it had ever properly signified a grave. This itself might suffice to shew that the ideas which the Jews had of these were never confounded. I observe further that *ᾗδης*, as well as the corresponding Hebrew word, is always singular in meaning as well as in form. The word for grave is often plural. The former never admits the possessive pronouns, being the receptacle of all the dead, and therefore incapable of an appropriation to individuals; the latter often. Where the disposal of the body or corpse is spoken of, *τάφος* or some equivalent term, is the name of its repository. When mention is made of the abode of the spirit after death its abode is *ᾗδης*. When notice is taken of one's making or visiting the grave of any person, touching it, mourning at it, or erecting a pillar or monument upon it, and the like, it is always *keber* that is employed. Add to all this, that in *hades* all the dead are represented as present without exception. The case is quite different with the graves or sepulchres. Thus, Isaiah represents very beautifully and poetically a great and sudden desolation that would be brought on the earth, saying, 'Hades' (which is in the common version 'hell') 'hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it' (Is. v. 14). *Hades* alone is conceived to contain them all, though the graves in which their bodies were deposited might be innumerable. Again, in the song of triumph on the fall of the king of Babylon (xiv. 9), 'Hell' (the original word is the same as in the preceding passage) 'from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kingdoms of the nations.' Thus, in *hades* all the monarchs and nobles, not of one family or race, but of the whole earth, are assembled; yet their sepulchres are as distant from one another as the nations they governed. Those mighty dead are raised, not from their couches, which would have been the natural expression had the prophet's idea been a sepulchral vault, how magnificent soever, but from their thrones, as suited the notion of all antiquity, concerning not the bodies but the shades or ghosts of the departed, to which was always assigned something similar in rank and occupation to what they had possessed upon the earth. Nay, as is well observed by Castalio, those are represented as in *hades* whose carcasses were denied the honour of sepulture. In this particular the opinions of the Hebrews did not coincide with those of the Greeks and Romans' (Campbell, *Gospels*, i. 272, 275, 280, 282).

There is indeed a passage in the N. T. in which *hades* may naturally be supposed to be synonymous with *γέεννα*, and denote the place of the final punishment of the wicked, or hell in



the ordinary acceptation of the word. We refer to the parable of the rich man and Lazarus 'Εὐ τῷ ᾧδῇ (E. T. *in hell*) he lift up his eyes, being in torment, and seeth Abraham, and Lazarus in his bosom' (Luke xvi. 23). But though the word may at first sight seem to have this signification, Dr. Campbell, we think, shews successfully that the parable is not only susceptible of being understood of *hades*, where the spirits of mankind generally, both good and bad, were supposed to be, but that the circumstances mentioned correspond much better with the idea of *hades* as the general repository of souls, or, to use our own phraseology, the world of spirits, than with the distinctive ideas of heaven and hell; not, however, at all questioning that these are actually the abodes of the spirits of the righteous and of the wicked, between death and the resurrection. The idea presented to us is of a vast plain, part of it the abode of the righteous and part the abode of the wicked. Dives is not represented as looking up to Abraham in heaven, nor Abraham as looking down to Dives. They are described as on the same level, and though at a distance, yet able to converse with each other, and between them 'there was a great gulf fixed,' so that neither could pass from the one side to the other.

Having thus cleared up the signification of these important words, *sheol* and *hades*, we shall subjoin a few passages in which they are improperly rendered in the E. T.

Job xxvi. 5: 'Hades' (E. T. *hell*) is naked before him, and destruction hath no covering.'

Ps. xviii. 5: 'The sorrows of *hades* (E. T. *hell*) compassed me about, the snares of death prevented me' (see also Ps. cxvi. 3).

Ps. lv. 15: 'Let death seize upon them; let them go down quick into *hades*' (E. T. *hell*).

Prov. xv. 11: 'Hades (E. T. *hell*) and destruction are before the Lord: how much more the hearts of the children of men.'

Ezek. xxxi. 15-17: 'In the day when he went down to *hades* (E. T. the *grave*) I caused a mourning. I made the nations to shake at the sound of his fall when I cast him down to *hades* (E. T. *hell*) with them that descend into the pit. They also went down into *hades* (E. T. *hell*) with him unto them that be slain with the sword.'

Jonah ii. 2: 'I cried by reason of mine affliction unto the Lord and he heard me; out of the belly of *hades* (E. T. *hell*) cried I, and thou hearest my voice.'

Hab. ii. 4: 'He enlargeth his desire as *hades* (E. T. *hell*), and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.'

Wherever in the O. T. *sheol* is rendered *hell*, it may, we apprehend, without impropriety or any unnatural force, be translated *hades*. Our translators, however, have not always adhered to that word, but have in some passages rendered it *grave*; but in all or most of these it may also be rendered *hades*, as in Ps. vi. 5; Is. xxxviii. 10, 18.

In the N. T. ᾧδῆς should always be transferred, never translated *hell*: thus, Matt xvi. 18: 'Thou art Peter, and upon this rock I will build my church, and the gates of *hades* shall not prevail against it.'

1 Cor. xv. 55: 'O death, where is thy sting! O *hades* where is thy victory!'

Rev. i. 18: 'I am he that liveth, and was dead; and have the keys of death and of *hades*.' The order of the words here given is the reading preferred by Griesbach, Lachmann, Tischendorf, and Scholtz.

Rev. vi. 8: 'And I looked, and behold a pale horse: and his name that sat on him was death, and *hades* followed with him.'

Rev. xx. 13, 14: 'And the sea gave up the dead which were in it; and death and *hades* gave up the dead which were in them; and death and *hades* were cast into the lake of fire.' The E. T. represents *hell* as cast into *hell*.

### HEMLOCK. [ROSH.]

HE'NA, one of the cities conquered by the predecessors of Sennacherib, king of Assyria (2 Kings xix. 13). It is probably the town which is called by the Arabs Anah, and which lies on both sides of the Euphrates amid gardens rich in grapes, citrons, oranges, pomegranates, and other fruits. In the Euphrates, which runs through the town, there are several small islands, upon one of which stands a castle. Perhaps in ancient times the city lay for the most part, or entirely, upon this island, for Abulfeda says: 'Anah is a small town upon an island in the midst of the Euphrates.' The inhabitants are chiefly Arabs and Jews. The caravans which carry merchandise between Aleppo and Bagdad commonly pass by Anah (Rosen. *Geog.* ii. 189).

HER'MON, now called Jebel-esh-Sheikh ('the chief mountain'), is the chief of all the mountains of Syria. It is not quite so lofty as the ridge of Lebanon behind the cedars, but its isolated cone, tipped with snow during the heat of summer, presents a far nobler appearance. It has three summits. The loftiest is on the northern side, and commands the Buka'a and the ranges of Lebanon and Anti-Lebanon. The second is only about 800 yards south of it, and overlooks the great eastern plain. The third is about a quarter of a mile west of the latter, and is somewhat lower than either of the others. Hermon forms part of the Anti-Lebanon ridge toward the south, and gives rise to the most northerly, and consequently the true sources of the Jordan. Its height has never been measured, though it has been often estimated. It is unquestionably the second mountain in Syria for height, ranking next to the highest peak of Lebanon behind the cedars, and probably not more than 300 or 400 feet lower than it. The height of Hermon may safely be regarded as about 10,000 feet. The whole body of the mountain is limestone, similar to that which forms the main ridge of Lebanon. The central peak rises up an obtuse truncated cone, from 2000 to 3000 feet above the ridges that radiate from it, thus giving it a more commanding aspect than any other mountain in Syria. The cone is entirely naked, destitute alike of trees and vegetation. Here and there grey, thorny, cushion-shaped shrubs dot the ground; but they can scarcely be said to variegate the scene; they are as dry-looking as the stones amidst which they spring up. The snow never disappears

from its summit. In spring and early summer it is entirely covered with snow, looking from some points of view like a great white dome. As summer advances the snow gradually melts on the tops of the ridges, but remains in long glittering streaks in the ravines that radiate from the centre. Late in autumn only a few white faint lines are left, round which the clouds cling until early in November, when it again puts on its winter clothing.

The name Hermon was doubtless suggested by the form of this mountain—'a lofty conical peak,' conspicuous from every direction; just as Lebanon was suggested by the *white* character of its limestone strata. It is spoken of as the northern limit of the territory of Israel beyond Jordan, which is said to be 'from the river of Arnon unto Mount Hermon, which Hermon the Sidonians call Sirion, and the Amorites call it Shenir' (Deut. iii. 8, 9). It is also called Mount Sion (Deut. iv. 48); but this Sion (שִׁיֹן) is entirely different from Zion (צִיּוֹן), the holy city.

The view from the top of Hermon is most commanding. On the north are Lebanon and Anti-Lebanon, extending toward the horizon, and enclosing between them the vale of Buka'a, the ancient Cœle-Syria. Then there is the plain of Arabia stretching toward the eastern horizon, diversified with several groups and ridges of hills. Toward the south is the Sea of Galilee in its deep bed, and the Jordan running southward further than the eye can follow it; the mountains of Gilead on the one side, and those of Samaria on the other. Toward the west is Carmel, apparently stretching out into the Mediterranean Sea; and the eye sweeps along the coast-line till it rests on the promontory of Tyre. Lebanon now comes in the way, and shuts in the view further northward (Porter's *Handbook*, 295, 453).

This is the true and only Hermon of Scripture; but there is a hill in the plain of Esdraelon, not far from Mount Tabor, to which, from an early period of the Christian era, the name of Hermon has been given, though quite improperly. To distinguish it from Jebel-esh-Sheikh Dr. Robinson calls it the Little Hermon (iii. 171, 357).

HER'OD, falsely called the Great, was the son of Antipater, an Idumæan, who with others of his countrymen was a proselyte to the Jewish religion, and who toward the close of the Asmonean race of kings took part in their quarrels and in the affairs of the Jewish nation; who acquired very considerable influence in Judæa, and also with the Romans, who had now extended their arms to Judæa and the neighbouring countries (Joseph. *Antiq.* xiv. 1. 3, 4; 2. 3; 3. 8). Julius Cæsar even appointed him procurator of Judæa while Hyrcanus was yet king; and he seized the opportunity of promoting his sons Phasael and Herod to important posts in the country. To the former he gave the government of Jerusalem and the adjacent country, and to the latter that of Galilee. Herod was at this time only fifteen years of age, but of so great and enterprising a genius that he sought every opportunity to distinguish himself. The borders of Syria were at that time

much infested by robbers, and Herod took the whole band, including Hezekiah their captain, and put them to death, an exploit which greatly raised him in the estimation of the people, as it restored the country to a state of security and peace. But the wealth, power, and grandeur of Antipater, the dignity of his family, and the estimation in which the people held him, caused him to be viewed with jealousy by the principal Jews, especially when they found he was a favourite with Cæsar and the Roman people. But they were particularly chagrined with Herod on account of his ambitious disposition, and they warned Hyrcanus that Antipater and his sons divided among them the prerogatives and emoluments of the royal power, while he was a prince only in title and name. Herod's slaughter of Hezekiah and his robber-band was now brought as a charge against him, it being alleged that it was a violation of public justice to put a man to death without a trial, however atrocious his crimes might be. Hyrcanus at length appointed a day for him to appear before the Sanhedrim, that they might judge between him and his accusers. Herod came into court with a body of armed men, such as might suffice to secure himself without offending the judges; but all were so intimidated that not one of his former accusers durst bring any charge against him. One of the judges, indeed, made a bold speech against him, on account of the daring manner in which he appeared before them; and Hyrcanus, apprehensive that he might be condemned, put off the trial to another day, and he privately advised him to leave Jerusalem, and so make his escape. He accordingly retired to Damascus, but was so enraged at having been exposed to a trial that he came with a military force, and would have attacked Jerusalem, but through the representations of his father and brother he was diverted from his design (*Antiq.* xiv. 8. 5; 9.)

After the assassination of Julius Cæsar there were great commotions in Syria and Judæa, as well as in other parts of the Roman empire. In these commotions Herod did not fail to take a part, and he at length proceeded to Rome, where he informed Anthony of the events which had occurred in Judæa. On a motion by Anthony in the senate he was now appointed king of Judæa; but he had yet to fight his way to the throne, Antigonus, one of the Asmonean race, being still the reigning sovereign. The war lasted three years, but Herod ultimately triumphed. In the year B.C. 37 Jerusalem was taken, after a brave resistance. Antigonus was made prisoner, and was sent off to Rome; but Herod, apprehensive that on reaching that city he might appeal to the senate on the legality of his title to the crown, and as he was of the blood-royal, while he himself was of a private family, and that though he might not obtain restitution of the regal dignity in his own person, his son might yet be allowed to succeed him, bribed Anthony with a large sum of money, that he might put him to death privately; and he accordingly gave orders that he should be beheaded at Antioch, which set the mind of his adversary at rest, at least for the present (*Antiq.* xiv. 11-16; xv. 1).

Besides procuring the death of Antigonus,

Herod sought to remove out of the way all who might be supposed to have any claim or pretensions to the throne. Hyrcanus, who had formerly been king, and who had then taken measures to save his life, he inveigled to come back from Parthia, where he had been a captive, under the profession of the most generous intentions, and, to allay all suspicion of his design, he at first treated him with great respect. Aristobulus, the grandson of Hyrcanus, a remarkably comely youth, he appointed to the office of high-priest, though he was then only in the seventeenth year of his age; but shortly afterwards he caused him to be drowned, yet in such a way that he sought to have it believed that it happened accidentally. Hyrcanus himself he also put to death, whether with or without occasion historians differ; but he thus got rid of the only representatives of the royal family who might have been held entitled, and perhaps have been raised to the throne. He also exercised great cruelty toward those who had opposed his designs. One or more of them were doomed to death almost daily. He gave orders that forty-five of the most zealous friends of Antigonus should be put to death. His wife Mariamne was the grand-daughter of Hyrcanus by the mother's side, and the sister of Aristobulus, already mentioned. She was also the grand-daughter, by the father's side, of Aristobulus, the brother of Hyrcanus, so that she was by birth doubly connected with the Asmonean race; and as the Jews were so much attached to that family, Herod imagined that by espousing her he would reconcile them to himself. She was a woman of singular beauty, and he loved her passionately; yet, on being summoned to appear before Anthony to answer for the death of the youth Aristobulus, he left orders that should he be killed, she should be put to death, lest for her beauty she should be engaged to some other man. She having learned this, was much alienated from him; and partly from this cause, partly through the intrigues of her enemies, and partly through his own jealousy, he afterwards caused her to be put to death; yet after her death, according to Josephus, the passion he felt for her broke out with greater violence than before. He also ordered her mother Alexandra to be put to death. Such were some of his murderous acts in the earlier part of his reign (*Antiq.* xv. 1. 2; 2. 3. 6. 1-4; 7.)

Herod, disregarding the laws and usages of the Jews, introduced into the country Roman and Grecian customs. He appointed games to be celebrated in Jerusalem every fifth year in honour of Cæsar, and built a theatre in that city, as also a great amphitheatre in the plain. Both were costly works, and the games he celebrated in the most splendid style. He made proclamation of them to the neighbouring countries, and he drew to them the performers most famous for the various sorts of exercises usual at such entertainments, both by the hope of the prizes there to be bestowed, and by the glory of victory there to be obtained. There were the wrestlers, there the musicians, there the chariot races. Inscriptions also of the great actions of Cæsar, and trophies of those nations which he had conquered in his wars, encom-

passed the theatre itself. He also made great preparation of wild beasts, as of lions and such other animals as were of uncommon strength or were rarely seen, either to fight with one another, or that men who were condemned to death might fight with them. He imitated everything in other nations, though never so costly, out of the ambition of giving public displays of his grandeur. Foreigners were greatly surprised and delighted with his exhibitions; but the Jews were disgusted with them, as changing the customs which they had received from their fathers, and for which they had the greatest veneration. Some were so displeased that they entered into a conspiracy to take his life, but the plot was discovered, and they themselves were put to death (*Antiq.* xv. 8. 1-4).

Notwithstanding the cruelty of his nature, Herod was very ambitious of obtaining a name for greatness, liberality, and magnificence; and with this view he expended large sums on public works. His extravagance, indeed, knew no bounds, and, in order to find the means of supporting it, he grievously oppressed his subjects. He built the city of Cæsarea, which he so named in honour of Cæsar, and Antipatria, which he called after his father. He enlarged and fortified Samaria, to which he gave the name of Sebaste, in honour of the emperor Augustus; and he erected or repaired fortresses in various parts of the country. One of them was named Herodium, after himself. He also repaired, and almost rebuilt, in a style of great magnificence, the temple at Jerusalem. Nor was his liberality confined to his own kingdom. He displayed his magnificence in the buildings which he erected, and in the grants of money which he made for public purposes to cities in Phœnicia, in Syria, in Greece—wherever, in short, he happened to go (*Antiq.* xv. 8. 5; 9. 4-6; 11.; xvi. 5.; xix. 7. 3; *Wars*, i. 21).

Meanwhile, in his own family he was most unhappy. A kind of civil war raged throughout the whole house, the inmates of it, male and female, being mutually at variance with each other. Jealousies, intrigues, treachery, accusations, quarrels, plots, were of daily occurrence. Every one forged calumnies as personal enmity or hatred influenced them, and many took advantage of the king's temper to incense him against the objects of their ill-will. Herod, from the jealousy of his nature, was ever ready to listen to the reports of spies and informers and accusers of every sort; and no doubt his natural suspiciousness was greatly cherished and increased by the machinations which were continually going on in his family. In fact, his jealousies were without end and without bounds. He was particularly haunted by fears of any who he imagined might aspire to or be claimants of his crown. He even had recourse to torture in order to obtain confessions of the plots which he suspected were formed against him; and under the torture, while some bore it manfully, others, overcome by pain, made the desired confessions, though perhaps there was no foundation for them. Of all the members of his family, no one was worse than his sister Salome, who seems to have been the impersonation of a malignity altogether diabolical. She was a chief fomentor of the endless intrigues

and plots which went on in the family. His son Antipater, too, having, by a crafty compliance with his disposition, insinuated himself into his counsels, instigated him to acts of cruelty, constantly inculcating on him, as an infallible maxim of state, the necessity of working the destruction of those who had it in their power to do him injury. Both had long sought the destruction of his two sons, Alexander and Aristobulus, by his wife Mariamne, and at length, after a mock trial, they were strangled by his orders (*Antiq.* xvi. 1. 2; 3. 4. 7. 8. 10. 11).

After a long and troubled reign Herod was at length taken ill. His disease, according to Josephus' description of it, was exceedingly complicated; the symptoms were at once most distressing and most disgusting. It was universally deemed to be a judgment on him for his many and great crimes. His recovery was hopeless; he himself was the only person who did not despair. Perceiving at length that he had been flattering himself with fallacious hopes, he sought to perpetrate an act of wickedness to which it will not be easy to find a parallel. He issued a summons to all the Jews of the greatest distinction in the country to attend him without loss of time at Jericho, where he then was, and denouncing the penalty of death on any who should omit to come. They having made their appearance, agreeably to his order, he directed that they should all be shut up in the circus; and he exacted a promise from his sister Salome and Alexis her husband, that as soon as the breath was out of his body they should order soldiers to surround the circus and put them all to death. He knew he was detested by the people, and being apprehensive that instead of mourning they might rejoice at his death, he took this means to effect a general mourning throughout the country. Antipater, whom he at one time had destined to be his successor, and in whose loyalty he had placed the utmost confidence, had at length fallen under the suspicions of Herod, and was now in disgrace and confinement. Being led to suppose that the king was dead, he sought to bribe his keeper to grant him his liberty; but the keeper, instead of acceding to his terms, went immediately and informed Herod of the proposal which had been made to him; and he, though he was already dying, started up in a rage, and breaking out in the utmost bitterness of language, gave orders to one of his guards to go that instant and despatch Antipater (*Antiq.* xvi. 6. 5. 7).

Five days after the death of Antipater Herod died in the thirty-seventh year after he had been declared king of Judæa by the Romans, and in the thirty-fourth year after he obtained possession of the crown by the expulsion of Antigonus, the last of the Asmonean race of kings. The barbarous order which he had

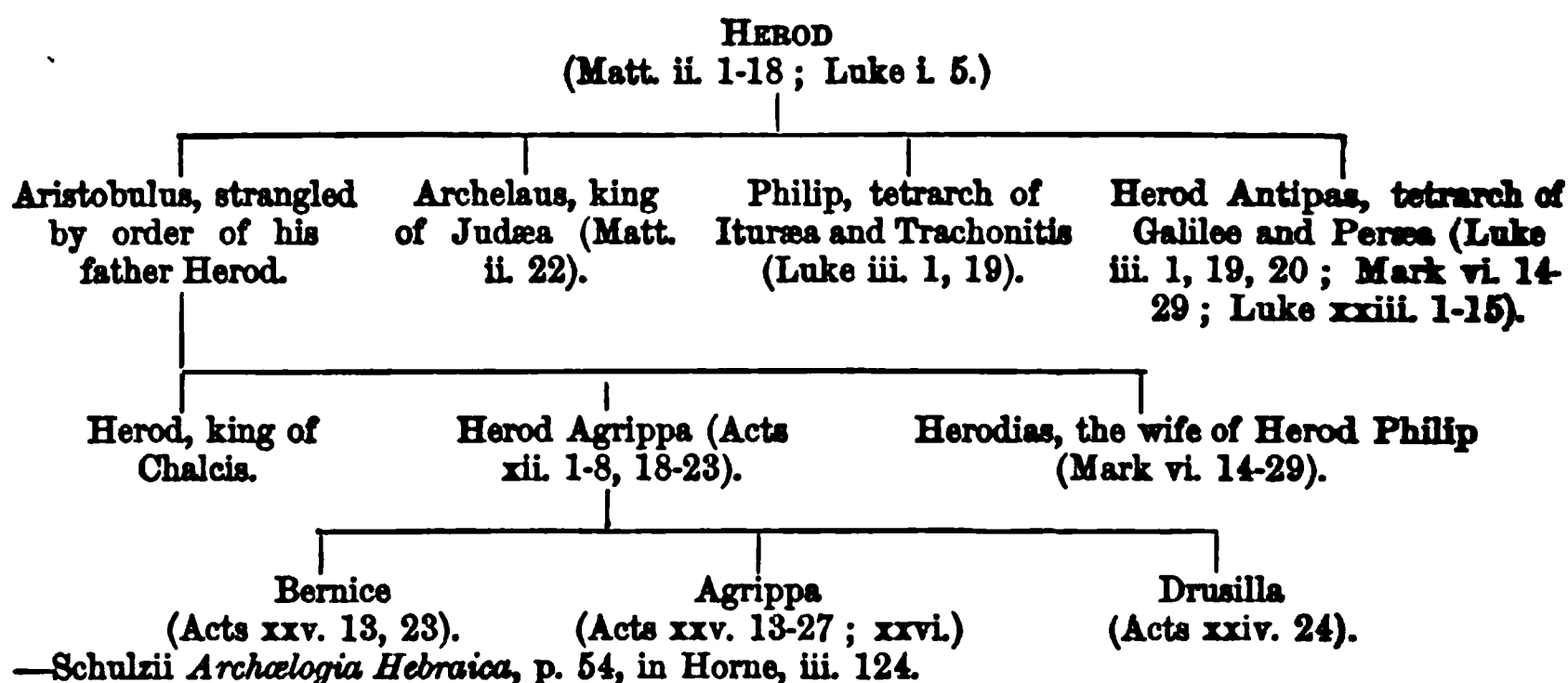
given for the murder of the chief men among the Jews was not executed; but Archelaus, his son and successor, gave orders for his funeral being conducted with the utmost pomp and magnificence. The body was carried upon a golden bier embroidered with very precious stones, and it was covered over with purple as well as the body itself. He had a diadem upon his head, and above it a crown of gold. He had also a sceptre in his right hand. Near to the bier were his sons and his numerous relations; next to these were soldiery, distinguished according to their several countries and denominations, all in their habiliments of war. Five hundred of his domestics carrying spices brought up the rear. The procession proceeded to Herodium, and there, according to his own orders, he was buried (*Antiq.* xvii. 8).

It may appear somewhat remarkable that Josephus, who enters so much into details of the history of Herod, should take no notice of his slaughter of the infants of Bethlehem; but considering the multiplied acts of cruelty of which he was guilty, it was not to be expected that our historian should detail every case of the kind. Besides, if he was aware of the circumstances, he might not be disposed to give notoriety to them, connected as they were with the birth of one whom he considered as a pretended Messiah, whose religion at the time he wrote was making such advances in the world, — a fact which was probably anything but pleasing to him as a Jew. The cruelties of Herod obviate all objection to the credibility of Matthew's narrative on the ground of the barbarity of the deed. Such an act perfectly corresponded with the character of the man; and its credibility is actually strengthened by the fact, that most of his executions were the result of state or personal jealousy, and that this is the very motive to which the evangelist ascribes that bloody tragedy.\*

Herod had at one time no fewer than nine wives; but it does not appear that he had a numerous family (*Antiq.* xvii. 1. 3; xviii. 5. 4; *Wars* i. 28. 4). The following table will be found useful in indicating the chief descendants, particularly those whose names occur in the N. T.

\* Though Herod's inquiry at the wise men, as related by Matthew, referred to 'where the Christ should be born,' yet his jealousy and fears might not improbably be increased by the general opinion which prevailed in the East as to the rise in Judæa about this time of some one who should obtain universal empire. Both Suetonius and Tacitus mention this persuasion; but while the former says the Jews, applying it to themselves, rebelled, the event shewed that it referred to the Roman emperor; and Tacitus says the dark saying predicted Vespasian and Titus (*Harmer, Obs.* i. 51).





**ARCHELA'US.** Herod, by his last will, left the kingdom of Judæa to his son Archelaus, but subject to the confirmation of the Roman emperor; while to his son Herod Antipas he left Galilee and Peræa, and to Philip Gaulonitis and Trachonitis (*Antiq.* xvii. 8. 1). Great opposition was made to the succession of Archelaus as king of Judæa by other members of Herod's family, who even accompanied him to Rome with the view of opposing the confirmation of the late king's will by the emperor. Many of the Jewish nation were also greatly opposed to it; they were broken into factions; insurrections took place in different parts of the country; more than one adventurer set up for being king; and there were even conflicts with the Roman troops. They all sent a deputation to Rome to request that no king should be appointed to rule over them, but that they might be allowed to live according to their own laws; that their country might be annexed to Syria, and governed by such persons as the emperor might appoint.

The emperor Augustus, having heard the different parties, declared that Archelaus should succeed to the half of Herod's dominions under the title of an ethnarch, though not of a king; but yet that he should come into possession of the kingdom when his merits should entitle him to so honourable a distinction. To him were given the countries of Judæa, Samaria, and Idumæa. The other half of Herod's dominions was divided between his other two sons Antipas and Philip. To Herod Antipas was granted the country beyond Jordan and the district of Galilee; and to Philip, Batanæa, Trachonitis, and Auranitis (*Antiq.* xvii. 9. 10. 11).

When Archelaus had held the government about nine or ten years, the principal people among the Jews and Samaritans were so greatly dissatisfied with his administration of public affairs that they united in an address to the emperor complaining of his conduct. Archelaus was now summoned to Rome, and Augustus, after hearing the charges against him and his defence, sentenced him to be banished to Vienne, a city of Gaul, and ordered that all his property should be confiscated. With regard to the countries subject to Archelaus, the emperor annexed them to Syria, and thus they were brought entirely under the authority of Rome (*Antiq.* xvii. 13. 2; *Wars*, ii. 7. 3).

Archelaus is only once mentioned in the N. T. The notice is incidental, yet it is in striking correspondence with his character, or at least with the feelings of the Jews towards him: 'And Joseph arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee (Matt. ii. 21, 22).

**PHIL'IP**, the son of Herod the Great by his wife Cleopatra, who, on the division of his kingdom, was tetrarch of Ituræa and Trachonitis (Luke iii. 1); Josephus says of Trachonitis, Auranitis, and Batanæa (*Antiq.* xvii. 11. 4). It is generally supposed that it was the tetrarch Philip whose wife Herod Antipas seduced and married, to whom John the Baptist said: 'It is not lawful for thee to have thy brother's wife,' a reproof which cost him his life; but this, it is plain, is quite a mistake. Philip's wife was not Herodias, the grand-daughter of Herod the Great, but her daughter Salome. It was to another son of Herod, by his wife Mariamne, daughter of Simon the high-priest (not his early love Mariamne, the grand-daughter of Hyrcanus II.), that Herodias was married; and while Josephus calls him Herod (*Antiq.* xviii. 5. 1, 4), three of the evangelists call him Philip (Matt. xiv. 3; Mark vi. 17; Luke iii. 19). It is therefore probable he might be known by both names; indeed, a second name might be necessary to distinguish him from his brother Herod Antipas. His father Herod had named him in his testament as a successor to Antipater in his kingdom; but his mother Mariamne, having had knowledge of a plot against his life, without revealing it, he punished her in her son by expunging his name out of his will (*Antiq.* xvii. 4. 2; *Wars*, i. 30. 7). Of his further history we know nothing. Philip the tetrarch built Cæsarea Philippi in the north of Palestine, near the sources of the Jordan. It received that name to distinguish it from Cæsarea, on the shores of the Mediterranean. He also raised the village of Bethsaida, on the eastern side of the lake of Gennesareth, in the lower Gaulonitis, to the rank of a city, by enlarging and beautifying it, and called it by the name of Julias, in honour of the emperor's daughter (*Antiq.* xviii. 2. 1; *Wars*, ii. 9. 1). Josephus says: 'He shewed himself a person



of moderation and quietness in the conduct of his life and government ;' and he also speaks favourably of his manner of administering justice. He died at Julias after ruling over his tetrarchy for the long period of thirty-seven years ; and leaving no issue, the emperor Tiberius added his principality to the province of Syria (*Antiq.* xviii. 4. 6).

HEROD ANTIPAS, the son of Herod the Great by his wife Malthace, and the brother of Archelaus also by the mother's side. After the death of his father he was appointed tetrarch of Galilee (Luke iii. 1) ; Josephus says of Galilee and Peræa (*Antiq.* xvii. 11. 4). He was married to the daughter of Aretas, king of Arabia Petrea ; but on occasion of a visit to his brother Herod (called by the evangelists Philip, as already mentioned), he became violently enamoured of Herodias his wife, the daughter of their brother Aristobulus, and the sister of Agrippa I. This gave rise to war between Aretas and Herod, in which the latter was defeated (*Antiq.* xviii. 5. 1). It was this criminal alliance which, as we have already mentioned, gave rise to John the Baptist's reproof, and that again proved the occasion of his murder (Matt. xiv. 3-12). Herod built the city of Tiberias on the shore of the Lake of Gennesareth, and gave it that name in honour of the emperor Tiberius. He also built or strengthened a town in Peræa, and called it Julias after the emperor's wife (Joseph. *Antiq.* xviii. 2. 1 ; *Wars*, ii. 9. 1). Herod being at Jerusalem at the time of our Lord's apprehension, and Pilate, understanding that he was from Galilee, 'as soon as he knew that he belonged unto Herod's jurisdiction, sent him unto Herod. And when Herod saw Jesus he was exceeding glad ; for he was desirous to see him of a long time, because he hoped to have seen some miracle done by him ;' but being disappointed in this, 'Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together ; for before they were at enmity between themselves' (Luke xxiii. 6-12). Envious of her brother Agrippa, who had lately received from the emperor Caligula the rank and title of king, Herodias incited her husband Herod to go to Rome with the view of obtaining for himself the same dignity ; but scarcely had he reached that city when an agent of Agrippa arrived and brought serious charges against him, on hearing which the emperor Caligula not only took from him his tetrarchy, but condemned him to perpetual banishment, and appointed Lyons, a city of Gaul, as the place of his exile ; and on Herodias he inflicted the same punishment (*Antiq.* xviii. 7).\*

HEROD AGRIPPA was the grandson of Herod the Great, and the son of Aristobulus, who, with his brother Alexander, was strangled by the order of his father (*Antiq.* xviii. 5. 4 ;

*Wars*, i. 27. 6). After various vicissitudes of fortune, he was thrown into prison by the emperor Tiberius ; but on the death of that prince he was not only liberated by Caligula his successor, but he had the tetrarchy of his uncle Philip, who was now dead, conferred upon him, with the rank and title of king (*Antiq.* xviii. 6. 10) ; and on the banishment of Herod Antipas he had his tetrarchy added to it (*Antiq.* xviii. 7. 2). The emperor Claudius afterwards, in addition to all this, bestowed on him the country of Judæa and Samaria, over which his grandfather Herod the Great had reigned ; and out of his own territories he granted to him Abilene of Lysanias, and all the country that lay at Mount Libanus (*Antiq.* xix. 5. 1). His kingdom was thus of very considerable extent. When Caligula gave orders to have his statue erected in the temple at Jerusalem, the opposition of the Jews was roused to a terrible pitch ; but though it was dangerous to oppose the emperor's will, Agrippa, who was then at Rome, ventured to intercede in their behalf, and by his entreaties succeeded in dissuading him from persisting in his design (*Antiq.* xviii. 8). Agrippa was 'Herod the king who stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also, and put him in prison, intending after Easter to bring him forth to the people ;' but Peter was miraculously delivered out of prison, 'and when Herod had sought for him and found him not, he examined the keepers, and commanded that they should be put to death.' Then follows immediately an account of his own death — 'And he went down from Judæa to Cæsarea, and there abode. And Herod was highly displeased with them of Tyre and Sidon ; but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace, because their country was nourished by the king's country. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, 'It is the voice of a god and not of a man.' And immediately the angel of the Lord smote him, because he gave not God the glory. And he was eaten of worms, and gave up the ghost' (Acts xii. 1-23).

With this account of Luke that of Josephus substantially agrees, though he introduces into it some circumstances which we think it unnecessary to quote :— 'Now when Agrippa had reigned three years over all Judæa, he came to the city of Cæsarea ; and there he exhibited shows in honour of Cæsar. At this festival a great multitude were brought together of the principal persons and such as were of dignity in the province. On the second day of the shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the morning, at which time the silver of his garment being illuminated by the first reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a dread among those who looked intently upon him ; and presently his flatterers cried out, one from one place, and another from another, that 'he was a god,'

\* Josephus, in *Wars*, ii. 9. 6, says Herod was banished into Spain, whither his wife followed him, and that he died there. The *Antiquities*, however, are more to be relied on than the *Wars*. They were written after them, and are more correct as to facts.

and they added, 'Be thou merciful to us; for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature.' Upon this the king did neither rebuke nor reject their impious flattery. A severe pain now arose in his belly; it began in a most violent manner. He was therefore carried into the palace; and when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his life, and in the seventh of his reign; for he reigned four years under Caius Cæsar (Caligula)—three of them were over Philip's tetrarchy only, and on the fourth he had that of Herod added to it; and besides these he reigned three years under Claudius Cæsar, and had Judæa and also Samaria and Cæsarea added to them. The revenues that he received out of them were very great, no less than 12,000,000\* of drachmæ; yet did he borrow great sums from others; for he was so very liberal that his expenses exceeded his income, and his generosity was boundless' (*Antiq.* xix. 8. 2). Herod's death took place A.D. 44.

AGRIPPA was the son of Herod who died thus miserably, and the great grandson of Herod the Great. He was at Rome at the time of his father's death, and was then only seventeen years of age. The emperor Claudius was disposed to send him immediately to take possession of his father's kingdom; but from this he was dissuaded by a number of his courtiers, on the ground of his youth and inexperience; and in the meanwhile he sent Cuspius Fadus to be procurator of Judæa and of the entire kingdom (*Antiq.* xix. 9). Four years after, however, on the death of his uncle, Herod, king of Chalcis, Claudius appointed him his successor; and four years later he conferred on him the government of Batanæa, Trachonitis, and Abilene; but he then took Chalcis from him, and Nero afterwards bestowed on him part of Galilee, Tiberias, and Tarichæa, and also Julias in Peræa, with fourteen villages that lay about it (*Antiq.* xx. 5. 2; 7. 1; 8. 4). Since the death of Herod Agrippa Judæa was governed by procurators, as they were called; and on the coming of Festus, King Agrippa, with his sister Bernice, came to Cæsarea to salute him. Paul was there a prisoner at that time, and Agrippa hearing of him, expressed a wish to hear him. It was on this occasion that the apostle delivered before him that noble speech which extorted from the king that memorable confession: 'Almost thou persuadest me to be a Christian' (Acts xxv. 13-27; xxvi.) In the war of the Jews with the Romans Agrippa sided with the latter; and after the destruction of Jerusalem he retired with his sister Bernice to Rome, where he spent the remainder of his days. He is supposed to have died at Rome A.D. 90, aged 70 (Trail, *Josephus*, ii. App. cxliii. cxlix.) The Jewish race have owned no sovereign since the sceptre fell from the hands of Agrippa.

BERNICE was the daughter of Herod Agrippa, and the sister of the last-mentioned 'king Agrippa.' She was first married to Marcus, a son of Alexander Lysimachus, the alabarch of

Alexandria, and after his death to her uncle Herod, king of Chalcis (*Antiq.* xix. 5. 1). He dying also, she afterwards lived a long while a widow; and a report having arisen that she had criminal intercourse with her brother Agrippa, she persuaded Polemon, the king of Cilicia, to be circumcised and to marry her, thinking that by this means she would prove the report to be calumnious; but this marriage did not last long, for she soon left him, and he gave up at once both the relation he had formed with her and the Jewish religion (*Antiq.* xx. 7. 3). She now returned to her brother Agrippa. Titus was said to be so passionately in love with her that he would have made her empress had not the clamours of the Romans prevented it (Dodd. *Expos.* iii. 362).

DRUSILLA was also the daughter of Herod Agrippa, and the sister of the two last-named descendants of Herod the Great, Agrippa and Bernice. She was engaged to Epiphanes, the son of Antiochus, king of Commagena; but the engagement was broken off, because, after promising to come over to the Jewish religion, he would not perform his promise. She was then given in marriage to Azizus, king of Emesa, upon his consenting to be circumcised; but it was not long before the marriage was dissolved. Drusilla was reckoned one of the most beautiful of women; and Felix, the procurator of Judæa, having fallen in love with her, she forsook her husband and married him. When Paul was a prisoner at Cæsarea, 'Felix came thither with his wife, which was a Jewess, and he sent for him, and heard him concerning the faith of Christ' (Acts xxiv. 24). By Felix Drusilla had a son named Agrippa, who in the days of Titus Cæsar perished with his wife in an eruption of Mount Vesuvius (*Antiq.* xx. 7. 1, 2).

Herod had numerous other descendants, but no others are mentioned in the N. T. There were many intermarriages among them, sometimes of those who were very nearly related to each other (*Antiq.* xviii. 5. 4).

#### HERODIANS. [SECTS.]

HESH'BON, the capital city of Sihon, one of the kings of the Amorites, about, according to Jerome, 20 Roman miles east of the Jordan (Num. xxi. 26). After the overthrow of Sihon by the Israelites under Moses, it was first given to the Reubenites, who rebuilt, or more probably simply repaired it (xxxii. 37); and was one of the cities afterwards given to the Levites (Josh. xiii. 17; xxi. 37). From the denunciations of Isaiah and Jeremiah, Heshbon and the neighbouring country appear to have fallen back into the hands of the Moabites (Is. xv. 1, 4; xvi. 6, 8, 9; Jer. xlviii. 2, 34, 45), to whom it anciently belonged (Num. xxi. 25-30).

Heshbon was situated on a hill. Here are the ruins of a large ancient tower, together with the remains of some edifices—built of small stones; but not a building remains entire. A few broken shafts of columns are still standing, a number of wells cut in the rock, and a large reservoir of water for the summer supply of the inhabitants (Burckhardt, *Trav. in Syria*, 365). Irby and Mangles say they 'found the ruins uninteresting' (*Trav.* 146). An extensive view is obtained from the top of the hill. It is now called Hesban.

\* Taking the drachma at 7½d., this would amount to £387,500.

**HIDDEKEL.** This river is twice mentioned in the O. T. It was one of the four heads into which the river which flowed through the garden of Eden was parted: 'that is it which goeth toward the east of Assyria,' or, as it is in the margin, 'eastward to Assyria' (Gen. ii. 10, 14). 'By the side of the great river, which is Hiddekel,' Daniel had one of his remarkable visions (x. 4).

The Hebrew word *Hiddekel* is rendered by the Seventy the Tigris, and it is generally admitted to be the Tigris. This river rises by two principal sources in the mountains of Central Armenia, flows past Diarbeker, Mosul, and Bagdad. On its banks stood the ancient Nineveh, near to the modern Mosul but on the opposite side of the river, Ctesiphon and Seleucia, and on the site of the latter now stands Bagdad. In its course the Tigris receives numerous and important tributaries, and in its lower course it is a river of greater volume than the Euphrates. It is narrower, seldom exceeding 200 yards in width, but deeper and far swifter; its mean velocity at Bagdad being between 7 and 8 feet per second, while that of the Euphrates at Hit is but  $4\frac{1}{2}$  feet. In the middle of its course, from below Mosul to Korneh, the banks of the Tigris, once the seat of high culture and the residence of mighty kings, are now desolate, covered with relics of ancient greatness—the ruins of fortresses, mounds, and dams, which had been established for the defence or irrigation of the country. The Tigris is navigable for rafts at certain seasons from the bridge of Diarbeker to Mosul, a distance of about 296 miles. Below the latter place it is more or less so throughout the year: and the descent to Bagdad is performed with such ease and speed that the river is known by the expressive name of the cheap camalier. Large rafts, supported by 200 or even 300 inflated skins are much in use for the transport of goods, and when the merchants are on board, a small room is raised on the raft in order to give shelter from the sun and rain. During the flood season the voyage is performed in three or four days, whereas at another time it requires about fifteen days. Twice a year the country is inundated by the Tigris—in April, caused by the melting of the winter snows in the mountains; and in November, after the annual rains in the higher regions. It is only in spring that the country is completely inundated; then Bagdad stands like a castellated island in the midst of a boundless sea. The mighty flood which then overspreads the country does not, however, owe all its waters to the Tigris; those of the vaster Euphrates, whose chief sources are also in Armenia, are now united with them, and thus united they cover the surrounding country in all directions, east, west, and south, to beyond the reach of sight. Soon after they have subsided, spots which at this season flourish only partially become enriched to an amazing luxuriance. At Korneh the Tigris and the Euphrates unite, and the combined stream, which is named Shat-el-Arab, after a tidal course of above 100 miles, falls into the Persian Gulf. The whole course of the Tigris to Korneh may be estimated at 1146 miles (Chesney's *Exped.* i. 13, 32, 38; Rawlinson in *Herodot.* i. 552; Ker Porter's *Trav.* ii. 258).

**HIERAPOLIS**, a city of Phrygia, situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. It was called *Ἱερὰ πόλις* (*Holy City*), from, it is said, the number of its temples. Paul refers, in his Epistle to the Colossians, to Christians in Hierapolis (iv. 13). Some centuries after, its church claimed to be the metropolis of Phrygia. It was celebrated for its warm calcareous springs: the waters were remarkable for their petrifying qualities, and have deposited vast and singular encrustations. The whole area of the town is covered with ruins of a very imposing character: it may be called, indeed, a city of ruined palaces and temples. The effect is considerably heightened by the singular beauty of its situation. The broad terrace on which it stands is bounded on the north-east by a range of lofty mountains, while to the west and south the eye wanders undisturbed over a vast extent of productive plains and rich pastures to the range of Cadmus to the S.S.W. (Hamilton, *Res.* i. 518).

**HIGH PLACES** were anciently selected by heathen nations whereon to build altars and to offer sacrifices, such as rising grounds, hills, and mountains, perhaps from the idea of these being nearer to the heavens, the supposed seat of the divinity. We have examples of them in the history of Balaam (Num. xxii. 41; xxiii. 1, 2, 14, 28-30). High places for sacrifice were common among the Canaanites; and the Israelites received strict injunctions to destroy them (Num. xxxiii. 52; Deut. xii. 2). When the tabernacle was set up in the wilderness they were commanded to confine their sacrifices to it. If any one offered sacrifice in any other place than 'the door of the tabernacle of the congregation,' he was to 'be cut off from among his people.' 'This,' it is added, 'shall be a statute for ever unto them throughout their generations' (Lev. xvii. 1-4, 7). Afterwards, when they were on the borders of the promised land, Moses said to them, 'When ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you, your burnt-offerings and your sacrifices. Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest. But in the place which the Lord shall choose in one of thy tribes, there shalt thou offer thy burnt-offerings' (Deut. xii. 10, 11, 13, 14). But, notwithstanding the strictness of these injunctions, we find sacrifices offered in other places than the door of the tabernacle of the congregation. Even in the lifetime of Moses it may perhaps be questioned whether sacrifices were confined to it (xii. 4, 9). There appeared, however, on their settlement in Canaan, a commendable jealousy on this subject; for when, after the conquest of the country, the tribes of Reuben and Gad, and the half-tribe of Manasseh, returned to their own inheritance, they 'built there an altar by Jordan, a great altar to see to,' the other tribes were ready to go to war with them on that account, and then they explained the matter to them, that the altar was 'not for burnt-offering, nor for sacrifice,' but as a witness that they had





precept given to Israel in the desert, to be careful to keep the camp free from ordure. The reason assigned is in these words — 'For the Lord thy God walketh in the midst of thy camp, therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee' (Deut. xxi. 12-14; see also Exod. xix. 10, 11, 14, 15).

2. Ceremonially clean. By touching the carcasses of animals, and by eating of certain animals, the Israelites became ceremonially unclean, though in some cases this was only until the evening; but by avoiding such things they were held to be holy, which probably means nothing more than ceremonially fit to engage in religious services (Lev. xi. 24-28, 31-45). The priests were not to defile themselves for the dead, except for their nearest relatives; and the following is the reason given for this: — 'They shall be holy unto their God, and not profane the name of their God; for the offering of the Lord made by fire, and the bread of their God they do offer: therefore they shall be holy' (xvi. 1-8).

3. Set apart, prepared, fitted, destined for a particular purpose, of whatsoever kind that may be. The appointing of certain places as cities of refuge is, both in the original and in the Septuagint, called sanctifying them (Josh. xxi. 7). To make ready for war is in several places to sanctify war (Jer. vi. 4; Micah iii. 5). In one place men are said to be sanctified for the day of slaughter; that is, set apart or destined for it (Jer. xii. 3). To devote to a bad and even to an idolatrous purpose is called to sanctify. Thus, both in Hebrew and in Greek Micah's mother is said to sanctify the silver which she had devoted for making an idol for her family to worship. Hence, perhaps, has arisen such anomalous derivatives as קדשנית (*Kedeshnit*, 'a prostitute'), and קדשנים (*Kedeshim*, 'Sodomites'). Nor is this so strange as may at first appear. Similar examples may be found in most languages. The Latin *sacer*, which commonly signifies *sacred*, *holy*, *venerable*, sometimes denotes the contrary, and is equivalent to *sacilestus*. *Auri sacra fames*, the execrable thirst of gold.

4. More especially consecrated, devoted to a religious use; set apart for the service of God. Thus the Jewish nation was called holy, as being separated from other nations as the people of God. The priests, the Levites, the tabernacle, the temple, Jerusalem, Zion, sacrifices, oil, days, etc., are called holy. The innermost apartment of the tabernacle or temple was called the *holy of holies*, or the *holy place*, or the *most holy place*; and some parts of the offering are called *most holy*, as they were not to be eaten but by the priests in the *holy place*. Examples of this use of the word are so frequent in the Scriptures, and particularly in the Pentateuch, that to refer to them would be endless. It is obviously in this sense that we are to understand what is said of Jeremiah: 'Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, I ordained thee a prophet unto the nations' (Jer. i. 5).

5. As things so prepared and devoted are treated with peculiar care and attention, to

hallow or sanctify came to signify to honour, to reverence, to stand in awe of; and holy to imply worthy of this treatment—i.e. honourable, venerable, awful. Thus, to hallow God is opposed to profaning his name (Lev. xxii. 32)—i.e. to treating him with irreverence or disrespect. It is opposed also to the display of a want of confidence in his power and in his promises (Num. xx. 12). It is in this sense the word is used when we are commanded to pray that God's name may be hallowed—i.e. honoured and revered.

6. Characterised by moral purity; the opposite of sinful, and that not merely in a negative but in a positive sense. This is a meaning which, by a very natural turn of thinking, arises out of the original meaning of the word *clean*. The previous senses of the word are much more common in the O. T. than in the N. T.; this, on the other hand, is much more frequent in the N. T. than in the O. T. It is generally in reference to moral purity that it is found in the N. T. (Campbell, *Gospels*, i. 348, 350, 360).

HOLY KISS, the kiss given by the early Christians to each other in the way of salutation as a token of mutual affection. It is called a 'holy kiss' in Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12, 1 Thess. v. 26; and by Peter 'a kiss of love' (E. T. *charity*, 1 Pet. v. 14). From the references to this practice in these several epistles, it would appear to have been a common practice in the primitive church. 'We find a full account of it, as it was practised in the early church, in the *Apostolical Constitutions*, book ii. ch. 57. The men and women were placed in separate parts of the building where they met for worship; and there, before receiving the holy communion, the men kissed the men, and the women the women. Before the ceremony a proclamation was made by the principal deacon: 'Let no one bear malice against any; let none do it in hypocrisy.' It should be remembered by English readers that a kiss was in ancient times (as indeed it is now in many foreign countries) the ordinary mode of salutation between friends when they met' (Conybeare, i. 427). Doddridge says: 'The custom of thus saluting each other was borrowed from the Jewish synagogue; and as chaste and prudently as it was managed, it seems to have been the occasion of those false and scandalous reports which were so industriously propagated among the heathen of the adulterous and incestuous practices in Christian assemblies; on which account it appears to have been laid aside very early' (Doddridge, *Expos. in Rom. xvi. 16*).

HOMER, a measure of capacity among the Hebrews. It was of the same capacity as the Cor, and contained ten ephahs dry measure, or ten baths liquid measure (Ezek. xiv. 11, 14). The omer by which the manna was measured was an entirely different measure. It contained only the tenth part of an ephah, or the hundredth part of an homer. Though in English the two words resemble each other in sound, the difference is distinctly marked in Hebrew *חומר* (*Homer*), and *אומר* (*omer*).

HONEST. This word stands opposed in common language to dishonest—i.e. to wrong-



ing another in regard to anything belonging to him or in dealings with him. But *καλός*, the word rendered *honest* in our translation of the N. T., is much more comprehensive. In the various passages in which it is rendered honest it signifies *good* in a moral sense, right, virtuous (see Luke viii. 15; Rom. xii. 17; 2 Cor. viii. 21; xiii. 7: 1 Pet. ii. 12). This is the translation given of it in numerous passages, as in 1 Tim. ii. 3; Heb. xiii. 18; James iii. 13; iv. 17; and no reason can be assigned for rendering it differently in the other passages now referred to.

**HONEY**, a well-known substance collected and produced by bees. It abounded both in Egypt and in Canaan. Egypt was called by the murmuring Israelites 'a land flowing with milk and honey' (Num. xvi. 13); and this is also a common description of Canaan (Exod. iii. 8, 17; Num. xiii. 27). In that country honey was found in the fissures of rocks (Deut. xxxii. 13; Ps. lxxxi. 16), and in the woods, in hollow trees (1 Sam. xiv. 25-27, 29). John the Baptist lived in the desert on locusts and wild honey (Matt. iii.) Honey was in use as an article of food in Canaan, either by itself or with other victuals (Exod. xvi. 31; Judg. xiv. 8, 9; Is. vii. 15, 22; Luke xxiv. 42); yet it required to be taken in moderation (Prov. xxv. 16, 27). It was the sweetest substance known by the ancients, and hence it is the great emblem of sweetness referred to in the Scriptures (Ps. cxix. 103; Ezek. iii. 3; Rev. x. 9, 10). The honeycomb was considered, as it still is, peculiarly delicate (Ps. xix. 10; Prov. xxiv. 13). 'The lips of a harlot drop as a honeycomb' (Prov. v. 3); her speech is sweet, pleasant, enticing, but if listened to will prove bitter as wormwood and gall. 'The full soul loatheth an honeycomb,'—one possessed of all earthly blessings has often no enjoyment even in the best of them; 'but to the hungry soul every bitter thing is sweet,'—poverty feels satisfaction in the commonest things, even though mixed with care and labour (Prov. xxvii. 7).

**HÖR**. 1. A mountain on the border of the land of Edom, on which Aaron died (Num. xx. 22-29). It is commonly supposed to be the mountain at the foot of which lie the ruins of Petra. This mountain is of very difficult ascent. Captains Irby and Mangles were the first Europeans in modern times who are known to have reached its top. When, however, the top is gained, the view from it is found to be most magnificent. 'After,' says Dr. Wilson, 'the greatness and peril of the effort which we had been compelled to make' in reaching the top, 'we should in ordinary circumstances have been elated with the success which we had experienced; but the wild sublimity, and grandeur and terror, of the new and wonderful scene around and underneath us overawed our souls. We were seated on the very throne, as it appeared to us, of desolation itself. Its own metropolis of broken and shattered and frowning heights—ruin piled upon ruin, and dark and devouring depth added to depth—lay on our right hand and on our left. To the rising sun, Mount Seir, the pride and the glory of Edom, and the terror of its adversaries, lay before us—

smitten in its length and breadth by the hand of the Almighty stretched out against it—barren and most desolate, with its daughter the 'city of the rock' (Petra) overthrown and prostrate at its feet. To the west we had the great and terrible wilderness, with its deserts and pits, and droughts spread out before us, without any limit but its own vastness, and pronounced by God himself to be the very 'shadow of death.' We could not restrict our attention to the awful scene, unparalleled though it was in our experience as combining the terrors of both the Almighty power and avenging justice of God.' (Wilson, i. 292).

Jebel Harun, both near and at a distance, is the most striking and remarkable elevation of the range of Es-Shirah or Seir, and standing out with peculiarity of form and special prominence, is in all probability that very elevation which would originally receive the name of *הר הר*, or *Hor the Mountain*, emphatically so called, and which name, though extended to the whole range of Seir, it would distinctively retain. It occurs exactly where Josephus says Mount Hor was, that is, in the neighbourhood of Petra. The name Jebel Harun which it bears among all the Arab tribes, and that quite independently of all monkish conjectures, as well as the fact now alluded to, leads us to identify it with the height on which Aaron died (*Ib.* i. 298).

2. A mountain in the north of Canaan, probably one of the mountains of Lebanon (Num. xxxiv. 7, 8).

**HO'RITES**, **HO'RIM**, a people who in very ancient times inhabited Mount Seir. They were among the tribes which Chederlaomer, and the kings confederate with him, attacked and defeated (Gen. xiv. 5, 6). Seir himself is called a Horite, and his sons were chiefs of the Horites. In the E. T. the word is improperly rendered dukes (xxxvi. 20, 21, 29, 30). The Edomites, who were descended from Esau, afterwards destroyed the Horim, and took possession of their country, and dwelt in their stead (Deut. ii. 12, 22).

**HOR'MAH**, anciently a city of the Canaanites (Num. xiv. 45; Josh. xii. 14), one of 'the uttermost cities of the children of Judah, toward the coast of Edom, southward' (Josh. xv. 21, 30). It was afterwards assigned to the tribe of Simeon (xix. 1, 4; Judg. i. 16, 17). To the elders of Hormah David sent part of the spoil which he took from the Amalekites (1 Sam. xxx. 26, 30).

**HORN**, an organ attached to the head of many of the lower animals, as bulls, rams, goats. Horns were anciently used as trumpets (Josh. vi. 4-6, 8, 13), and also for holding liquids—oil, for example (1 Sam. xvi. 1, 13; 1 Kings i. 39). As animals with their horns attack their enemies and defend themselves, the word is used metaphorically as a symbol of power and strength. Joseph's horn was like that of the unicorn: the power and dominion of his posterity in the tribes of Manasseh and Ephraim were vastly great (Deut. xxxiii. 17). Wicked men lift up the horn when they proudly boast of their power and authority, and threaten to destroy others; and their horns are cut off when their power and authority are broken or taken from them (Ps.

LEV. 4-7, 10; Jer. xl. 25; Lam. ii. 3). God exalts or lifts up the horn of his servants when he increases their power or dignity (1 Sam. ii. 1; Ps. lxxxix. 17, 24, xcii. 10, cxii. 9, cxlviii. 14). David calls God 'the horn of my salvation' (Ps. xviii. 2), meaning that he was his defender and deliverer. 'There will I make the horn of David to bud' (cxxxii. 17): I will extend the power of David's kingdom.

Horns also signify kings and kingdoms. The two horns of Daniel's visionary ram are the united kingdoms of Media and Persia; the notable horn of his he-goat between his eyes is Alexander the first king of all Greece, amid his sagacious generals; the four horns coming after it are the four kingdoms into which his empire was divided after his death—viz., Egypt, Syria, Thrace, and Greece; the little horn that sprang out of one of them is Antiochus Epiphanes, who, from the contemptible rise of a base person and Roman hostage rose to so much power and did so much mischief in Egypt and Judaea (Dan. viii.). The ten crowned horns of the Romish empire and of antichrist are the ten toes or kingdoms into which the Roman empire was at last divided, and over which the Pope extends his influence. In Bishop Chandler's list these ten stand thus: the Ostrogoths in Media; the Visigoths in Panonia, or Hungary; the Suevi or Alans in Gascoigne and Spain; the Vandals in Africa; the Franks in France; the Burgundi in Burgundy; the Heruli and Thuringi in Italy; the Saxons and Angles in Britain, the Huns in Hungary; and the Lombards on the banks of the Danube, and afterwards in Italy. Mede says they stood thus in A.D. 456: the Britons; the Saxons (both in Britain); the Franks, the Burgundians, the Visigoths; the Suevi and Alans; the Vandals; the Alemanni in Germany, the Ostrogoths, and their successors the Longobards, and the Greeks in the eastern part of the empire. Bishop Lloyd ranks them according to the time of their settlement into states, thus: the Huns about A.D. 356, Ostrogoths, 377; Visigoths, 378; the Franks, 407; the Vandals, 407, the Burgundians, 407; the Heruli and Rugians, 476, the Longobards in Hungary, 526. Sir Isaac Newton ranks them thus: the kingdoms of the Vandals and Alans in Africa and Spain, of the Suevians in Spain; of the Visigoths; of the Alans in Gaul or France; of the Burgundians; of the Franks; of the Britons, of the Huns; of the Lombards; and finally, the exarchate of Ravenna. According to Bishop Newton, they stood thus in the eighth century: the senate of Rome; the Greek state of Ravenna; the Lombards, the Huns, the Alemanni; the Franks, the Burgundians, the Goths, the Britons, the Saxons. The frequent convulsions of these states occasion their being differently reckoned; but it is observable that almost ever since there have been ten principal states; and though they had not been always ten, they might be called ten from their original form.

Horns appear to have been used in the East as an ornament or article of dress; but to this singular custom we have no references in the Scriptures. Dr. Wilson procured at Damascus an ancient gem representing a man wearing a horn. In the present day its use is confined to

the women. Mr. Graham of Damascus says: 'The females have one striking peculiarity, the horn which gives them a wild, fierce, and inhuman appearance. The head-dress is of dough, tin, silver, or gold, according to the wealth of the different classes. The rank is also indicated by the length of it. The nobler the lady, the longer the horn. Some of them are more than one English yard. Except among the upper classes, this honourable head-furniture is confined to the married. They rarely lay it off. They sleep in the horn. A large mandall or handkerchief is uniformly thrown over the horn, and hangs loosely down around the head and shoulders' (Wilson, ii. 186).

**HORNET**, an insect employed by Providence to drive out the inhabitants of Canaan before the Israelites (Deut. vii. 20; Josh. xiv. 12); but whether it was the common species of the hornet is uncertain (Kirby and Spence, *Entomology*, i. 96).

**HORSE**, one of the noblest and most useful animals of the brute kind, fit for riding, draught, or war. In Cuvier's *Animal Kingdom* mention is made of only one species of horse, and in this naturalists appear to be agreed, though of that species there are many varieties. The reduction of the horse to a domestic state is the greatest acquisition from the animal kingdom which was ever made by the art and industry of man (Buffon, *Nat. Hist.* iii. 306).

The earliest notices of the horse in the O. T. have reference to the land of Egypt. In the seven years' famine, when the Egyptians had no longer money to buy corn for themselves, 'Joseph gave them bread in exchange for horses' and their other cattle (Gen. xiv. 17). When Joseph afterwards carried the body of Jacob his father to bury it in Canaan, 'there went up with him both chariots and horsemen, and it was a very great company' (i. 9). The only animals previously mentioned in the book of Genesis as used for riding on were asses and camels, and it may even be questioned whether they were then in common use; at least they are rarely mentioned as employed for this purpose (xxii. 3; xxiv. 10, 61, 64; xxxi. 17). Afterwards, when Moses led the Israelites out of Egypt, Pharaoh 'made ready his chariot, and took 600 chosen chariots and captains over every one of them; and the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army,' and following them into the Red Sea, the whole there perished (Exod. xiv. 6, 7, 9, 23). It would appear from this that horses were then to be found in Egypt in considerable numbers, and were employed in drawing their chariots of war. This may be considered as one proof of the early advance of civilization in that country.

When and where and by whom the Book of Job was written is only matter of conjecture; but it is generally admitted to be a very ancient book. In it we have a very magnificent description of the war-horse (xxix. 18-25). If Job lived in Arabia, as is generally supposed, that country must already have had a very noble breed of horses.

We also read of chariots of iron and of horses among the Canaanitish nations (Deut. xx. 1;

Josh. xi. 4, 6, 9; xvii. 16; Judg. i. 19). 'Jabin king of Canaan that reigned in Hazor had 900 chariots of iron' (iv. 2, 3; v. 22). 'The Philistines had 30,000 chariots and 6000 horsemen' (1 Sam. xiii. 5; see also 2 Sam. viii. 4; x. 18).

Though the Israelites were not prohibited from having horses, yet the keeping of them was discouraged by God, perhaps as being likely to form a false ground of confidence, and to withdraw their confidence from himself (see Ps. xx. 7; xxxiii. 17). Before they even entered Canaan they were told that should they choose a king over them, 'he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses' (Deut. xvii. 16). When Jabin and other Canaanitish kings joined in confederacy against them, Joshua, while he was promised a victory, was commanded to 'hough their horses and burn their chariots with fire' (Judg. xi. 6). We find no references to horses among the Israelites until the days of Saul and David, and even then the historical references to them are few and slight (1 Sam. viii. 11; 2 Sam. viii. 4; xv. 1). Solomon was the first ruler of Israel who multiplied horses to himself. There appears, however, a discrepancy in the numbers kept by him. In 1 Kings iv. 26 it is said: 'Solomon had 40,000 stalls of horses for his chariots, and 12,000 horsemen;' but in x. 26 we read: 'And Solomon gathered together chariots and horsemen; and he had 1400 chariots and 12,000 horsemen, whom he bestowed in the cities for chariots and with the king at Jerusalem.' In 2 Chron. ix. 25 the number stated is '4000 stalls for horses and chariots, and 12,000 horsemen.' There is doubtless one or more errors of transcribers in these passages, but that is not material as regards the point under consideration. After this chariots and horses appear to have been quite common in the kingdoms of Judah and Israel, and were much used in war. The references to them in the subsequent books of the O. T., both historical and prophetic, are frequent.

'In that day,' says Zechariah, 'there shall be upon the bells of the horses holiness unto the Lord' (xiv. 20). 'The horses of the Assyrian cavalry,' says Layard, 'as well as those harnessed to chariots, are continually represented in the sculptures of Nineveh with bells round their necks, and in the Bible we find allusion to this custom' (Layard, *Nin. and Bab.* 178).

Arabia is particularly distinguished for its breed of horses. They have always been, and still are, the best horses in the world as regards beauty and goodness; and from them, either directly or by the mediation of the Barbary horse, are derived the finest horses in Europe, Africa, and Asia (Buffon, *Nat. Hist.* iii. 377).

Wild horses are mentioned by several ancient writers, as Herodotus, Aristotle, and Pliny, as found in different countries, and they are still to be found in various parts of Asia and Africa. In South America, chiefly in the country to the south of the Rio de la Plata, wild horses are numerous; but these are the offspring of domestic horses originally introduced from Europe by the

Spaniards. They have multiplied prodigiously (*Ib.* iii. 309, 311).

**HOSAN'NA**—i.e. *save now, or save, I beseech*—a word much used by the Jews in their prayers and exclamations, especially at the Feast of Tabernacles; and the boughs bound together on that occasion were sometimes called *hosanna*. The multitudes crying *hosanna* to Christ as the Son of David imported their wishing him all happiness and success; and begging that, as Messiah, he might quickly save them, and advance the glory of their nation to the highest degree (Matt. xxi. 9, 15; Mark xi. 8-10; John xii. 12, 13).

**HOSE'A**, the son of Beeri, exercised the prophetic office in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the reign of Jeroboam II. the king of Israel (i. 1). He was consequently a contemporary of Isaiah, who prophesied in the very same reigns. The prophecies of Hosea relate chiefly to the kingdom of Israel, Judah being alluded to only incidentally. It is probable he himself belonged to the kingdom of Israel; and if so, this would shew that, notwithstanding the general apostasy of the ten tribes, Jehovah was not without his servants and witnesses even among them. His style is highly poetical; but it is also abrupt, and often very obscure.

**HOSPITALITY**. No one can read the Scriptures without being struck with the hospitality which prevailed in the East, especially in the early stages of society, so different from what is to be found among ourselves (Gen. xviii. 2-8; xix. 1-3; xxiv. 16-20, 25, 29, 31-33). This, as a common practice, can scarcely be attributed to the greater kindness of men's dispositions than is found among us. It no doubt arose out of the small number of persons who were then accustomed to travel, and of the want of inns or other places in which they might lodge. A stranger would probably be then made welcome were it for nothing else than the pleasure of his company and conversation, and of hearing from him any news, true or false, which he might be able to communicate. Hospitality thus became one of the established customs of the East, and any one who should neglect it would be deemed opprobrious; and as it took deep root in the minds and habits of the people it proved more permanent than many other customs, especially in those parts where the ancient state of society continued.

By the time of our Lord this custom had doubtless become much less common, as the state of the country had greatly changed; yet it appears still to have prevailed. We are apt to be startled by the instructions which he gave to his disciples, and also to the Seventy (Matt. x. 9-13; Luke x. 4-8); but they obviously arose out of the custom referred to, though they also imply that it was only particular individuals (persons who were worthy, sons of peace) who kept to it. The custom subsists to this day: 'In those parts of the country not yet corrupted by the frequency of foreign travellers the stranger is hospitably entertained by the inhabitants without the expectation of a reward.' 'The guest gives nothing as a remuneration.'

neration when he leaves. To offer money would be taken as an insult, and to receive it would be a great disgrace' (Robinson, *Res.* ii. 122, 347). [HAURAN.]

HOOR. [TIME, DIVISIONS OF.]

HOUSES in the East differ materially from houses with us. In Egypt and most of the towns of Palestine, at the present time, the houses are commonly built, not of wood or stone, as we build them, but of mud more or less hardened by exposure to the sun, or of mud and pebbles mixed together. This material may be, and sometimes is, so prepared as to be hard and durable; but more commonly put together slightly, and is then brittle, crumbles easily, and offers but little resistance to the elements or to the hand of violence. Hence probably Eliphaz' description of men 'that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth' (Job iv. 19). Heavy rains and high winds prove very injurious to such houses, often ruining them altogether. Hence the aptness of our Lord's illustration (Matt. vii. 24-27). The more violent protracted rains are particularly liable to loosen the earth which forms the roof, and to open crevices by which the water runs or drops into the interior of the house, which proves, of course, a great inconvenience. It was this probably which suggested to Solomon the well-known proverb: 'A continual dropping in a very rainy day, and a contentious woman are alike' (Prov. xxvii. 15)—that is, they are equally intolerable, and drive a man out of the house, or if he remain, render him very uncomfortable.

Burglary was effected in the East by a different process from that common among us. The proper term for describing that class of criminals in that quarter of the world would be, not house-breakers, but house-diggers. The easiest way for them to effect an entrance into houses was not to force the door or pick the lock, but to dig under the wall, especially when they were built of clay. Hence the words of Job, when speaking of such persons—'In the dark, they dig through houses which they had marked for themselves in the day-time; they know not the light' (xxiv. 16). In some passages of our E. T. *breaking through* should be changed to *digging through*. Thus our Lord says: 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves διορύσσουσι (*dig through*; E. T. *break through*) and steal' (Matt. vi. 19). So also ver. 20. And again: 'But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be dug through'—E. T. *broken up* (xxiv. 43; Hackett, *Illust.* 79, 87).

To the street the houses in Palestine present little more than a dead wall. Privacy appears to be an object in all their arrangements. Within, there are commonly one or more square courts, according to the rank and wealth of the owners. In the houses of the rich some of the apartments are very splendid.

The roofs of the houses were flat, as is still a common practice in the East. The Hebrews

went up to them, walked upon them, and from thence could see what was going on in or upon neighbouring houses. David was walking on the roof of his house when he saw Bathsheba washing herself, and fell before the temptation (2 Sam. xi. 2). When Samson pulled down the house in which the Philistines were assembled to celebrate their having taken him prisoner, 'there were upon the roof about 3000 men and women that beheld while he made them sport' (Judg. xvi. 27). On the roofs of the houses the idolatrous Jews 'burned incense unto all the host of heaven, and poured out drink-offerings unto other gods' (Jer. xix. 13; Zeph. i. 5). 'Peter went up upon the housetop to pray' (Acts x. 9). It is likely it was also customary in the heat of summer to sleep on the house-tops (1 Sam. ix. 25, 26). Dr. Robinson mentions this as a practice in the present day (iii. 32). Other travellers also mention it (Harmer, *Obs.* i. 337).

The roofs were surrounded by a breastwork or wall, to prevent the inmates or others from falling from them and being injured or killed. This was expressly enjoined on the Israelites by Moses (Deut. xxii. 8). It was probably this breastwork that the people broke up that they might let down the paralytic into the court below that Jesus might heal him (Mark ii. 4; Luke v. 19). On the side next to a neighbour's house this wall was low, so that, if the adjoining houses were near and of the same height, one might pass from one to another, and in this way make his escape in cases of danger. Hence the words of our Lord: 'When ye shall see the abomination of desolation standing where it ought not, then let them that be in Judæa flee to the mountains; and let him that is on the housetop not go down into the house, neither enter therein to take anything out of his house' (Mark xiii. 14, 15).

The roofs of houses were often formed of earth and other substances, or earth or gravel was spread above all. Hence grass might grow on housetops; but as the soil was poor and thin, and as it was exposed to the full influence of a burning sun, it soon withered (2 Kings xix. 26; Ps. cxxix. 6-8).

We read of 'ivory houses' (1 Kings xxii. 39; Amos iii. 15), and of 'ivory palaces,' by which we are doubtless to understand, not houses built of ivory, but houses highly ornamented with it; houses in which ivory was much inlaid or otherwise used (Harmer, *Obs.* i. 194).

HUSBAND. We do not mean to enter in this place into the consideration of any general questions relative to husbands. We introduce the word here simply to notice one of the qualifications required by the apostle Paul in certain office-bearers in the church. 'A bishop,' says he, 'must be blameless, the husband of one wife' (1 Tim. iii. 2; see also Tit. i. 6); and in ver. 12 of the same chapter he says: 'Let the deacons be the husband of one wife.' These are very important passages, not only in reference to the Christian ministry, but as indicative of the view which Christianity takes of the great question of marriage. 'Many different interpretations,' says Conybeare, 'have been given to this precept. It has been supposed—







remarkable for the exquisite delicacy of the tracery, fretwork, and mouldings. Indeed, these remains of Arabic architecture are the the chief objects of interest found in it. It is now called Koniye (Hamilton, *Res.* ii. 196, 205, 210; *Bib. Sac.* viii. 871).

#### IDUMÆA. [EDOM.]

ILLYR'ICUM, a name given to a district of country contiguous to the north-western frontier of Macedonia; but the word was by no means always, nor even generally, used in this sense. The extent of country included under this name varied at different times. The Illyrians were loosely spoken of by the earlier Greek writers as the tribes which wandered on the eastern shore of the Adriatic Sea. The Illyricum which engaged the arms of Rome under the republic was only a narrow stripe of that shore, with the adjacent islands; but in the imperial times it came to be used of a vast and vague extent of country lying to the south of the Danube, the west of Macedonia, and the east of Italy. It is probable Paul uses the word Illyricum in a vague and general sense in Rom. xv. 19: 'From Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ' (Conybeare, ii. 126). Whether he preached the gospel in that country is uncertain. It is not improbable that in his journeys in Macedonia he might make incursions into Illyricum, though there is no notice of this in the Acts. At the same time, he might use the language which he here employs though he had never passed the frontiers of Macedonia, meaning nothing more than that Illyricum was the boundary of his labours (Lardner, *Works*, vi. 286).

IN'DIA, a country of the East. In Esther i. 1 it is stated that Ahasuerus, king of Persia, 'reigned from India to Ethiopia over 120 provinces.' The India of ancient times was very different from the India of the present day. It was the country of the river Indus, from which it took its name, and was only, or principally, the Panchanada, the Pentapotamia of the Greeks, or Punjab, the land of the five waters, comprising the districts of the affluents of the Indus. The land of the Indus was the original India (*India Three Thousand Years ago*, by John Wilson, D.D., p. 12). Sir J. G. Wilkinson in like manner says: 'The India of Herodotus is the true ancient India, the region about the upper Indus, best known to us at present under the name of the Punjab. Herodotus knows nothing of the great southern peninsula' (Wilkinson in *Herodot.* ii. 489). He, however, says that the Persian monarchs drew a large revenue from India (ii. 485).

INN, a place for travellers to lodge in. The word occurs in several places of the E. T. (Gen. xlii. 27; xliii. 21; Exod. iv. 24; Luke ii. 7; x. 34); but we must not attach to it the idea of inns as found among us. The inns of the Bible no doubt resembled the caravansaries or khans which are common to this day in Eastern countries. These are very capacious buildings. Sometimes they afford no other accommodation but bare walls, and are without any roof; sometimes they are covered in, and are lighted

from the top either by skylights or by a spacious dome, which serves for ornament as well as for use. Into these buildings, which are without any partitions, all travellers and their beasts are admitted indiscriminately. The only division is in the area in the middle for the servants, the beasts, and the luggage, enclosed with a parapet three feet high, which is so broad as to reach the wall of the house on every side, and thus to form a stone bench all along the walls for accommodating the travellers and raising them above the level of the horses, camels, and mules. Travellers use the provisions which they bring with them or which they purchase in the place. At night the saddle-cloth and their own upper garments commonly serve them for bed-clothes, and the saddle for a pillow. The public supplies them only with lodging (Campbell, *Gospels*, iv. 282).

When Joseph, and Mary his espoused wife, then great with child, came to Bethlehem to be registered, 'the days were accomplished that she should be delivered; and she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn' (Luke ii. 4-7). It is not expressly stated where he was born; but as it is said she laid him in a manger, it appears they were lodged where animals were also lodged. This is commonly considered as an instance of our Lord's humiliation, and so it no doubt was; yet it was not so far removed from Oriental ideas as it is from ours. It is quite common in the East to lodge in the stables, which are made comfortably warm by the breath of the cattle. There is no better place in many villages than the stable, except the room of the village chief. A warm corner of the stable is of all places the most comfortable to which a traveller can be shewn (*Amer. Miss. Her.* 1840, 436, 492; *Ib.* 1841, 384; *Ib.* 1843, 109).

#### IRON. [METALS.]

ISAAC, the son of Abraham and Sarah, born about A.M. 2107 and B.C. 1897, in the south of Canaan, probably about Gerar or Beersheba (Gen. xx. 1; xxi. 5, 14, 32, 33). He had grown up to be a youth when his father Abraham received a command from God to offer him up as a burnt-offering; but as this was designed merely as a trial of Abraham's faith, and as his faith stood the trial, God graciously interposed just as he had stretched forth his hand and taken the knife to slay his son, and stayed him from the dreadful deed, at the same time providing a ram in his stead for a burnt-offering (xxii. 1-19). Josephus says Isaac was twenty-five years old when Abraham took him to offer him up in sacrifice (*Antiq.* i. 13. 2); but for this he probably had no proper authority. It is rather remarkable that he did not marry a wife until he was forty years of age, when Rebekah, a relative of his own, was brought to him from Padan-aram by Abraham's servant, who had been sent thither for that purpose\* (Gen. xxiv. xxv.

\* It is also worthy of notice that his son Esau was forty years old when he took to himself two wives (Gen. xxvi. 34). It is rather singular to find their marriages so very late.

20), and it was twenty years more before his sons Esau and Jacob were born, when he must of course have been sixty years old (xxv. 26); nor do we find he had afterwards any other children. Perhaps, as the promise to Abraham respecting his seed and their inheriting the land of Canaan was to be fulfilled in the line of Isaac (xv. 4, 5; xvii. 15-21), this long delay in his having children was designed to try his faith, as his father Abraham's had been tried before him. At the time of his marriage to Rebekah he dwelt in the south of Canaan, probably at or near the well Lahai-roi, which was between Kadesh and Bered (xvi. 14; xxiv. 62); and after Abraham's death it is mentioned that he dwelt by the well Lahai-roi (xxv. 11), but as this was fifteen years later, it is scarcely likely he had lived all that time in that quarter. Afterwards, when there arose a famine in the land, he 'went unto Abimelech, king of the Philistines, unto Gerar, and he dwelt in Gerar. Then Isaac sowed in that land, and received in the same year an hundred-fold; and the Lord blessed him: and the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks and herds, and great store of servants. And the Philistines envied him. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.' Afterwards he went up from thence to Beersheba, and pitched his tent there (xxvi. 1, 6, 12-17, 23, 25, 33; xxviii. 10).

When he was about a hundred and thirty-seven years of age his eyesight had completely failed him. It is said he 'was old, and his eyes were dim, so that he could not see;' in other words, he was now a blind old man. His wife Rebekah and his son Jacob, taking advantage of this, practised on him a shameful piece of deception, and obtained for the latter the blessing which he designed for his elder son Esau (xxvii. 1-40). To escape his brother's wrath, Jacob, by his mother's advice, went away to his relatives in Padan-aram; and though he remained there twenty years, yet, on his return to Canaan, his father Isaac was still alive, and was dwelling at Hebron. Old and blind as he had long been, he appears to have lived other twenty-three years after Jacob's return; but he at length died at the age of one hundred and eighty, and was buried in the cave of Machpelah, beside Abraham and Sarah, where also was buried his wife Rebekah (xxvii. 41-46; xxviii. 1-5; xxxi. 41; xxxv. 27-29; xlix. 30, 31). It would appear from the account we have of Isaac that he did not move about so much as either Abraham or his own son Jacob. From what we are told, he appears to have passed his whole life in the south of Canaan.

ISA'IAH, the son of Amoz, one of the most distinguished of the ancient prophets. Rabbinical tradition makes him the cousin of Uzziah, the king of Judah, but without any probable ground. He prophesied 'in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah' (i. 1). Hosea was contemporary with him, for he also prophesied 'in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah,

and in the days of Jeroboam, king of Israel' (Hosea i. 1); but his prophecies had relation chiefly to the nation of Israel. Micah, the Morasthite, was also to a considerable extent a contemporary of both. He prophesied 'in the days of Jotham, Ahaz, and Hezekiah, kings of Judah' (Micah i. 1). Though in chap. vi. Isaiah relates a commission which he received, it was probably merely a special mission for the occasion. We see no reason to conclude that this was the first time he exercised the office of a prophet.

Isaiah was a married man, and had at least two sons, one called Shear-jashub, the other Maher-shalal-hash-baz. His wife is called a prophetess (vii. 3; viii. 3); but whether she was actually so, or if the name is given to her merely as the wife of the prophet, we are not able to say; probably it is to be understood only in the latter sense.

Besides his prophecies, Isaiah wrote 'the acts of Uzziah first and last' (2 Chron. xxvi. 22). This can scarcely refer to the account of Uzziah's reign in 2 Kings xv. 1-7; that is so very short, and it may now be held as long lost. We are also told that 'the rest of the acts of Hezekiah, and his goodness, behold they are written in the visions of Isaiah, the son of Amoz.' The reference here given is so plainly to the title of the book (i. 1), that there is no reason to doubt the narrative in xxxvi.-xxxix. is what is intended.

How long Isaiah prophesied cannot be exactly determined. From 'the year that King Uzziah died' (vi. 1) to the time of Sennacherib's second threatening message (xxxvi. 1, 8, 9, 21), the first and the last dates we have of Isaiah's ministry, was a period of about forty-eight years; but as it probably commenced earlier, and may also have continued later, he may have prophesied a considerably longer time. There is a rabbinical and patristic tradition that he was put to death by Manasseh; and it has been supposed that it is to Isaiah the writer of the epistle to the Hebrews refers when he speaks of some of the ancient worthies as having been sawn asunder.

While the style of Isaiah is most beautiful, and often very sublime, his representations of the Messiah and of his kingdom are so clear and striking that he has frequently been styled a fifth evangelist.

ISH'MAEL, the son of Abraham by Hagar, an Egyptian woman, Sarah's handmaid, whom she gave to her husband as a wife (Gen. xvi. 1, 3). When circumcision was instituted he, as one of Abraham's family, was circumcised. He was then thirteen years of age (xvii. 10, 23, 25). Sarah herself having afterwards had a son, and having seen the son of Hagar mocking, she prevailed on Abraham, much against his will, to send away both mother and son. Provided with bread and a bottle of water, they 'departed and wandered in the wilderness of Beersheba.' Here he was near perishing of thirst; but his mother, when almost reduced to despair, was directed by an angel to a well of water, and thus his life was preserved (xxi. 1, 2, 9-21). God had told both Abraham and Hagar that he would make of him a great nation, and accordingly he had

twelve sons—Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah, 'twelve princes according to their nations' (xxv. 12-16). He had also a daughter called Mahalath, who became one of the wives of Esau, her cousin (xxviii. 9; but see also xxvi. 34; xxxvi. 2, 3). He was eighty-nine years of age when Abraham his father died, and he took part with Isaac in burying him in the cave of Machpelah at Hebron, so that he would appear to have been at no great distance at that time (xvii. 21, 25; xxv. 7, 9). He himself lived to the age of 137 years. It is said he died 'in the presence of all his brethren' (xxv. 17, 18), by which is probably meant his descendants, and perhaps also the descendants of Keturah, whose sons were his brothers.

ISH'MAELĪTES, the descendants of Ishmael, Abraham's son by Hagar. At an early period they are said to have 'dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria' (Gen. xxv. 18). Sometimes they are called Ishmaelites after their father, and sometimes Hagarenes or Hagarites after the name of their mother, though the tribes known by these distinctive names, or at least part of them, appear to have occupied different countries. In the days of Saul the Reubenites 'made war with the Hagarites, who fell by their hands, and they dwelt in their tents throughout all the east of Gilead;' and either then, or at a subsequent period, the Reubenites and Gadites, and part of the Manassites, not only attacked them, but took from them immense numbers of their cattle, of their camels 50,000, and of sheep 250,000, and of asses 2000, and of men 100,000; and they dwelt in their stead until the captivity' (1 Chron. v. 10, 19-22).

Though the Ishmaelites are expressly distinguished from the Hagarenes in Ps. lxxxiii. 6, yet the former name properly designates all the descendants of Ishmael who, according to the account in the Book of Genesis (with which the Arab tradition agrees) had twelve sons, each of whom became the prince or sheikh of the tribe which descended from him; and it is stated that 'they dwelt from Havilah unto Shur, that is before Egypt, as thou goest to Assyria' (Gen. xxv. 12-16, 18).

The Ishmaelites are mentioned as a distinct people so early as the time of Jacob, Abraham's grandson; for it is said in Gen. xxxvii. 25, 27, 28; and xxxix. 1, that it was 'a company of Ishmaelites from Gilead, with their camels bearing spicery, and balm, and myrrh,' on their way to Egypt, who bought Joseph from his brethren. In the course of the narrative, indeed, these traders are called Midianites, who also dwelt in Arabia, and were descendants of Abraham by his wife Keturah; and indeed the two words are used interchangeably, the one for the other (Gen. xxxvii. 25-28). In the Book of Judges the names of Midianites and Ishmaelites seem also to be used as if they were nearly synonymous (Chron. vii. 1, 2, 12; viii. 22, 24, 26, 28). Hence it has been concluded that by the Ishmaelites we are to understand Arabs generally; and in two of the passages above referred to (Gen. xxxvii. 25; xxxix. 1) we find the word Arab substituted in the Chaldee paraphrases

of Onkelos and Jonathan, and in the Syriac version, the Arabic of Rabbi Saadias, and the Arabic translation edited by Erpenius. There is no mention of Ishmaelites in the Greek, Roman, or Arabic writers.

The names of Ishmael's two eldest sons were Nebaioth and Kedar (Gen. xxv. 13), which are at once recognised in the Nabathæi and Cedræi of the Greeks and Romans. They are thus spoken of by Isaiah:

All the flocks of Kedar shall be gathered  
together unto thee,  
The rams of Nebaioth shall minister unto  
thee. (lx. 7.)

The Nabathæans spread themselves not only in Arabia Deserta, but also in Arabia Petræa, and even in Arabia Felix; and hence we find the name Nabathæa employed sometimes in a wider and sometimes in a more restricted acceptance. Josephus and Jerome say that it denotes the whole tract of country between the Euphrates and the Red Sea, being a part of Arabia. When Judas Maccabæus, with his brother Jonathan, had crossed the Jordan, they reached, after a march of three days, the country of the Nabathæans, who acted toward them in friendly manner (1 Maccab. v. 24-27). According to Artemidorus, a Greek geographer who lived about a hundred years before the Christian era, Nabathæa was a populous country, rich in pastures, upon the Ælanitic Gulf, or eastern arm of the Red Sea. Diodorus Siculus affirms the same thing; he also places the Dead Sea in the country of the Nabathæans, and says it is a desolate and arid region, with but few fertile spots. All this suits the description of Arabia Petræa, where both Strabo and Pliny expressly place the Nabathæans.

The Kedarenes dwelt in villages (Is. xlii. 11), but these were probably nomadic or movable, for they are spoken of as dwellers in tents which were black in their colour (Ps. cxx. 5; Song i. 5); and they possessed numerous camels, sheep, and other cattle (Is. lx. 7; Jer. xlix. 29; Ezek. xxvii. 21). They lived under their own princes or sheikhs; their warlike instruments were bows, and they appear to have been very expert in the use of them (Ezek. xxvii. 21; Is. xxi. 16, 17). The name of Kedarenes seems also to have been used in a more extended sense to designate the Bedouin tribes generally; and the Jewish rabbis are in the habit of calling the Arabic the Kedarene language. The seat of this tribe is not particularly mentioned in Scripture. Like other nomadic tribes, they may have moved from one part of the country to another, or different portions of the tribe might be found in different parts of Arabia. David seems to speak as if he was at one time dwelling in the tents of Kedar (Ps. cxx. 5); and Ezekiel speaks of the Kedarenes trading with Tyre 'in lambs, and rams, and goats' (xxvii. 21), circumstances which would seem to indicate that they lived somewhere in the direction of Canaan, and this idea is somewhat strengthened by the more frequent reference to them in the O. T. than to any other of the descendants of Ishmael. Stephen of Byzantium reckons them as belonging to Arabia Felix; and Theodoret says that in his day they drove their cattle for pasture as

far as the neighbourhood of Babylon (Rosen. *Geog.* iii. 137, 139, 141).

Of the other sons of Ishmael, and of the tribes descended from them, we have little account in the Scriptures. The names of most of them nowhere occur except in the genealogical table in Gen. xxv., and of the localities where they settled we have no information; but we conclude that they all settled somewhere in Arabia.

**ISLE, ISLAND**, strictly speaking, a country surrounded on all sides by the sea or other water. In this sense the words appear to have been used by the Hebrews; but they are still more frequently used to signify maritime countries—countries on the sea-coast, which could not be well come at but by sea, particularly the countries bordering on the Mediterranean Sea, including Greece and the Archipelago, as in Gen. x. 5; Esth. x. 1; Ps. lxxii. 10; Dan. xi. 18; but they are probably often used in a still more extended sense, as in Is. xi. 11; xli. 1, 5; xlii. 4, 10, 12; xlix. 1; li. 5; lxvi. 19; Ezek. xxvi. 15-18; xxvii. 3, 15.

**ISSACHAR**, the fifth son of Jacob by Leah. The name Issachar, signifying *hire*, was given him because the occasion of his birth was purchased by some mandrakes which Leah gave to Rachel. He had four sons—Tola, Phuvah or Phua, Job or Jashub, and Shimron. When the Israelites came out of Egypt this tribe amounted to 54,400. They were stationed before the tabernacle in the camp of Judah, and increased in the wilderness to 64,300 (Gen. xxx. 14-18; xli. 13; Num. i. 28, 29; x. 14, 15; xxvi. 23-25). They had their lot in one of the most fertile parts of Canaan, between the Zebulunites on the north and the western Manassites on the south, including the plain of Esdraelon. They were extremely industrious and wealthy, ready, like the patient laborious ass, to bear the heaviest burden of labour or tribute (Gen. xlix. 14, 15). Numbers of this tribe attended at Hezekiah's solemn passover (2 Chron. xxx. 18).

**ITALY**, one of the most noted countries in both ancient and modern times; anciently as the seat of the Roman power, and subsequently as the seat of the Romish Church, each of which in its day has exercised such a mighty influence, more for evil than for good, on the state of the world. It is bounded on the north by the Alps, which separate it from France, Switzerland, and Germany; on the west by the Tuscan Sea; on the east by the Adriatic Sea or Gulf of Venice; and on the south by the Ionian Sea. It thus forms a peninsula, being washed on all sides, except on the north, by the Mediterranean Sea. Italy is little noticed in the Scriptures, and therefore requires little notice in this place. Before the coming of our Lord Palestine was subjected to the Roman power; Judæa was subsequently turned into a Roman province, and before long Jerusalem, the capital, was destroyed, the country laid waste, and the Jewish nation slaughtered, enslaved, or scattered to the four winds of heaven. In the Acts of the Apostles we have mention of Cornelius as at Cæsarea, 'a centurion of the band called the

Italian band' (x. 1); of a certain Jew named Aquila, lately come from Italy, with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome' (xviii. 1); of the apostle Paul sailing unto Italy, having appealed his cause from Festus, the Roman governor of Judæa, to the emperor at Rome (xxvii. 1); and while in that country he appears to have written the Epistle to the Hebrews, in the close of which he says: 'They of Italy salute you' (Heb. xiii. 24). Christianity was introduced into this country a number of years before, as appears from the epistle which he wrote to the church at Rome; and it is a not uninteresting fact that at Puteoli, the port where he first set his foot in Italy, Luke informs us, 'we found brethren, and were desired to tarry with them seven days' (Acts xxviii. 13, 14); a circumstance which suggests the hope that the gospel may even then have already spread considerably in Italy.

**ITINERARY MEASURES.** The earlier Hebrews do not seem to have aimed at much exactness in the computation of distances—at least there are few traces of specific measures of distance in the O. T. The situation of a place is commonly described by its relative position to some other place that was better known. Mount Gerizim and Mount Ebal are thus pointed out in Deut. xi. 30: 'Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites which dwell in the champaign over against Gilgal, beside the plains of Moreh?' Sometimes a place is marked out by its geographical bearing to another place. Ai is described as 'beside Bethaven on the east side of Bethel' (Josh. vii. 2); Timnath-serah, as 'in Mount Ephraim, on the north side of the hill of Gaash' (Josh. xxiv. 30); the Mount of Olives as 'before Jerusalem on the east' (Zech. xiv. 4). Sometimes we have both these methods combined. Shiloh is described as 'on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah' (Judg. xxi. 19; Rosen. *Geog.* i. 22). There is considerable precision in this description, and it enabled late travellers to determine with great probability the situation of Shiloh (Robinson, *Res.* 3; Wilson, ii. 293).

There are, however, two expressions in the O. T. which aid us somewhat in forming an idea of topographical distances:—

1. *Kabrath-Hoaretz*—i.e. a piece of ground or of way. In Gen. xxxv. 16 we read: 'And they journeyed from Bethel, and there was but a piece of ground or of way to come to Ephrath.' When Rachel died Jacob uses the same expression in relating the circumstance to Joseph (Gen. xlviii. 7). In 2 Kings v. 19 we are told that Naaman had 'departed from Elisha a piece of ground or of way,' when he was followed by Gehazi. In both these cases our translators render the words 'a little way,' and in this we doubt not they are right.

2. A day's journey. Laban 'set three days' journey betwixt' his flocks and Jacob's (Gen. xxx. 36). Laban 'pursued after Jacob seven days' journey, and overtook him in the Mount Gilead' (Gen. xxxi. 23). Moses asked permis-



tion from Pharaoh to the Israelites to go 'three days' journey into the desert, and sacrifice unto the Lord' (Exod. v. 3). In Num. xi. 31 we are told that the quails 'fall round about the camp as it were a day's journey on this side, and as it were a day's journey on the other side.' Moses reckoned that there were 'eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea' (Deut. i. 2). The circuit of Nineveh was reckoned 'three days' journey' (Jonah iii. 3). This mode of indicating distances is also found in Greek, Latin, Arabian, and Persian writers. It is scarcely necessary to remark that it is a somewhat vague and fluctuating measurement, the length of a day's journey depending so much on the circumstances under which each person travelled. Ancient writers vary considerably in their estimates of it. In the East in the present day it may be stated generally as about seven leagues, which is probably not far from the distance intended by that expression in the Scriptures.

In the N. T. we find three literary measures mentioned:—

1. The stadium, a measure of length in use amongst the ancient Greeks. The evangelist John relates that when the disciples 'had rowed about five-and-twenty or thirty stadia, they saw Jesus walking on the sea' (John vi. 19). He also mentions that 'Bethany was nigh unto Jerusalem about fifteen stadia off' (xi. 16). Luke informs us that the 'village called Emmaus was from Jerusalem threescore stadia' (Luke xxiv. 13). In Rev. xiv. 20 it is said that 'the blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred stadia;' and in ch. xxi. 16 the new Jerusalem is said to be twelve thousand stadia. In all these passages the E. T. has *furlongs*, which is quite improper, as modern measures, weights, and coins ought never on any account to be substituted in a version for the ancient. The Olympic stadium, which was the most common, contained 125 geometrical or double paces (reckoning the pace at five feet)—i.e. 600 Greek or 625 Roman feet. It was equal to 185·37 French metres, and consequently was somewhat less than a furlong, or the eighth part of an English mile.

2. The mile is only once mentioned in the N. T., namely, in Matt. v. 41, where Christ says—'Whoever shall compel thee to go a mile, go with him twain.' The mile was originally (as its derivation from *mille*, a thousand, implies) a Roman measure of 1000 geometrical paces, or eight stadia—i.e. 125 × 8 = 1000. It is usually estimated at 1611 yards, while an English mile contains 1760 (Robinson, *Gr. Lex.* 523).

3. The expression, 'a Sabbath-day's journey,' occurs in only one passage of Scripture (Acts i. 12). There is no authority for it in the law of Moses. It is a mere tradition of the ancients (Michaelis, *Comment. in.* 162). The Jewish doctors give us no satisfactory information on the subject (Rosen. *Geog.* i. 22). The distance allowed for it was 2000 cubits, because in Josh. ii. 4 the Israelites were commanded to keep at 2000 cubits distance from the ark (Brown, *Anal. of Jews*, i. 560). The distance of the Mount of Olives from Jerusalem, which in the Acts is

called a Sabbath-day's journey, is stated to be about five or six stadia. It was perhaps in reference to the short distance which a Jew was allowed to travel on the Sabbath that our Lord said, 'Pray ye that your flight be not in the winter, neither on the sabbath-day' (Matt. xxiv. 20).

ITURÆA, a district of country east of the Jordan and south of Syria. According to Porter it lay between Trachonitis and the eastern base of Mount Hermon, immediately north of Galanitis. The half-tribe of Manasseh dwelt in this part of the country (1 Chron. v. 23). Philip, a son of Herod the Great, was tetrarch of Ituræa and Trachonitis in the time of our Saviour (Luke iii. 1). It is all table-land with an undulating surface, having at short intervals little conical hills; some of these are cup-shaped, and are evidently the craters of extinct volcanoes. The whole region is basalt, like the Hauran and Lejah. The soil is in general good, and the water abundant; only a small portion of it is now cultivated. The towns and villages are in general mere heaps of ruins; but some of them have still a few inhabitants. The vast flocks of the nomad tribes cover the country in early spring and devour the grass, which, after the winter rains springs luxuriantly from the rich soil (*Journ. Soc. Lit.* July 1854, p. 312).

IVORY is the bony substance of the teeth of certain animals, but is applied particularly to the tusks of elephants. These are of a circular or oval shape, some inches thick at the root, and several feet in length if full-grown, some being eight or ten feet long, or even more. They are hollow for a considerable space from their insertion into the jaw, and always tend to an obtuse extremity: the hollow is filled with a pulpy substance technically called the nerve of the tusk. Tusks are most esteemed which are least hollow.

Ivory is hard and elastic, and is considerably more transparent than white paper of equal thickness. In general it is nearly a line thick, though sometimes scarcely perceptible as it approaches the tip. Hardness and whiteness are the only desirable properties; but that is most prized which exhibits a diaphanous appearance when first cut around. The finest ivory is susceptible of the highest polish; and very beautiful articles are made of it. There is, however, so great a difference in the quality of ivory, that pieces may be seen which can scarcely be recognised as such. In the rough state ivory is a very considerable article of commerce both in Asia and Africa.

Though the elephant was not found in Canaan, yet ivory of the elephants' tusks, or of the teeth of the hippopotamus or other animals, was an article very likely to be brought thither in the way of trade. Speaking of Tyre, Ezekiel says: 'The men of Dedan were thy merchants: many isles were the merchandise of thine hand; they brought thee for a present horns of ivory and ebony' (xxvii. 15). Solomon 'had at sea a navy of Tarshish, with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.' Expensive as ivory must have been,



it was turned to many important uses. Solomon 'made a great throne of ivory' (1 Kings x. 18, 22). The Psalmist speaks of 'the ivory palaces' (xlv. 8). We also read of 'the ivory house which Ahab made' (1 Kings xxii. 39); and as if such houses were not altogether rare, the prophet Amos says: 'The houses of ivory shall perish' (iii. 15). He also reprehends the luxury of those who 'lie upon beds of ivory' (vi. 4). John, in the Book of Revelation, enumerates, among a great many other valuables, 'all manner vessels of ivory' (xviii. 12).

## J

**JAB'BOK**, a brook on the east of the Jordan, rising in the mountains of Gilead, and falling into the Jordan south of the Sea of Tiberias. It separated the kingdom of Sihon from that of Og, king of Bashan; and near to it Jacob wrestled with the angel and prevailed (Gen. xxxii. 22-30; Num. xxi. 24). It is now called the Zerka.

**JĀ'BESH**, or **JA'BESH-GIL'EAD**, a city on the east of the Jordan. The inhabitants of this city having neglected to join their brethren against the Benjamites in the affair of Gibeah, were all put to the sword except 400 virgins, who were bestowed in marriage on the surviving Benjamites (Judg. xxi. 1-14). About 310 years after this Nahash the Ammonite encamped against this city, and when the inhabitants proposed that he should make a covenant with them and they would serve him, he offered them the hard condition of having their eyes thrust out, that he might lay it for a reproach on all Israel. Unwilling to submit directly, they obtained a truce of seven days, before the end of which Saul, at their request, raised an army, routed the Ammonites, and raised the siege (1 Sam. xi. 1-11). It was probably in grateful remembrance of this that the valiant men of Jabesh, about forty years after, at the hazard of their lives, carried off the bodies of Saul and his sons from the wall of Bethshan, where the Philistines had hung them, and gave them a decent interment (1 Sam. xxxi. 11-13).

**JAC'INTH.** [PRECIOUS STONES.]

**JĀ'COB**, the son of Isaac and Rebekah, and twin-brother of Esau. They were born about A.M. 2167 and B.C. 1837, twenty years after their father and mother were married (Gen. xxv. 20-26). He is called in our translation, verse 27, 'a plain man,' the meaning of which is not very clear. Gesenius renders this clause 'Jacob was an upright man, dwelling in tents,' where **□□** appears to indicate the mild and placid disposition of Jacob as opposed to the more ferocious character of Esau (865).

Having by a gross deception which he practised on his aged father obtained the blessing which was designed for Esau, as being the first-born, he, in order to avoid his brother's wrath, removed to Padan-aram to Laban his uncle. In his service he remained twenty years; and he obtained as wives his two daughters Leah and Rachael, who were his own cousins, for

each of whom he served their father seven years (Gen. xxvii. xxviii. 5; xxix. 15-30).\* He must have been about eighty-four years of age when he contracted his first marriage, B.C. 1753.

On returning to Canaan, after this long residence in Padan-aram, he must have been about ninety-eight years old. After passing the Jordan he came to Shalem, a city of Shechem; from Shechem he removed to Bethel, and from thence to Bethlehem-Ephratah, near to which his wife Rachel died. He next pitched his tent beyond the tower of Edar, and afterwards came to Mamre, where his father Isaac was still living, and where he died B.C. 1716, about twenty-three years after Jacob's return from Padan-aram (xxxv. 1, 4, 6, 16, 19, 21).

Ten years after his father's death Jacob, in consequence of a great famine in Canaan, went down with his family to Egypt, where his son Joseph, who by a singular series of providences, had been raised to high rank and authority in that country, placed them in the land of Goshen, and provided for all their wants (xli. 1, 5; xlvii. 12). In Egypt he lived seventeen years; and at length died at the age of 147 (xlvii. 28). His body was embalmed, and was conveyed with great state and ceremony to Canaan, and buried with his ancestors in the cave of Machpelah (l. 2, 7-13).

Jacob had not only two wives, Leah and Rachel, but two concubines, their maids, Bilhah and Zilpah, whom they gave to him that they might obtain children by them. The following were his children by each of these:—

<i>Leah's.</i>	<i>Zilpah's.</i>	<i>Rachel's.</i>	<i>Bilhah's.</i>
Reuben.	Gad.	Joseph.	Dan.
Simeon.	Asher.	Benjamin.	Naphtali.
Levi.			
Judah.			
Issachar.			
Zebulun.			
Dinah.			

Jacob's family, at least some of them, were no great credit or comfort to him. His wife Rachel, when they left Padan-aram, stole away her father's images; and we afterwards find strange gods in his family (xxxi. 19, 30, 31, 34, 35; xxxv. 2, 4). How far his daughter Dinah was to blame when she was defiled by Shechem does not appear; but the slaughter of the Shechemites by his sons Simeon and Levi was an act of the basest treachery (xxxiv.) Reuben defiled the bed of Bilhah, his father's concubine (xxxv. 22). Judah was guilty with one whom he took to be a harlot, but who was in fact his own daughter-in-law, who put herself in his way with a view to obtain the fulfilment of a promise he had made to her; yet he had the candour to acknowledge that the fault lay chiefly with himself (xxxviii. 12-26). The brothers generally appeared to contemplate the murder of Joseph; but against this horrid act Reuben and Judah

\* In the Hauran (the country east of the Jordan) it is still a practice for a young man, when he is not able to pay a large enough sum of money to the father of his proposed wife, to serve him for several years without wages, as the price at which he obtains her (Burckhardt, *Trav. Syria*, 297, 385).

not themselves; and in consequence of their opposition they sold him to a company of Ishmaelites, who carried him down to Egypt, and again sold him there; and they sought to cover their crime and to impose on their aged father by a gross lie (xxxvii. 18-36; xlii. 21, 22). Joseph, however, was honourably distinguished by his resistance to and overcoming a strong temptation (xxxix. 7-20).

**JADDU'A**, or **JAD'DUA**, the son of Jonathan, and high-priest of the Jews. He officiated a considerable time after the captivity (Neh. xii. 11). He is thought to be the Jaddua who lived in the time of Alexander the Great. Josephus says that Alexander, when besieging Tyre, demanded some assistance. Jaddus begged to be excused, as he had sworn fidelity to Darius the Persian. Highly provoked, Alexander vowed a revenge. After taking Tyre, he marched towards Jerusalem. There the people having exercised themselves in fasting and prayer, Jaddus and his fellow-priests, directed of God, met Alexander in their sacred robes. Struck with the appearance of the high-priest, he, instead of reproaching them, fell at his feet, and told Parmenio his general that such a form had appeared to him in Macedonia, and promised him the empire of the world; and at the high-priest's request ceased the Jews of their tribute. But as none of Alexander's historians mention this story, it is probably a Jewish fable.

**JAMES**. Two of the apostles of our Lord were of this name—James the son of Zebedee, and brother of John, and James the son of Alphaeus [**APOSTLES**].

**JAN'NES** and **JAMBRES**, called by Pliny Jamne and Jotape, and by some Jewish writers Johanne and Mamre, were two principal magicians of Egypt who withstood Moses in aping some of his miracles, in the change of their rods into serpents, turning water into blood, and producing frogs (2 Tim. iii. 8; Exod. vii. viii.) Jonathan, the Chaldee paraphrast, fabulously says they were Balaam's sons, and attended him when he went to Balak.

**JAR'MUTH**, an ancient city of Canaan. Among the kings conquered by Joshua was 'the king of Jarmuth' (Josh. xii. 11). It appears to have been situated in the south of Judah (xv. 35). Robinson thinks that Yarmuk represents this place, which was not far from Socoh (ii. 344).

**JĀ'SHER**, **THE BOOK OF**, is twice referred to in the O. T. (Josh. x. 13 and 2 Sam. i. 18). What was the nature of the book it is now impossible to say; but more than one attempt has been made to palm on the world works under the name of the Book of Jasher.

In 1761 there appeared 'The Book of Jasher translated into English by Alcuin of Britain, who went a pilgrimage into the Holy Land'; and a new edition of this work, with some variations and some few additions, appeared at Bristol in 1829. This was a gross forgery of a printer of the name of Ilive, who is said not to have been perfectly sane in his mind, and a man of deistical principles. He trumped up a lying story as to how the MS. fell into his hands.

The editor of the edition of 1829 is guilty of further gross lies, and appears to have had as little hesitation in telling downright falsehoods as the original publisher. The whole affair was a shameless forgery, as the reader may see by consulting Horna, *Isroed* iv. 741-746.

There is also a rabbinical Hebrew Book of Jasher, printed at Venice in 1625, which pretends to an explanation of the histories comprised in the Pentateuch and the Book of Joshua. Bartolocci says it contains some curious but many fabulous statements. A translation of this pretended Book of Jasher was published at New York in 1840 (*Jā* iv. 746).

In 1854 there appeared at Berlin in Latin a work under the name of 'Jasher,' edited by Dr. Donaldson, a clergyman of the Church of England. He supposes that the Book of Jasher was written before the books of the O. T., which are generally believed to have been written before the time of Solomon, and that the writers of these books quoted from the Book of Jasher; and he selects and arranges those passages in the earlier books of the O. T. which he supposes had been taken from it. The whole is a matter of mere fancy, and is unworthy of notice, unless as an example of the strange fancies which some men will take up with (*Journ. Soc. Lit.* July 1855, p. 231).

**JĀ'SON**, a Christian of Thessalonica, whose house was assaulted by a mob, and who was himself taken before the rulers of that city, on occasion of Paul's preaching there (Acts xvii. 6-9). He was probably the same person whom the apostle, in writing to the Romans, names as one of his kinsmen, and whose salutations he sends to the Christians at Rome (Rom. xvi. 21).

**JASPER**. [**PRECIOUS STONES**.]

**JĀ'ZER**, a district of country east of the Jordan. It was a country suited for cattle, and also appears to have been productive of the vine (Num. xxxii. 1; Is. xvi. 9; Jer. xlviii. 32). It was granted to the tribe of Gad as part of its inheritance. There was in it a city also of the name of Jazar, which was assigned to the Levites (Num. xxxii. 34-36; Josh. xxi. 19). Its site is supposed to have been on the spot where are now the ruins called Sar (Gesenius, *Lex.* 355).

**JEBUSITES**, a tribe of the Canaanites that dwelt in Jerusalem and the adjacent mountainous country (Num. xiii. 29). Though Joshua conquered them (Josh. xii. 8, 10), yet the children of Judah and Benjamin, to whom that part of the country fell, were not able to drive them out of Jerusalem, but the Jebusites continued to dwell with them in that city (xv. 63; Judg. i. 21). Indeed, they were probably the chief inhabitants of it, for it appears to have been considered as a Jebusite city (Judg. xix. 10-12). Afterwards, when David sought to wrest it from them, they rudely insulted him, as if their blind and lame were able to defend it against him and his army. 'Nevertheless, David took the stronghold of Zion; the same is the city of David' (2 Sam. v. 6-9). He does not, however, appear to have rooted out the Jebusites. Araunah, whose threshingfloor David, near the close of his reign, purchased to erect thereon an altar

to the Lord, that the plague which had already destroyed so many of his subjects might be stayed, was a Jebusite (2 Sam. xxiv. 16-25).

JEHOSHAPHAT, THE VALLEY OF (Joel iii. 2, 12), a deep and narrow ravine on the east side of Jerusalem, between that city and the Mount of Olives. It forms the bed of the Kedron in that part of its course; but, unless after a very heavy rain, water is never now found flowing in its channel (Wilson, i. 479). Anciently the Jews appear to have buried here (2 Kings xxiii. 6); and here is still the Jewish burying-ground. The tombs seem absolutely innumerable. Of these there are four known from time immemorial as the tombs of Absalom, Jehoshaphat, the prophet Zechariah, and the apostle James. They are all cut out of the solid rock. There is no reason for believing that these are really the tombs of those whose names they bear (*Ib.* i. 488).

JEHO'VAH, JAH, the incommunicable name of God, signifying his absolute independency, self-existence, eternity, and being the cause of existence to all creatures. This name seems not to have been much used in the primitive ages. It is not compounded with any of their names, nor is it found in the speeches of Job or his friends; yet when God says that by his name JEHOVAH he was not known to Abraham, Isaac, and Jacob, it means that they had not seen it efficaciously displayed in his giving a being to or fulfilling his promises (Exod. vi. 2). This name, often rendered LORD in our Bibles, is printed in capital letters to distinguish it from *Lord*, signifying a 'governor.' It is oft joined in sacred inscriptions with other words, as *Jehovah-jireh*, 'the Lord will see, or provide;' *Jehovah-nisi*, 'the Lord is my banner;' *Jehovah-shalom*, 'the Lord will perfect, or send peace;' and *Jehovah-shamah*, 'the Lord is there.' The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Exod. xx. 7; Lev. xxiv. 11), or else following some old superstition, regarded this name as so very holy that it might not even be pronounced (see Philo, *Vita Mosis*, iii. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text they were accustomed to substitute for it אֲדֹנָי (*Adonai*, 'Lord'). In the Septuagint, κύριος is everywhere translated by ὁ κυριος (*Lord*; Gesen. 337); and so also in the N. T.—a fact which shews that in making versions of the Scriptures the names of God may be translated, it not being always necessary nor advisable to transfer them. The modern Jews, like their brethren of old, superstitiously decline pronouncing the name JEHOVAH.

JEPHTHAH, one of the Hebrew judges, the son of Gilead by a harlot, and born in Gilead, on the east of the Jordan. When his father's lawful children grew up they thrust him out from his father's house. In connection with a set of 'vain men, who were gathered unto him and went out with him,' he had probably shewn himself to be a man of valour; and the children of Ammon having made war on Israel, the elders of Gilead applied to him to become their captain, and lead them out against the Ammon-

ites. To this application he agreed, on condition that he should be their head should they be victorious. After some fruitless negotiation with the king of the Ammonites, he proceeded to attack them; but before doing so he made a vow that if the Lord would deliver them into his hands, whatsoever should on his return come forth of the doors of his house should surely be the Lord's, and he would offer it up for a burnt-offering. Having subdued the Ammonites he returned home, 'and behold his daughter came out to meet him with timbrels and with dances, and she was his only child. And when he saw her he rent his clothes and said, Alas! my daughter, thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year' (Judg. xi.)

It has been much disputed among both Jews and Christians whether Jephthah sacrificed his daughter, or only devoted her to perpetual virginity. 'Now,' says Dr. Jennings, 'if Jephthah had been a heathen, I suppose we should have no more difficulty in understanding the account given of this matter in the Book of Judges of his sacrificing his daughter, than we have in understanding Homer's account of Agamemnon sacrificing his daughter Iphigenia, or Idomeneus his son, of a real sacrifice. I do not know that it is so much as pretended that the Hebrew text will not admit of such a sense, or even that it is not the most natural one which the words will bear' (Jenning, *Jew. Antiq.* i. 48).

Such, however, as maintain that he only devoted her to perpetual virginity allege how unlawful such a sacrifice would have been; that neither he nor the priest could be ignorant that he might have redeemed her at perhaps no more than ten pieces of silver; that she did not bewail her death, but her virginity, which would occasion the extinction of her father's family, she being his only child; and that the word relative to the yearly custom of the Hebrew girls which we render *lament*, signifies to *talk with*, and so implied that Jephthah's daughter was in life. Those on the other side, and to which I am chiefly inclined, allow the sacrifice to have been abominable, but remark that the law allowed of the redemption of nothing devoted under form of a curse; that in Jephthah's age idolatry and ignorance greatly prevailed;

that Jephthah's manner of life promised small acquaintance with the law; that about this time the high-priesthood was transferred from the family of Eleazar to that of Ithamar, which was probably occasioned by some horrible crime; that vows of perpetual virginity are matters of a far later date; that if there had been no more in it but perpetual virginity, Jephthah had too small occasion for such agony of mind and tearing of his clothes at the sight of his daughter; that the plain scope of the whole passage shews that she was sacrificed. It is worthy of notice that Josephus understands the passage as it has been commonly understood—that Jephthah actually offered her up in sacrifice (*Antiq.* v. 7. 10); and we think much weight is due to the authority of Josephus, who was so well acquainted with the O. T., as he drew the materials of at least the earlier part of his *Antiquities* almost exclusively from it, and must have been better able to judge of the meaning of the language employed than most moderns, while such an interpretation was probably very repugnant to his feelings as a Jew.

JEREMIAH the prophet was 'the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin' (i. 1). He entered on the prophetic office in the thirteenth year of the reign of Josiah, king of Judah, and he exercised it until Judah was carried captive and Jerusalem was destroyed by Nebuchadnezzar in the reign of Zedekiah. Having then been set at liberty, he went to Gedaliah, whom the king of Babylon had appointed governor of the land; but Gedaliah being murdered shortly after, he was carried by Johanan and the remnant of the people to Egypt, in spite of his admonitions to the contrary (xl-xliv.) After prophesying above forty years he died, but where or under what circumstances is not known.

Besides his prophecies Jeremiah wrote the Book of Lamentations, in which he deplores in the most tender and pathetic strains the calamities which had befallen his nation. In 2 Chron. xxxv. 25 it is also stated that 'Jeremiah lamented for Josiah,' but it does not appear whether his lament was merely oral or if it was committed to writing. If it was ever written, it has now been long lost. Every chapter in the Book of Lamentations is an acrostic except the last. In the first two chapters every verse begins with a letter of the alphabet, taking them in the common order. Hence these two chapters contain twenty-two verses each. In the third chapter three successive verses begin with the same letter, and go thrice over the entire alphabet. Hence the chapter contains sixty-six verses. The fourth chapter is arranged like the first and second; but there is a departure from the usual order in the case of the letters **D** and **Y**, for **D** precedes **Y** in ch. ii. 16, 17; iii. 46-51; iv. 16, 17. Hence some critics think that the right order has been disturbed; that by some mistake in early times the verses beginning with **D** and **Y** have been made to change places (*David. Bib. Crit.* i. 428). In the ancient canon of the Jews the Lamentations formed, with the prophecies of Jeremiah, one book. When the separation was made is not known (*Allen, Mod. Jud.* 4).

JERICO, a noted city of Canaan a few miles west of the Jordan, and the first place taken by Joshua after the Israelites entered that country. The inhabitants they utterly destroyed, and the city they burned with fire. Joshua even pronounced a curse on the man who should rebuild it, 'that he should lay the foundation thereof in his first-born, and in his youngest son should set up the gates of it' (*Josh.* vi. 21, 24, 26). Though we find Jericho referred to in 2 Sam. x. 5 (see also *Judg.* i. 16; iii. 13), yet perhaps that may be only to the spot where it stood, which might then be well known, and where there might be a village or some houses. But at last, in the days of Ahab, about 530 years after the curse was pronounced upon it by Joshua, Hiel, a Bethelite, rebuilt the city of Jericho, and it is said 'he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub' (1 Kings xvi. 34).

It was called 'the city of palm-trees,' and it might well be so called (*Deut.* xxxiv. 3). It is stated that in ancient times there was a forest of palm-trees nearly three miles broad and eight miles long. But now in its neighbourhood even the solitary relic of the palm-forest seen so late as 1838 has disappeared (*Stanley, Sinai*, 301). Jericho appears to have been an oasis in a desert.

The site of ancient Jericho cannot now be traced. There is a miserable filthy village named Riha about two hours from the Jordan, which has been supposed to occupy its site, and has been called Jericho. There are in this quarter various ruins scattered over a considerable tract of country, but there is nothing to determine them to be the ruins of Jericho (*Robinson, Res.* ii. 279, 283, 287, 296, 298; *Wilson* ii. 13).

The road between Jerusalem and Jericho is characterised by almost total desolation, being over bare limestone hills, and is one of the most dangerous in the country west of the Jordan. It thus bears to the present time the character which it probably had in the days of our Lord, as indicated by his choosing it as the scene of assault and robbery in the parable of 'the good Samaritan' (*Wilson*, ii. 1; *Stanley, Sinai*, 299, 300, 301).

JERUSALEM, the chief city of Palestine in both ancient and modern times. It is a place of great antiquity. Melchisedek is called king of Salem (*Gen.* xiv. 18), by which Jerusalem is in all likelihood meant (see *Ps.* lxxvi. 3). Josephus expressly says that Salem was the same as Jerusalem (*Antiq.* vii. 3. 2). This was in the days of Abraham, 1913 years B.C. according to the common chronology; and how long it may have existed before that time we cannot tell. When the Israelites entered Canaan Adoni-zedek was king of Jerusalem; and though he and the other kings who were confederate with him were defeated and slain by Joshua (*Josh.* x. 1-27), yet the inhabitants of that city, as well as of various other places, still maintained possession of them. 'As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out, but the Jebusites dwell with the children of Judah at Jerusalem unto this



day' (Josh. xv. 63; Judg. xviii. 21, 27-36). It would appear, indeed, to have been more a Jebusite city than an Israelitish. When the Levite and his concubine, on their way home, were near to Jebus, 'which is Jerusalem,' the servant said, 'Let us turn in unto this city of the Jebusites and lodge there,' but his master answered: 'We will not turn aside hither into the city of a stranger that is not of the children of Israel' (Judg. xix. 10-12). Even after David became king of Israel the Jebusites still retained possession of Jerusalem, and even set him at defiance; but he attacked them and took the stronghold of Zion and dwelt therein, and called it the city of David (2 Sam. v. 6-9). From that time it became the capital of his kingdom, and of the kings, his descendants: it became the scene of many and great transactions, and has been involved in the varied fortunes of the country, both prosperous and adverse. In 588 B.C. Jerusalem, including the magnificent temple built by Solomon, was burnt by Nebuchadnezzar, king of Babylon (2 Kings xxv. 8-10); but it was afterwards rebuilt by the Jews who returned from Babylon. The temple, too, was rebuilt, though it was much inferior to Solomon's; but it was afterwards restored in a style of great magnificence by Herod. In A.D. 70 both the city and the temple were again destroyed by the Romans under Titus: multitudes of the Jews were slain and sold into slavery: they henceforth ceased to have any separate existence as a nation, and have ever since been scattered among the other nations of the earth.

In A.D. 136 Adrian, the Roman emperor, built a city near to where Jerusalem had stood, and called it *Ælia*, after one of his own names. He also erected a temple to Jupiter on the site of the Jewish temple, and decorated it with two statues of himself.

Of the destruction of Adrian's temple we have no account (Robinson, *Res.* i. 437); but about 362 the emperor Julian, in his hostility to Christianity, from which he was an apostate, proposed to settle the Jews again at Jerusalem, and to rebuild their temple; but according to Marcellinus, a pagan historian, when the work was begun terrible balls of fire broke out from the foundations and made the place inaccessible, and upon many repeated endeavours killed the workmen; and as the fire never ceased to rage whilst any attempt was made to go on with the work, the undertaking was abandoned (Jortin, *Rem. Eccles. Hist.* ii. 212).

In 637 Jerusalem surrendered to the troops of the Khalif Omar, who erected a mosque upon the site of the ancient Jewish temple. This is usually regarded as that which is still existing, and though when the Crusaders took Jerusalem in 1099 it was converted into a church, yet when Saladin recovered it from them in 1187 it was again turned into a mosque; and from that time to the present day the precincts of the temple have, with one slight exception, remained in the hands of the Mohammedans, first of the Egyptians and since 1517 of the Turks; and they seem to have undergone no material changes except such as are incident to the lapse of time (Robinson, *Res.* i. 440, 442; ii. 36, 60).

Jerusalem is situated in N. lat. 31° 46' 35",

and E. long. 35° 18' 30", in a mountainous or rather hilly region, and is 32 miles from the Mediterranean Sea, 18 from the river Jordan, 20 from Hebron, and 36 from Samaria. It was built upon hills, and was surrounded by hills, particularly on the south and the east; and between the hills, both within and without the city, there lay deep valleys of considerable extent.\* The principal hills on which it was built were Mount Moriah to the east, Bezetha to the north, and Ophel to the south, Acra to the west of Mount Moriah, and to the south of Acra Mount Zion, or the city of David. Many, from the frequent references in the Scriptures to Mount Zion, imagine that the temple stood upon it; but this is a mistake. It was on Mount Moriah that the temple was built (2 Chron. iii. 1), not on Mount Zion.

On the site of the temple there now stands, as we have already mentioned, a Mohammedan mosque. It is a most magnificent building, and is called the Mosque Es Sukrah, or the Rock, not the Mosque of Omar, as has been commonly supposed. This, and the excavated chamber under it, is one of the most venerated spots of Moslem tradition. The Mohammedans have loaded it with legends respecting their prophet until it has become in their eyes second only to the Kaaba of Mecca. Their writings are full of the praises of Sukrah and Jerusalem. To the south of Es Sukrah stands the Mosque El Aksa, which in early times was a Christian church, and it also is held in great veneration. There is a third, which is the smallest of all, and is called the Mosque of Omar. The whole are regarded as forming one great temple. This grand temple or mosque is considered the largest in the world, except that at Cordova in Spain (Wilson, i. 414; Stewart, 514).†

\* As Jerusalem stands on high ground, the roads to it ascend a good deal from every quarter. Hence the phrase 'going up to Jerusalem' was applicable to journeys from all parts of the country (*Amer. Miss. Her.* 1840, 339). It is about 2600 feet above the Mediterranean Sea. Only to the south are the heights slightly greater.

† The immense size of some of the lower stones which form in part the external walls of the enclosure of the mosque is a very remarkable fact. The upper part of these walls is obviously modern; but the huge stones which appear in portions of the lower part are, in all likelihood, as old at least as the time of Herod, and more probably as the days of Solomon. Dr. Robinson was fully satisfied that they belonged to the ancient temple. The appearance of the walls in almost every part indicates that they have been built on ancient foundations, as if an ancient and far more massive wall had been thrown down, and in later times a new wall erected upon its remains. The line between these lower antique portions of the wall and the modern parts of it is very irregular, yet it is also very distinct. In some places the whole wall is modern. Some of the stones are from 17 to 19 feet in length by 4 in height, others from 20½ to 24½ by 5 feet, and one was observed 30 feet 10 inches by 6½ feet broad. Josephus likewise speaks of the magnitude of



Mount Zion lay anciently within the walls ; but a considerable portion of it is now without them. A great part of it has long been under culture ; and Zion, according to the prediction in Micah iii. 12, is thus 'literally ploughed as a field' (Wilson, i. 419 ; Robinson, *Res.* i. 396).

On the north and the east of the city lies what is now called the Valley of Jehoshaphat, though it is never so designated in the Scriptures. This is a deep and narrow dell, with steep rocky sides, and often precipitous (Robinson, *Res.* i. 324). This valley was the channel of the brook Kedron ; but it is nothing more than the dry bed of a wintry torrent, bearing marks of being occasionally swept over by a large volume of water. No stream flows here now except during the heavy rains of winter, when the waters descend into it from the neighbouring hills. Even in winter there is no regular constant flow of water, and persons who have resided several years in Jerusalem have never seen a stream running through the valley ; nor is there any evidence that there was anciently more water in it than in the present day. Like the wadis of the desert, the valley probably served of old, as now, only to drain off the waters of the

the stones employed in the foundations of the wall surrounding the enclosure of the temple. According to him, 'stones were made use of 40 cubits in magnitude ;' and speaking of the temple itself, he says : 'Of its stones, some of them were 45 cubits in length, 5 in height, and 6 in breadth' (Joseph. *Wars*, v. 5. l. 6). These are dimensions much beyond any which have as yet been discovered (Robinson, *Res.* 343, 427, 428 ; Wilson, i. 411). Yet these statements of Josephus are not incredible. Maundrell mentions similar large stones in a wall which surrounded a magnificent temple at Balbec : 'Three of the stones,' says he, 'which were larger than the rest, we took the pains to measure, and found them to extend to 61 yards ; one 21, the other two each 20 yards. In deepness they were 4 yards each, and in breadth of the same dimension. These three stones lay in one and the same row, end to end. The rest of the wall was made also of great stones, but none, I think, so great as these. That which added to the wonder was, that these stones were lifted up into the wall more than 20 feet from the ground.'

'In the side of a small ascent on the east part of the town stood an old single column of the Tuscan order, about 18 or 19 yards high, and one yard and a half in diameter. It had a channel cut in its side from the bottom to the top ; from whence we judged it might have been erected for the sake of raising water' (Maundrell, 137).

From the great mosque at Jerusalem Christians have long been jealously excluded ; but in April 1855 the Duke de Brabant had an order from the sultan at Constantinople for the admission of himself and suite, and the pasha at Jerusalem was so liberal as to extend the permission to others of the Europeans amounting to upwards of 100 (Stewart, 514, 519). For an account of what they saw we must refer to Dr. Stewart's work.

rainy season (Robinson, *Res.* i. 402 ; Wilson, i. 479 ; Maundrell, 402).

Beyond this valley, on the east, lies the Mount of Olives, near the foot of which is pointed out the garden of Gethsemane. It is a small plat of ground, nearly square, enclosed by an ordinary stone wall, and within this enclosure are several very old olive-trees, with stones thrown together around their trunks ; but though the garden of Gethsemane appears to have been on the Mount of Olives, yet, except that this may *possibly* be the spot, there is nothing peculiar about this plat of ground to mark it out as Gethsemane, nor is there any other proper evidence of the tradition. Adjacent to it are other similar enclosures, and many olive-trees equally old. The traditions and legends of the monks as to sacred places in Palestine, and particularly regarding Jesus Christ, are so numerous, and, for the most part, so unfounded and even often contrary to evidence, that no reliance is to be placed on their identification of such places. On this subject we entirely agree with the principle laid down by Dr. Robinson, 'that all ecclesiastical tradition respecting the ancient places in and around Jerusalem, and throughout Palestine, is of no value, except so far as it is supported by circumstances known to us from the Scriptures, or from other satisfactory evidence, particularly 'contemporary testimony' (Robinson, *Res.* i. 346, 374 ; Wilson, i. 481).

Mount Olivet is usually said to have three summits. The middle, and apparently the highest, is directly opposite the city, and, according to a very early tradition, was the spot from which our Lord ascended to heaven. Here, on the side of the top of the hill, stands what is called the Church of the Ascension, but which is now converted into a mosque. Within is shewn a mark in the rock which is said to be the last print of the foot of our Redeemer as he ascended to heaven. This is just one example of tradition being contrary to the express testimony of the evangelist, who says : 'And he led them out as far as Bethany, and he lifted up his hands and blessed them ; and it came to pass while he blessed them, he was parted from them, and carried up into heaven' (Luke xxiv. 50-51). Now Bethany lay near the *foot* of the Mount of Olives, towards the south-east, and was fifteen stadia, or nearly two miles from Jerusalem, being as far distant from the church as the church is from that city (Robinson, *Res.* i. 405-406 ; Wilson, i. 482).

To the south of the central peak is what is called by the Franks the Mount of Offence, in allusion to the altars which Solomon built for Chemosh and Molech, and other gods of his strange wives, 'in the hill that is before [eastward of] Jerusalem' (1 Kings xi. 7-8). In 2 Kings xxiii. 13 it is called 'the Mount of Corruption.'\*

\* The Mount of Olives, according to the measurements of Lieutenant Symonds, is 2397 English feet above the level of the Mediterranean Sea (Wilson, i. 424). The height of the central peak, according to Schubert, is 2556 Paris feet above the sea, and 416 Paris feet above the Valley of Jehoshaphat (Robinson, *Res.* i. 406).

On the south side of Jerusalem lies what is called the Hill of Evil Counsel ; on the northern side the Hill of Scopus, so much noted in the Jewish wars.

Looking to the position of the city as regards all these hills, we may see the propriety of the figure employed by the Psalmist: 'As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever' (Ps. cxxv. 2).

While the Valley of Jehoshaphat runs between the city and the hill Scopus on the north, and between it and the Mount of Olives on the east, the Valley of the Son of Hinnom commences on the western side of the city and runs along its southern side, where it at length joins the Valley of Jehoshaphat, and after their junction the wadi takes a southern course (Robinson, *Res.* i. 402). Here in the Valley of the Son of Hinnom the idolatrous Israelites burned their sons and their daughters in the fire as a sacrifice to Molech (2 Kings xxiii. 10 ; Jer. vii. 31).

Not far from the junction of these two valleys, but within the wall of the city, is the Pool of Siloam. It is an oblong reservoir 53 feet long, 18 broad, and 19 deep, according to the measurements of Dr. Robinson. It is still in a state of considerable repair, though bushes are here and there grown out of its walls (Robinson, *Res.* i. 493, 497 ; Wilson, i. 499).

Within the city there is a church called the Church of the Holy Sepulchre, which is said to be built over the spot, on Mount Calvary, where our Redeemer was crucified, and also where he was buried ; but there is no ground for believing that either the one or the other is here to be found : the allegations brought forward in proof of the tradition are utterly fallacious. It may not be possible to determine with certainty the course of the walls of Jerusalem in the time of our Lord, but the probability is, that they were not more restricted in this quarter than they are at present, but rather that they took even a wider circuit. Now, the Church of the Holy Sepulchre is considerably within the present wall ; and if the supposition we have just made be correct, this will at once prove that it cannot be over the spot where our Lord suffered and was buried ; for we are expressly told by John that 'the place where Jesus was crucified was nigh to the city' (xix. 20) ; and by the apostle that he 'suffered without the gate' (Heb. xiii. 12). Besides the places where our Lord suffered and was buried, there is shewn in the Church of the Holy Sepulchre a number of other sacred spots connected with his crucifixion, burial, and resurrection ; for example, 'the stone of unction,' on which it is alleged his body was anointed, but it is foreign marble, and manifestly apocryphal ; etc. etc. Close to the stone of unction we have the veritable tombs of the Christian kings of Jerusalem, Godfrey and Baldwin, and, wonderful to tell, that of Melchisedek. Such a number of sacred spots in one place throws doubt on the whole (Wilson, i. 433-444, 446, 448 ; Robinson, *Res.* ii. 66-80).

The circumference of the ancient city, according to Josephus, was 33 stadia (*Wars*, v. 4. 3), or somewhat more than 3½ miles. That of the present city is about 2½ miles ; so that neither

in ancient nor modern times can it be considered as a large city (Robinson, *Res.* i. 395).

The principal streets run nearly at right angles to each other, and are tolerably straight. They are narrow, though not more so than those of other Eastern cities, and like them are very badly paved, being merely laid irregularly with large stones, with a deep square channel in the middle ; but the steepness of the ground contributes to keep them cleaner than in most Oriental cities, as Alexandria, Smyrna, and even Constantinople. Few, if any, of the streets bear names among the native population. The houses are in general better built than in most Eastern towns ; they are of hewn stone, most of them low and irregular. The windows are small, and those toward the street have usually strong iron grates for defence, and thin, fine wooden grates to prevent the women being seen by those who pass (*Amer. Miss. Her.* 1824, p. 42). The first thing that strikes the eye in looking over Jerusalem is the curious construction of the roofs of the houses, most of which have a dome arising from its flat surface, some having two or three. The next is, that in accordance with the law of Moses (Deut. xxi. 8) the roofs are provided with parapets to prevent accidents ; and finally, that as the house-top is still used as a place of general resort in hot weather, provision has been made at once for the privacy and the curiosity of the harem. These parapets are constructed for a space varying from 6 to 12 feet, with tiers of small earthenware pipes, such as we use in tile-draining, through which the fair dames can look abroad without the danger of themselves being seen (Stewart, 269).

'In our walks through the city and its environs,' says Dr. Robinson, 'we were struck with the comparatively few people we met, and the indifference with which they seemed to regard us and our movements. In the city itself the bazaars were usually thronged. In the large streets also there were commonly many persons passing to and fro ; but all the other streets were comparatively solitary. Outside of the city a few peasants, with their asses, were wending their way to and from the gates ; a few shepherds watching their flocks on the side of Mount Olivet ; a few women with their waterskins around the fountains in the valley of Jehoshaphat ; and occasionally Moslem females, veiled in white, sitting or strolling among the tombs of their people. These were ordinarily the only signs of life and activity which the stranger could perceive as he wandered around 'the city of the great king'' (Robinson, *Res.* i. 328, 362, 394).

The population of Jerusalem has been variously estimated, according to the fancy of different travellers, from 12,000 or 15,000 up to 32,000. In 1838 Dr. Robinson did not think that the standing population, exclusive of the garrison, could be reckoned above 11,500 souls ; but the influx of strangers at particular seasons of the year must often make the number greatly more. The inhabitants of Jerusalem dwell in separate quarters, according to their religion, Mohammedan, Jewish, and Christian. The Mohammedans, according to him, were more numerous than either the Jews or the Christians, but fewer than these two bodies when put together.

Of all this native population, as well as throughout Syria and Egypt, the Arabic is the vernacular language; as much so as the English in London or the French in Paris (Robinson, *Res.* ii. 83, 85, 86).

The varieties and confusions of religious persuasions in the population of Jerusalem, especially at particular periods of the year which bring in a great influx of strangers, it is curious to behold. Among the mingled population are to be seen persons of the chief religions in the world—Protestants, Roman Catholics, Greeks, Armenians, Syrians, Abyssinians, Jews, Mohammedans, Drusian idolaters, etc. etc. Jerusalem, the ancient city of God, has become a vast caravansary, in which all confessions, all religious rites seek a refuge. The variety of languages is equally great. Divine service is celebrated in English, German, French, Latin, Greek, Hebrew, Arabic, etc. It is a perfect Babel. There is probably no place on earth where so many and so heterogeneous elements are to be found (*Jour. Sac. Lit.* July 1855, 482).

The Jews, though not numerous,\* form, in some respects, the most interesting portion of the inhabitants of Jerusalem. With a few exceptions they are not natives, but have resorted to the holy city from all parts of the Levant, and from the different countries of Europe, to end their days amidst the desolations of Zion, and to enjoy the privilege of being buried among the graves of their fathers in the Valley of Jehoshaphat.† As they have resorted to the country from religious motives, they are in general very poor, and as to engage in any secular employment would be derogatory to their personal holiness and dignity, they are almost entirely dependent on the alms which are collected for them in the different countries of Europe. There are, however, a few families in good circumstances who are very careful to avoid any unnecessary display of their substance lest they should excite the cupidity of the Turks or encourage demands for charity by their brethren which they may not be able to answer (Wilson, i. 453).

The Jews live together in what is called the Jewish quarter of the city. The locality most frequently visited by them is their 'place of wailing,' or the western wall of the enclosure of the Haram, called by them the 'Hill of the Holy House,' where they are permitted to purchase the right of approaching the site of their temple, and of praying and wailing over its ruins, and the downfall of their nation. On Friday they assemble here in great numbers. It is the nearest point where they can venture to approach the site of their ancient temple; and fortunately for them, it is sheltered from observation by the narrowness of the lane leading to it and the dead wall around. This touching

\* In 1843 the Jews estimated their own numbers at about 3700 (Wilson, i. 454).

† Of the Jews in Palestine, the greater number have come to the land of their fathers in order to spend the remainder of their days and die in one of the four holy places—Jerusalem, Hebron, Tiberias, or Safed (Robinson, *Res.* 286).

custom of the Jews is not of modern origin. Benjamin of Tudela mentions it in the 12th century as connected apparently with the same spot, and very probably the custom has come down from still earlier times (Wilson, i. 460; Robinson, *Res.* i. 349).

Jerusalem has few manufactures and no exports, except what are carried away by the pilgrims. The chief articles manufactured here, and also at Bethlehem, are rosaries, crucifixes, models of the holy sepulchre, and the like, carved in olive-wood, in the fruit of the dom-palm (said to be brought from Mecca), in mother-of-pearl, or sometimes in the species of black shining stone found near the Dead Sea. Some of these are neatly executed. The concourse of pilgrims at Easter converts the city into a sort of toy-shop or fair; and immense quantities of these tokens are carried away after having been duly consecrated by the priests. Merchants also resort hither at that season from Damascus and other places with wares of various kinds; so that the whole city then wears an air of bustle and business strikingly in contrast with its stillness and listlessness during the rest of the year (Robinson, *Res.* ii. 95).

Travellers on first arriving at Jerusalem never, perhaps, fail to feel great disappointment. They find it difficult to reconcile their minds to the fact, that the very ordinary, commonplace-looking Turkish town which they now behold could be the very Jerusalem—the holy city—where David and Solomon reigned, where the prophets uttered their oracles, and which was hallowed by the presence and ministry of Christ and his apostles, and of which they have read and heard so much from their earliest childhood. Yet it is even so; and from this now inconsiderable place, degraded and trodden down as it is, there has gone forth in former ages upon the nations an influence, for weal or woe, for time and for eternity, such as the whole world beside has never exerted (Robinson, *Res.* iv. 162).

But though not romantic—though at first sight bare and prosaic in the extreme—there does at last grow up an interest about Jerusalem which no other city can excite. It is true it is to a great extent a modern city; its houses and its streets are modern. The old city lies buried 20, 30, or 40 feet below the foundations of the present buildings. But still, as you look on it from any commanding point within or without the walls, you are struck with the gray ruinous masses of which it is made up. It is the ruins, in fact, of the old Jerusalem on which you look: the stones, the columns, the very soil on which you tread, are the accumulation of nearly 3000 years.

Travellers usually approach Jerusalem from the west, north, or south, and this is no doubt one cause of the great disappointment which they so commonly feel at the first sight of it. Yet no human being could be disappointed who first saw it from the east, a point from which it is rare for any traveller to have his first vision of the holy city. The approach from Jericho and Bethany is truly grand. Its grandeur consists in this, that you then look at once on the two great ravines which cut the city off from the surrounding table-land, and that then only you have a complete view of the great Moham-

medan mosque ; its dome, graceful as that of St. Peter's at Rome, though of course on a far smaller scale ; its square marble platform and enclosure, diversified by lesser domes and fountains, by cypresses and olives, and planes and palms—the whole as secluded and quiet as the interior of some college or cathedral garden, only enlivened by the white figures of veiled women stealing like ghosts up and down the green slope, or by the turbaned heads bowed low in the various niches for prayer. This is a view with which no one could be disappointed (Stanley, *Sinai*, 166, 167 ; *Amer. Miss. Her.* 1824, p. 41). 'We have viewed Jerusalem from different stations,' say Messrs. Fisk and King, two American missionaries ; 'have walked around it and within it, and have stood on the Mount of Olives with Josephus' description of it in our hands, trying to discover the hills and valleys as laid down by him 1800 years ago ; and after all our research, we compare Jerusalem to a beautiful person whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age, but who still retains some general features by which we recognise her as the person who used to be the delight of the circle in which she moved. Such is the appearance of the holy city which was once 'the perfection of beauty, the joy of the whole earth'' (*Amer. Miss. Her.* 1824, p. 40).

Of late years signs of change and of general improvement have become everywhere visible, even in Jerusalem. A powerful foreign influence was brought in by the establishment of the Anglo-Prussian bishopric and the other enterprises connected with it. There was a process going on of pulling down old houses and building new ones. Along with this there was a greater influx of Franks, both as residents and travellers. As a natural result of all this there was more activity in the streets, more people in motion, more business, and more circulation of money.

Yet notwithstanding this appearance of change, and so far of improvement, Jerusalem is still in all its features an Oriental city—in its closeness and filth, in its stagnation and moral darkness (Robinson, *Res.* iv. 162).

**JEWS**, a name originally given to people of the kingdom of Judah. The Hebrew word is יְהוּדִים, and is derived from יְהוּדָה, *Judah*. The first example which we have of the use of it is in the reign of Ahaz : 'At that time Rezin, king of Syria, drave the Jews from Elath' (2 Kings xvi. 6). Immediately before and after the Babylonish captivity it occurs a number of times in Jeremiah, as in xxxii. 12 ; xxxiv. 9 ; xxxviii. 19 ; xl. 11, 12 ; xli. 3 ; xliii. 9 ; xliv. 1 ; lii. 28 ; and also in Dan. iii. 8, 12. After the return from Babylon it appears to have been their common designation, as in the books of Ezra, Nehemiah, and Esther, and in Zech. viii. 23, and so also in the N.T. In some of these passages persons of the nation of Israel may possibly be included. At all events, it is now, and has long been, the common appellation of the descendants of Abra-

ham. It is the name employed by Josephus throughout a great portion of his History.

'There is neither Jew nor Greek, bond nor free, male nor female' in Christ : no one is regarded before God on account of any outward circumstances ; and now under the gospel all have equal warrant and access to receive him, and enjoy fellowship with him, in all the blessings of grace and glory (Gal. iii. 28 ; Col. iii. 11). A Jew outwardly is one who is a descendant of Jacob, or professor of the Jewish religion ; a Jew inwardly is a real believer and fearer of God, answerable to his profession.

**JEZREEL**. 1. The Valley of Jezreel, as it is called in Scripture, or as it is now commonly called, the Great Plain of Esdraelon, is about twelve miles in width from north to south, and runs right from the shores of the Mediterranean on the west to the valley of the Jordan on the east. It is the most remarkable plain in the Holy Land, both physically and historically. Perhaps its greatest peculiarity is the prospect, so extensive, so rich, and so varied, with so slight traces of water in it. The Kishon, until within a few miles of its mouth, is merely a winter torrent. The ranges of Gilboa and Little Hermon, as well as of the two masses of hill which bound it on the north and south, are almost entirely bare. On the other hand, Carmel on the south-west, and Tabor on the north-east, are remarkable for their verdure and beauty. Every traveller has remarked on the richness of its soil and the exuberance of its crops ; but a very small portion of it is under cultivation, and that of the poorest kind. Once more the palm appears waving its stately tresses over the village enclosures ; the very weeds are a sign of what, in better hands, the plain might become (Stanley's *Sinai*, 327, 329, 340).

The plain of Esdraelon has been the great battle-field of Palestine. Here was fought the battle between Barak and Sisera, the subject of Deborah's triumphal song ; here was the victory of Gideon over the Midianites and their allies ; here the defeat of Saul by the Philistines, when he and his sons fell slain on Mount Gilboa ; here, at Megiddo, Josiah was mortally wounded when he fought against Pharaoh-Necho, king of Egypt, then on his way to make war on the king of Assyria. Other battles there have been in later times in the plain of Esdraelon, in the time of the Crusades, and even so late as 1799, between the French under Buonaparte and the Turks, when the latter was completely defeated.

It appears to have existed in the days of Joshua (xix. 18), and one of David's early wives was Ahinoam of Jezreel (1 Sam. xxv. 43).

2. A city in the great plain of Esdraelon. Here Ahab had a palace, though Samaria continued to be the capital of his kingdom, and near to it there was a vineyard belonging to one of the name of Naboth. This vineyard the king wished to have for a garden of herbs, and Naboth not being willing either to exchange or to sell it, he was, through the instigation of Jezebel the queen, condemned to death under the forms of law (1 Kings xxi. 1-24). As a punishment for this, Ahab and all his family came to an untimely and miserable end, especially Jezebel, whose 'flesh the dogs did eat in



the portion of Jezreel' (2 Kings ix. 14-37 ; x. 1-11).

Zerin, or Zerain, an inconsiderable village in the south-east part of the plain, is considered as undoubtedly the Jezreel of Scripture. It is a most magnificent site for a city ; but the village consists of only 30 or 40 houses, nearly all of them in ruins. There is a square tower of some height, partly in ruins, from the windows of which is obtained a splendid view in all directions of the adjacent country (Robinson, *Res.* iii. 163, 164, 166 ; Wilson, ii. 86, 87).

JO'AB, Abishai, and Asahel were all the sons of Zeruiah. The sacred writers, in stating the descent of persons, usually name the father ; but Zeruiah was their mother, the sister of David, and consequently he was their uncle (1 Chron. ii. 16).

Amasa, who commanded Absalom's forces, and whom David afterwards advanced to be the head of his army instead of Joab, was also a nephew of David, being the son of another sister, Abigail (1 Chron. ii. 17). He was basely assassinated by Joab, though they were cousins, on account, no doubt, of his having been superseded by him as commander-in-chief (2 Sam. xx. 8-10).

It may also be remarked that all the four were the cousins of Absalom and Solomon, and David's other children ; yet Joab took part in slaying Absalom (xviii. 14, 15), and he himself was put to death by order of Solomon, in conformity with David's instructions (1 Kings ii. 5, 6, 28-34).

These men were all noted in their day ; but it is not necessary to enter into any detail of their acts, as these must be familiar to every reader of the Scriptures.

JŌB. The Book of Job receives its name from Job being the chief subject of it, not because he was the writer of it, of which there is no evidence.

It is perhaps generally supposed that the Book of Job is historically true : that there was not only such a man as Job, but that he actually met with the successive trials mentioned in ch. i. ii. ; that he and his friends made the speeches which are ascribed to them ; and that the whole ended with his wealth being doubled as compared with what it was previous to the calamities which befell him. But a little reflection might, we think, satisfy any one that this opinion is highly improbable.

That there was such a man as Job we apprehend is unquestionable. The statements of Ezekiel—'Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God' (xiv. 14 ; see also ver. 20) ; and of James—'Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy' (v. 11)—place this beyond a doubt. Noah and Daniel were real persons, and Job must also be held to be so. The appeal of James to the patience of Job, with the view of enforcing the exercise of that duty under affliction, would have been utterly groundless if he had never existed, or had never exhibited an example of patience. The country,

too, in which he lived is also mentioned, 'the land of Uz' (i. 1), which we find mentioned elsewhere in Scripture (comp. Jer. xxv. 20 ; Lam. iv. 21). The other persons mentioned in the course of the book were probably also real persons, they are so particularly designated, and also the tribe or district to which they belonged. We have Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite (ii. 11), and also 'Elihu the son of Barachel the Buzite, of the kindred of Ram' (xxxii. 2). All this looks like simple history.

But though these, and perhaps a few other circumstances may be literally true, the book itself, we apprehend, is not to be taken as a history, but as a poem ; and that even the narrative part of it, though founded in fact, is also perhaps partly fictitious. It is not very conceivable that the calamities which befell Job should have overtaken him, not only in such a number and of such a nature as they are represented to be, but so closely on each other as is implied in the use of the words three successive times, 'While he was yet speaking,' and as so complete that each messenger, after telling his story, adds, 'And I only am escaped alone to tell thee.' First of all, the Sabæans fell upon his oxen as they were ploughing, and his asses as they were feeding beside them, and took them away ; next, the fire of God (doubtless lightning) fell from heaven, and burnt up his sheep and the servants, and consumed them ; then the Chaldeans in three bands fell upon his camels, and carried them away, and slew the servants with the edge of the sword ; last of all, a great wind from the wilderness smote the house where his sons and daughters were feasting, and it fell, and they were dead. All this has a very artificial aspect. It is not the ordinary course of actual events of real life ; but it is what might naturally enough obtain a place in a poem, or in the groundwork of a poem.

When, too, we compare the account of Job's property before these calamities befell him, as stated in the beginning of the book, with its amount after he had been again favoured with prosperity, as given in the end of it, and find it exactly doubled, and that in each particular, it is impossible not to feel that this is not the ordinary course of events, and that it has the look of being an accommodation of circumstances to the main object in view. It is also rather singular that in the first part of his course he should have seven sons and three daughters, and that, though they were killed by the fall of the house of their eldest brother, he should in the latter part of his course have exactly the same number both of sons and daughters (i. 2, 3, 18, 19 ; xlii. 12, 13). Even the round numbers of his flocks and herds in both cases have a fictitious aspect. The numbers of Job's sheep and camels, and other cattle, though not incredible, may also appear to us surprising ; but the flocks of the Arabs, particularly their sheep, are sometimes immense, far surpassing those ascribed to the patriarch (Harmer, i. 275).

The book itself consists chiefly of speeches, but of speeches of a high order of poetry. It is, in fact, inconceivable that any man, however highly gifted he might be, should have been



able to pour forth such speeches extemporaneously; and still more that Job, who was labouring under a loathsome bodily disease, and was also most wretched in mind, should have poured forth lengthened speeches, containing much subtle argumentation and in the highest style of poetry; and that Eliphaz and Bildad, Zophar and Elihu, should all have been equally endowed and equally poetical. Such another case as this probably never occurred in our world, and we ought not, in dealing with the Holy Scriptures, to suppose unnecessarily impossible or inconceivable cases.

The prologue to the book has also a fictitious aspect. The appearance of Satan among the sons of God when they came to present themselves before Jehovah, the dialogues which passed between the Supreme Being and the evil spirit, and the permission given to the latter to employ his power in afflicting Job, are circumstances which do not appear likely to have taken place literally.

These and other circumstances lead us to the conclusion that the Book of Job is not to be considered as a historical work, relating exclusively simple facts, and consisting of speeches that were actually uttered by the persons whose names are attached to them; but that it is a poem somewhat of a dramatic character, founded partly on historical circumstances, the whole being made to bear on the moral ends which the writer had in view, or, as Grotius expresses it, a real fact poetically handled.

When and by whom the Book of Job was written is matter of mere conjecture. Some assign it to the pre-Mosaic period, and suppose that Job himself, Elihu, or some other contemporary, wrote it. Others ascribe it to the Mosaic period, and assign it to Moses himself. Others refer it to the age of Solomon, a flourishing period of Hebrew poetry. Others suppose it to have been written during or after the Babylonish captivity. Great names may be quoted in support of each of these opinions (Horne, *Introd.* ii. 726); but they are all based on much the same ground—conjecture. It is surprising, indeed, on what slender grounds critics often found their opinions.

But though it is impossible to say when or by whom the Book of Job was written, it is plain it relates to an early state of society. Of this there are unmistakable indications in the book itself, both in what it says and in what it does not say. There is no mention of nor allusion to any of the patriarchs Abraham, Isaac, or Jacob; nor to the passage of the Israelites through the Red Sea, or their journeyings in the wilderness; to the law of Moses, or any of the events in the history of Israel. Like the ancient patriarchs, Job appears to have lived in a period of primitive simplicity, when the heads of families offered up sacrifices on their own premises for themselves and their children, there being as yet no established priesthood. When he declared his integrity, he scarcely alludes to any kind of idolatry, but that most ancient one, the worship of the sun and moon (xxx. 26-28). The great age to which he attained is another proof of the early period at which he lived. After the return of his prosperity he lived 140 years, 'and saw his sons, and his sons' sons, even four generations' (xlii.

16). Now, if we add to this the period before he was again favoured with prosperity, we carry him back to at least patriarchal times. Abraham lived 175 years; Isaac, 180; Jacob, about 147.

These various circumstances appear to indicate that the age in which Job lived was at an early period, in a time of primitive simplicity; and though we are not entitled to identify the age in which he lived, and the time of the writing of the book, it would incline us to refer this to an early age also, as compared with either the time of the captivity or even of the time of Solomon.

**JOHN THE BAPTIST**, the son of Zacharias and Elisabeth, and the forerunner of the Messiah. He was born about six months before our Lord. As both Zacharias and Elisabeth were of the family of Aaron, their son John was of course of the line of the priesthood; but there is no ground for supposing that he ever officiated as a priest. It is said, 'The child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel' (Luke i. 5, 24, 26-31, 56, 57, 80); and after he appeared in his official character, he had duties of a different kind to perform, as the angel who was to prepare the way of the Lord (Mal. iii. 1). On this office he entered in the fifteenth year of Tiberius Cæsar (Luke iii. 1), and he continued in it until our Lord entered on his office (John iii. 22-24); and he appears shortly after to have been cast into prison by Herod Antipas (Matt. iv. 12), and apparently after no long time he was beheaded by the orders of that prince (xiv. 1-12). Of his life, and of the circumstances of his death, as recorded in the Gospels, it is not necessary to enter into any details; but we shall here quote the account given of him by Josephus. Referring to the defeat of Herod's army by Aretas his father-in-law, he says: 'Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John that was called the Baptist; for Herod slew him, although he was a good man, and commanded the Jews to exercise virtue, both as to righteousness one towards another, and piety towards God, and so to come to baptism. Now, when others came in crowds about him (for they were greatly moved by hearing his words), Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion (for they seemed ready to do anything he should advise), thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties by sparing a man who might make him repent of it when it should be too late. Accordingly, he was sent a prisoner out of Herod's suspicious temper to the castle of Machærus, and was there put to death' (*Antiq.* xviii. 5. 2). In this statement there is nothing out of character. Josephus did not receive Jesus as the Christ; nor is there here any mention made of that part of John's character, that he was the forerunner of the Christ, or that he referred men to him. The genuineness of this passage has been generally admitted by learned men. Lardner enters into a somewhat lengthened

vindication of its authenticity (*Works*, vii. 112-119).

**JÖHN**, one of the disciples of our Lord. [**APOSTLE**.]

**JONAH**, the son of Amittai (*Jonah* i. 1), was no doubt the same person who is mentioned in *2 Kings* xiv. 25 as 'the prophet of Gath-hepher,' a town in Galilee. It is probable he lived either before or in the reign of Jeroboam II. He was the earliest of the prophets, both greater and lesser, though from the place which the book which bears his name holds in the O. T., one might naturally suppose that he was later than many of them. There were many prophets before Jonah, but we have no prophetic books written by any of them.

The Book of Jonah has been generally and justly considered as a literal history—a simple narrative of actual events. The historical and geographical notices contained in it, as the names of the seaport Joppa, of Tarshish, and of Nineveh, the description of the great extent and populousness of the latter city, and also of its wickedness; in short, its narrative style and general complexion, indicate its literal character. This, indeed, is put beyond all doubt, not only by its reception into the canon, but by the way in which our Lord refers to circumstances related in it (*Matt.* xii. 38-41; *xvi.* 1-4). The allusions which he makes to circumstances recorded in the O. T., as in *Matt.* xii. 42; *John* iii. 14; *vi.* 49, are to actual occurrences; and there is no intimation in any part of either the Old or the New Testament of the Book of Jonah being anything else than a history.

Later critics, however, particularly in Germany, have given up the idea of the Book of Jonah being a true history; but in nothing are they agreed except in denying its historical character. Some look on it as a mere fiction, others as an allegory; some as a poetical myth, others as a parable; others as a prophetic tradition elaborated for a moral and didactic purpose. The variety of theories which prevail on the subject shows how little their several supporters are satisfied with each other's theory.

The great objection to the historical character of the book is the miracle which it records, and no doubt it is of a very extraordinary nature. But it becomes not man to limit the power of God, nor to question the wisdom of his acts. He may have reasons for them which creatures such as we are do not perceive, and in fact nothing is more common than this even in the ordinary course of his government. We may indeed remark that there is no reason for saying that it was a whale which swallowed up Jonah. In *ch.* i. 17 it is called 'a great fish;' and though in *Matt.* xii. 40 it is called a whale in the E. T., yet the Greek word there used signifies any large fish. Some suppose it to have been the *Cetus carcharias*, a species of shark which is common in the Mediterranean, and is capable of swallowing a man (*Horne*, ii. 956; *Parkhurst*, *Gr. Lex.* 361).

Of Jonah's statement as to the size of Nineveh we have a remarkable confirmation, not only in the account of Diodorus, but in the recent excavations of that city. In *ch.* iv. 11 it is said there were in it 'six score thousand

persons which could not discern between their right hand and their left,' which would probably give a population considerably under a million. In *ch.* iii. 3 it is also stated that 'Nineveh was an exceeding great city of three days' journey,' which it is calculated might be about sixty miles. Now, Diodorus says it was 150 stadia on the two longest sides, and 90 on the two shortest; in all, 480 stadia, which are reckoned just sixty miles. And Mr. Layard says: 'If we take the four great mounds of Nineveh, Konyunjik, Khorsabad, and Karamica, as the corners of a square, it will be found that its four sides correspond pretty accurately with the 480 stadia of the geographer and the three days' journey of the prophet. The agreement of the measurements is remarkable (*Layard*, *Nin. and Rem.* ii. 343, 347).

**JOPPA**, a seaport in Palestine, on the coast of the Mediterranean Sea, thirty-two or thirty-three miles from Jerusalem. It is first mentioned in *Josh.* xix. 46 under the name of Japho, as being in the lot of Dan. It was to Joppa that the cedar-trees were brought from Lebanon for the building of both the first and the second temples (*2 Chron.* ii. 16; *Ezra* iii. 7). It was from Joppa that Jonah sailed to Tarshish. At Joppa 'Peter tarried many days with one Simon a tanner,' and while there he restored Dorcas to life. Here, too, he had a remarkable vision, to teach him that the distinction between Jews and Gentiles was no longer to be maintained, preparatory to his receiving messengers from Cornelius the Roman centurion, requesting him to come to Caesarea, and show him the way of the Lord (*Acts* ix. 36-43, &c.).

Joppa is now called Yafa, which is a mere modification of its original name. It stands on a rocky hill of an oblong shape close by the sea, the streets and houses rising regularly above one another in tiers, according to the elevation of the ground forming the site of the buildings. Neither the houses nor the walls are by any means so despicable as they are often represented to be. The houses are all of stone, and most of them have domes, though there are some with flat roofs. A stranger, in approaching it, seems to himself to be coming to a town full of mosques. The harbour is surrounded with rocks, is small, and has no depth of water, and is quite inadequate to afford shelter to vessels of any considerable size (*Wilson*, ii. 256, 257). The town contains a population of about 7000, of whom one-third are Christians, principally of the Greek Church (*Amer. Mus. Her.* 1837, 295). 'In our walks,' says Mr. Riggs, an American missionary, 'we observed several tanneries situated quite on the shore. There is no stream in the vicinity, and hence the tanners locate their establishments near the sea, which they use instead of vats for steeping the hides. I was interested to observe this incidental circumstance, corresponding even to the present day with the fact of Simon the tanner's house being by the seaside' (*Acts* x. 32; *Amer. Mus. Her.* 1840, 338).

**JORDAN**, the chief river of Palestine, which, including the Sea of Galilee and the Dead Sea, through which it flows, runs from north to south the whole length of Canaan. It takes its rise at

The western base of Mount Hermon, or, as it is now called, Jebel-esh-Sheikh, about a mile and a half from the town of Hasbeiya. There is a fountain which boils up from the bottom of a shallow pool, about 8 or 10 rods in circumference. The water is immediately turned by a stone dam into a wide mill-race. This is unquestionably the most distant, and therefore the true source of the Jordan. The Hasbani, as the stream is called, meanders for the first 3 miles through a narrow but very lovely and highly-cultivated valley. Its margin is protected and adorned with the green fringe and dense shade of the sycamore, button, and willow trees, while innumerable fishes sport in its cool and crystal stream. Although the channel immediately above the fountain is dry and dusty during most of the year, yet in the rainy season a great volume of water rushes down from the heights of Mount Hermon above Rasheiya, a distance of 20 miles, and unites with the water of this fountain. The stream is there so formidable as to require a good stone bridge, which is thrown across it a few rods below the fountain.

The Hasbani, however, is not the only source of the Jordan. There is another to the south-east, at the town of Banias, anciently Cæsarea Philippi. It has been said that it issues from a cave, which, however, is much choked up with stones: the fact is, that the fountain bursts out amongst loose stones and rocks several rods distant, and some 20 feet below the mouth of the cave. The stream of water which it sends forth is considerable.

Toward the west of Banias, at Tel-el-Kadhi, there is another of the sources of the Jordan. It is called the River of Dan, and is probably near the site of the ancient Laish or Dan. It is, says Dr. Wilson, 'a circular basin about 100 yards wide, in the bottom of which great quantities of water were rising and boiling up, and a considerable number of fresh-water tortoises were disporting themselves. It formed by far the most copious stream we had seen in the country. Two large streams of the purest water emerge from it, which, after forming a little island, immediately unite into a rapid river 10 yards wide and 2 feet deep, having a very quick descent through a luxuriant grove of oleanders, briars, and wild figs, and poplar, and pistacia, and mulberry trees.

'These, and a number of other lesser streams, as the Ain-el-Mellahah, Ain-el-Balatah, Ain-edk-Dhabad, combine together to form the waters of Merom, or, as they are now called, Lake Huleh, at about 25 miles from the fountain of Hasbani. The upper branches of the Jordan unite and flow to the lake of Huleh as one stream. This lake is somewhat of a triangular shape, with its apex toward the south, where it sends out its waters to form the Jordan. Thousands of aquatic birds are seen gamboling on its bosom, and many swallows skimming its surface' (Wilson, ii. 161, 162, 164, 170, 172, 176, 179; *Bib. Sac.* iii. 185, 189, 211; Robinson, *Res.* iv. 396).

The great valley of the Jordan commences to the N.W. of Banias, and running from north to south, includes not only the whole course of the river, but the Sea of Galilee and the Dead Sea; and is then continued in the Wadi Arabah, until it reaches the eastern branch of the Red Sea about

Elath (Ailah) and Eziongeber, varying, however, in its course very materially as to breadth. During a great part of its course this valley is called the Ghor (Wilson, ii. 181; Robinson, *Res.* ii. 259, 490, 594).

The banks of the Jordan appear to preserve everywhere a tolerably uniform character. It winds through scenery remarkable rather for sameness and tameness than for bold outline. It flows in a valley of about a quarter of an hour's breadth (sometimes more, sometimes less), which is considerably lower than the rest of the Ghor—in the northern part about 40 feet (Robinson, *Res.* ii. 260). 'After having descended the outermost bank,' says Maundrell, who approached the Jordan by the way of Jericho, 'you go about a furlong upon a level strand before you come to the immediate bank of the river. The second bank is so beset with bushes and trees, such as tamerisks, willows, oleanders, etc., that you can see no water till you have made your way through them. In this thicket, anciently (and the same is reported of it at this day), several sorts of wild beasts are wont to harbour themselves; whose being washed out of the covert by the overflowings of the river gave occasion to that allusion (*Jer.* xlix. 19), 'Behold he shall come up like a lion from the swelling of Jordan'' (Maundrell, 82).

The stream of the Jordan, as it flows between its banks, is, in the lower part of its course, from 60 to 100 feet wide, while its depth varies from 4 to 9 feet. Where it is widest the bottom is mud; where it is narrowest, rock or sand (Rawlinson in *Herodot.* i. 549; Stanley, *Sinai*, 291). It varies, like all rivers, in different years and at different periods of the same year. The reports and estimates of travellers differ exceedingly as to its breadth and depth (Wilson, ii. 16, 125, 317; Irby, *Trav.* 92); but this will account, partly at least, for these differences. They will also vary in different parts of its course.

In the O. T. we read of the fords of the Jordan (*Josh.* ii. 7; *Judg.* iii. 28). It is crossed by three, or at most four, well-known fords. The first and second are marked by remains of Roman bridges, immediately below the Sea of Galilee (Stanley, *Sinai*, 290). We are told by travellers sometimes that it is easily fordable by horses, and at other times that it is necessary to swim them over. It is crossed by numerous weirs, which greatly obstruct the sailing of a boat: in many places it may be crossed from stone to stone without wetting the shoes (*Jour. Sac. Lit.* July 1848, 189).

Where the river first issues from the waters of Merom, or, as they are now called, the Lake of Huleh, it is a sluggish stream; but after passing Jacob's Bridge,  $2\frac{1}{2}$  miles below it, it becomes a sort of continuous waterfall (*Geog. Jour.*). The Lake of Merom is 50 feet above, and the Lake of Tiberias is 652 feet below the Mediterranean, the distance between them being at the utmost 10 miles. Down the narrow and depressed cleft between the two lakes the river flows with a rapid current and in a narrow bed, being in fact little less than a succession of rapids. Its course here is but slightly winding, and the fall cannot average less than 40 or 50 feet per mile. The general direction is almost

due south till within a short distance of the Sea of Tiberias, in which for a time it loses itself. This lake was much the scene of our Lord's ministry, and hence it possesses a peculiar interest. 'The appearance of the lake,' says Buckingham, 'is still grand. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dullness to the picture; and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a vessel or boat of any kind is to be found' (Buckingham, *Trav. in Palestine* ii. 345). 'The whole country in its neighbourhood is well-nigh depopulated by the judgments of God, and the depravity and misgovernment of man' (Wilson, ii. 111, 112).

Dr. Robinson gives us the following description of the impression which the Lake of Genesareth made upon him:—'On reaching the brow of the height above Tiberias a view of nearly the whole sea opened at once upon us. It was a moment of no little interest; for who can look without interest upon that lake on whose shores the Saviour lived so long, and where he performed so many of his mighty works? Yet to me, I must confess, so long as we continued around the lake, the attraction lay more in these associations than in the scenery itself. The lake presents, indeed, a beautiful sheet of limpid water, in a deep depressed basin, from which the shores rise in general steeply and continuously all around, except where a ravine or sometimes a deep wadi occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form; they are decked by no shrubs or forests; and even the verdure of the grass and herbage, which earlier in the season might give them a pleasing aspect, was already gone; they were now only naked and dreary. Whoever looks here for the magnificence of the Swiss lakes, or the softer beauty of those of England or the United States, will be disappointed. My expectations had not been of that kind; yet, from the romantic character of the scenery in other parts of Palestine, I certainly had anticipated something more striking than we found around the Lake of Tiberias. One interesting object greeted our eyes—a little boat, with a white sail, gliding over the waters; the only one, as we afterwards found, upon all the lake' (Robinson, *Res.* iii. 253). The number of edible fishes in the lake, as regards both species and quantity, is great; but the indolent people on its borders catch them now only by the line and hand-net thrown from the shore (Wilson, ii. 114).

The extent of the Lake of Tiberias has sometimes been greatly overrated. Dr. Robinson estimates the whole length of its western coast at about  $14\frac{1}{2}$  geographical miles, and the distance from the entrance of the Jordan on the north to its exit on the south at not more than 11 or 12 geographical miles. Its greatest breadth he estimates at about 6 geographical miles (Robinson, *Res.* iii. 313). In the clearness of the Eastern atmosphere it looks much smaller than it is in reality. From no point on the western side can it be seen completely from end to end (Stanley, *Sinai*, 362).

After resting for a while in the clear and

deep basin of the Lake of Tiberias, the Jordan again issues forth with the same southern direction along the still lower depression which now forms its channel. Here the descent of the stream becomes comparatively gentle, not much exceeding 3 feet per mile; for though the distance between the two seas is 60 or 70 miles, and the entire fall is 660 feet, which would give a descent of about 10 or 11 feet per mile, yet the river throughout this portion of its course is so tortuous that, according to Lynch, it traverses at least 200 miles, and hence the fall is not greater than is above indicated. Still it is sufficient to produce twenty-seven rapids, some of them most fearful, or at the rate of one to every 7 miles (Lynch, *Exped. to the Jordan*, 264, 265).

No important stream joins the Jordan on its western side; but 5 miles below the point where it issues from the Lake of Tiberias it receives a considerable tributary from the east, the ancient Hieromax, which drains a large district of the main chain descending from Anti-Lebanon, the ancient Ituræa, and Trachonitis. Again, about midway between the two seas, another tributary of almost equal size, joins it—the Jabbok or Zerka, which descends through a deep ravine from the ancient country of the Ammonites.

The whole course of the Jordan from its most northern source, that of Hashbeiya, to its entering the Dead Sea, including the waters of Merom and the Sea of Tiberias, through which it flows, is, if we include its meanderings, about 270 miles, if we exclude them, about 140 (Rawlinson in *Herodot.* i. 548).

The Dead Sea is not, like the Sea of Tiberias, a fresh-water lake. On the contrary, it is more strongly impregnated with salts than the ocean itself.\* The water is perfectly clear and transparent, but has an extremely bitter, pungent, nauseous taste. It has a much greater specific gravity than the human body, and hence no efforts will cause you to sink below the surface, and standing erect in it, the head, shoulders, arms, and part of the breast will remain above the surface. Its buoyancy is quite remarkable. 'Two of us,' says Dr. Robinson, 'bathed in the sea; and although I could never swim before either in fresh or salt water, yet here I could sit, stand, lie, or swim in the water without difficulty.' Dr. Wilson also mentions one of his fellow-travellers 'who had not ventured before to make the experiment of swimming, but who found himself able to float on it like a block of wood.' He adds: 'On coming out of the sea, we observed that our bodies appeared as if we

\* It is sometimes supposed that the Dead Sea is the saltiest in the world; but this is not quite correct. The scale seems to be as follows:—Rain-water is the purest of all; then river-water; then fresh-water lakes; then the Baltic and the Sea of Azof; then the ocean; then the Mediterranean; then the Caspian and Aral; then the Dead Sea; last the lakes of Alton and Urumiah. The salt particles in the waters of the ocean are 4 per cent. The water of the Dead Sea contains  $26\frac{1}{2}$  per cent. That of Lake Alton, which is situated in the steppes east of the Wolga, and supplies a great part of the salt of Russia, contains 29 per cent (Stanley, *Sinai*, 286).



had been bathing in oil, and our skin had something of a leathery stiffness when dried. Our hair, too, was quite clotted.' The waters of the Dead Sea have also a singular degree of immobility about them, in consequence no doubt of their great specific gravity. The surface presents nothing remarkable in its appearance, except the slowness of the ripple caused by the wind. A strong wind does cause waves; but even in a considerable breeze the water will be perfectly lifeless, causing not the slightest splashing against the pebbles on the shore (Robinson, *Res.* ii. 212, 223; Wilson, ii. 21; Maundrell, 84; *Amer. Miss. Her.* 1834, p. 243; *ib.* 1840, p. 342).

The Dead Sea lies, as it were, in a deep chasm or caldron, shut in, both on the east and the west, by ranges of precipitous mountains, their bases sometimes jutting out into the water, and again retreating backward, so as to leave a narrow stripe of shore below. The mountains on the east are obviously much higher, at some distance from the shore, than those on the west. One feature of it is deserving of notice—namely, the number of shoal-like points and peninsulas which run out into its southern parts, appearing like flat sand-banks or islands. This, together with the flat shores, gives to the whole southern part of the sea the appearance, not of a broad sheet of water, but rather of a long winding bay or the estuary of a large river when the tide is out and the shoals left dry. Only a comparatively narrow channel remains covered with water (Robinson, *Res.* ii. 204, 206, 207, 218).

The phenomena around the Dead Sea are such as might naturally be expected from the character of its waters, and of the surrounding region—a naked solitary desert. Exposed as are its lofty cliffs of limestone for seven or eight months in each year to the unclouded beams of a burning sun, nothing but sterility and death-like solitude can be looked for upon its shores; and nothing else is actually found, except in those parts where there are fountains or streams of fresh water (Robinson, *Res.* ii. 219).

According to the testimony of all antiquity and of most modern travellers, there are found within the waters of the Dead Sea no living thing, animal or vegetable. Yet travellers have occasionally seen shells upon the shore, which has led to the supposition that small mussels or periwinkles may after all exist in the sea; but this has usually been not far from the Jordan, and the likelihood is, that any such shells as have been seen have been brought down by that river (Robinson, *Res.* ii. 226).

It is a common tradition, that birds attempting to fly over the Dead Sea drop down dead into it; but this is a pure fiction. Birds are found in great numbers in the thickets on its shores, and may be seen flying about and over the sea without sustaining any visible harm (Maundrell, 84; Robinson, *Res.* ii. 219).

The stories so long current of the pestiferous nature of the climate of the Dead Sea are a mere fable. Its coasts have been inhabited from time immemorial, and are yet so in a degree; and if this is now less the case than formerly, the cause is to be sought rather in the altered circumstances of the people than in the nature of the country or of the sea. There must of

course be an immense evaporation from the sea itself, in consequence of its low position and exposure to the summer heats; and this again cannot but occasionally affect the clearness of the atmosphere around. But the character of this evaporation cannot well be different from that of any other lake in similar circumstances. The Egyptian heat of the climate, which is found throughout the whole Ghor, is in itself unhealthy, and in connection with the marshes, gives rise in summer to frequent intermittent fevers; and hence the inhabitants of the Ghor are a feeble sickly race. But this has no necessary connection with the Dead Sea as such; and the same phenomena might not improbably exist in perhaps an equal degree, were the waters of the lake fresh and limpid, or even were there here no lake at all (Robinson, *Res.* ii. 226).

There are no precise data for fixing the southern boundary of the Dead Sea; but Dr. Robinson estimated its length as about 39 geographical miles. The length appears to vary not less than 2 or 3 miles in different years or seasons of the year, according as the water extends up more or less upon the flats towards the south. Its breadth is of course somewhat variable; but Dr. Wilson says the general breadth may be about 9 or 10 such miles (Robinson, *Res.* ii. 217; Wilson, ii. 24). About opposite where the Arnon enters the Dead Sea the breadth of the latter was found to be little more than 8 geographical, or about 9 statute miles; and the greatest depth 188 fathoms, or 1128 feet. Lieutenant Dale reported a level plain at the bottom of the sea extending nearly to each shore, with an average depth of 170 fathoms, or 1020 feet across (Lynch, *Exped. to Jordan*, 280, 299).

Toward the south-west end of the Dead Sea there is a very remarkable mountain named Khasm Usdum. The whole body of the mountain is a solid mass of rock-salt. The ridge is in general very rugged and uneven, varying from 100 to 150 feet in height. It is indeed covered with layers of chalky limestone or marl, so as to present chiefly the appearance of common earth or rock; yet the mass of salt very often breaks out, and appears on the sides in precipices 40 or 50 feet high and several hundred feet in length, pure crystallised fossil salt. The salt, where thus exposed, is everywhere more or less furrowed by the rains. 'As we advanced,' says Dr. Robinson, 'large lumps, and masses broken off from above, lay like rocks along the shore, or were fallen down as *debris*. The very stones beneath our feet were pure salt. This continued to be the character of the mountain, more or less distinctly marked, throughout its whole length, a distance of 2½ hours, or 5 geographical miles. The Arabs affirmed that the western side of the ridge exhibits similar appearances. The lumps of salt are not transparent, but present a dark appearance precisely similar to that of the large quantities of mineral salt which we afterwards saw at Varna, and in the towns along the Lower Danube, the produce of the salt-mines of those regions.'

The existence here of this immense mass of fossil salt helps to explain the excessive saltiness of the Dead Sea. The waters of the lake may wash the base of the mountain only occasionally;



but the rains of winter, and the streamlets which run to the sea, would carry into it in the course of ages a sufficiency of salt to impregnate to some extent its waters. It appears, indeed, that the valley of the Ghor to the north of the Dead Sea is strongly impregnated with salt; so that perhaps even the bottom of the sea, as well as its shores, may contribute materially to the same end.

The position of this mountain at the south end of the Dead Sea probably indicates the situation of the *Valley of Salt*, where David, and afterwards Amaziah, gained decisive victories over the Edomites (2 Sam. viii. 13; 1 Chron. xviii. 12; 2 Kings xiv. 7). This valley could well have been no other than the Ghor, south of the Dead Sea, adjacent to the mountain of salt. It separates, indeed, the ancient territories of Judah and Edom. Somewhere in the neighbourhood probably lay also the City of Salt, enumerated along with En-gedi as in the desert of Judah (Josh. xv. 61, 62; Robinson, *Res.* ii. 481; Maundrell, 81; Wilson, ii. 20).

The great valley now continues to run on, and after a time it receives the name of the Arabah, by which name it goes until it reaches the Gulf of Akabah, or eastern branch of the Red Sea at Elath (Ailah?) and Eziongeber. It was formerly supposed that the Dead Sea and the Gulf of Akabah have existed only since the destruction of Sodom and Gomorrah, as recorded in the Book of Genesis; and the favourite hypothesis of late years has been, that the Jordan before that time flowed through the whole length of the valley of the Arabah to the Gulf of Akabah, leaving the present bed of the Red Sea a fertile plain. But this, says Dr. Robinson, we now ascertained, could not have been the case, at least not within the time to which history reaches back. Instead of the Jordan pursuing its course southwards to the Gulf of Akabah, we found the waters of the Arabah itself, and also those of the high western desert, far south of the Akabah, all flowing northwards into the Dead Sea. It is considerably to the south before the drainage of the Arabah runs toward the Red Sea. Every circumstance goes to shew that a lake must have existed in this plain, into which the Jordan poured its waters before the destruction of Sodom and Gomorrah (Robinson, *Res.* ii. 490, 491, 507, 508, 590, 601; Wilson, i. 284).\*

The Ghor between the Lake of Tiberias and the Dead Sea is in itself a desert, except so far as the Jordan and occasional fountains cover small portions of it with exuberant fertility. On the south of the Dead Sea, where, instead of the Jordan, we find only during the rainy season the torrents of El Jeib, the Arabah is almost uninterruptedly a still more frightful desert. Though in the Arabah fountains are numerous for a desert, yet they are less copious, and seem to exert a less vivifying power than those of the

northern Ghor (Robinson, *Res.* ii. 268, 286, 290, 596).

Not the least remarkable circumstance in regard to this great valley between the two seas is the fact, that until the present century its existence was unknown to modern geographers. Among ancient writers, neither Strabo, nor Pliny, nor Ptolemy, nor Josephus, nor any other geographer or historian, makes the slightest allusion to it, although the Dead Sea and the Elanitic Gulf are often spoken of, and the adjacent regions described. Arabian writers not unfrequently speak of the Ghor, applying this term solely to the valley of the Jordan. In Abulfeda alone we find it mentioned that the valley extends to the Red Sea (Robinson, *Res.* ii. 598; Wilson ii.)

But if we turn to the Hebrew Scriptures, both the knowledge and the name of the 'Arabah are found to go back to a high antiquity. The Hebrew word '*Arabah*', signifying in general 'a desert plain, steppe' (Isa. xxxiii. 9; Jer. l. 12; li. 43), is applied with the article (*the Arabah*) directly as the proper name of the great valley in question in its whole length, and has come down to us at the present in the same form in Arabic, El 'Arabah. We find the Hebrew Arabah distinctly connected with the Red Sea and Elath. The Dead Sea itself is called the Sea of the Arabah. It extended also towards the north to the Lake of Tiberias, and the '*Arboth*' (plains) of Jericho and Moab were parts of it. The Arabah of the Hebrews, therefore, like the Ghor of Abulfeda, was the great valley in its whole extent; and in the present state of our knowledge regarding it the Scriptures thus receive an important illustration (Robinson, *Res.* ii. 598; Wilson, i. 284).\*

The Jordan, taking into account its whole course, is a very remarkable river, considered simply as a river. Whilst Egypt, whilst Damascus, whilst Antioch derive their very existence from their respective rivers, the Jordan presents the singular spectacle of a river almost wholly useless, so far as man is concerned, through the long ages of its history. It is still, indeed, the great watering-place of the Bedouin tribes, and so it must always have been. But it is the river of a desert. 'The desert' is the ordinary name by which the valley in which it runs is known. Hardly a single city or village rose on its actual banks. Within the narrow range of its own bed it produces a rank mass of vegetation; but this luxuriant line of verdure only sets off more strikingly the contrast of life with death, which is its characteristic feature.

\* The following note is by Dr. Robinson:—Heb. עֲרָבָה, *ha 'Arbah*, in connection with the Red Sea and Elath (Deut. i. 1; ii. 8). As extending to the lake of Tiberias (Josh. xii. 3; in the Heb. ver. 1; 2 Sam. iv. 7; 2 Kings xxv. 4). 'Sea of the Arabah, the Salt Sea' (Josh. iii. 16; xii. 3; Deut. iv. 49). 'Plains (עֲרֻבֹת) of Jericho' (Josh. v. 10; 2 Kings xxv. 5). 'Plains of Moab'—i.e. opposite Jericho, probably pastured by Moab, though not within its proper territory (Deut. xxxiv. 1, 8; Num. xxii. 1. Comp. Gesenius, *Lex.* Heb. art. עֲרָבָה).

\* Stanley says the Gulf of Akabah is 35 feet higher than the Mediterranean—i.e. more than 1300 feet above the Dead Sea and the Jordan valley (Stanley's *Sinai*, 285). This entirely precludes the idea, that in later times at least, the Jordan continued its course to the Gulf of Akabah.

This singular fate of the Jordan is the result of the depression of its channel. The depth of the valley in which it flows prevents its waters from escaping, like those of the Nile, to fertilise anything beyond its own immediate bed; but the tropical temperature to which the whole plain, the Ghor, is exposed, whilst calling out into almost unnatural vigour whatever vegetation receives the life-giving touch of its waters, withers up every particle of verdure that is found beyond its reach.

The Dead Sea is one of the most curious of inland seas. It is 1300 feet below the level of the Mediterranean, and thus the most depressed sheet of water in the world, as the Lake Sir-i-kol, where the Oxus rises, is the most elevated (Stanley's *Sinai*, 250).\*

JOSEPH, the son of Jacob and Rachel, was born in Mesopotamia about B.C. 1745 (Gen. xxx. 22-24). When he was seventeen years of age he was, through envy, sold by his brethren to some Ishmaelites (they are also called Midianites) who were passing by 'from Gilead with their camels bearing spicery, and balm, and myrrh,' on their way down to Egypt. He was sold for twenty pieces of silver, which shews how small was the price of slaves at that period. On reaching Egypt he was again sold to Potiphar, an officer of Pharaoh's and captain of the guard (xxxvii. 2, 11, 25, 28, 36). Joseph by his good conduct so won the favour and confidence of his master that he entrusted to him the entire management of his household affairs. He was withal 'a goodly person and well-favoured;' and Potiphar's wife sought to draw him into criminal intercourse with her, and on his nobly resisting the temptation, she accused him to her husband of having attempted to debauch her. Upon this Potiphar threw him into prison (xxxix.) There he remained at least 'two full years,' though it may have been much longer. But Pharaoh the king having had two remarkable dreams, and Joseph having interpreted them as signifying that there would be seven successive years of plenty in the land of Egypt, and that these would be followed by seven years of scarcity, this led to his being advanced to be the governor of the country: 'And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt.' He was now thirty years old, so that he had probably already been about thirteen years in Egypt (xli. 1-46). The seven years of plenty having passed away, and the years of scarcity having begun, and the famine having extended to Canaan and other countries, his brethren came down to Egypt to buy corn, and on occasion of their second visit he made himself known to them; and now, on his invi-

tation, Jacob his father and the whole family came down to Egypt, and were settled by him in the land of Goshen. This was at least nine years from the time of his being raised to be ruler over all the land of Egypt (xlv. 6, 11), and probably about twenty-two years from the time of his being sold into that country. Such were the circumstances which gave rise to the settlement of the Israelitish nation in the land of Egypt. Jacob lived after he came down to Egypt seventeen years (xlvii. 9, 28); so that Joseph, at the time of his father's death, must have been about fifty-six years of age. Pharaoh, after raising him to be second in the kingdom, 'gave him to wife Asenath, the daughter of Potipherah, priest of On,' by whom he had two sons, Manasseh and Ephraim (xli. 45, 51, 52), who became the fathers of two of the chief tribes of Israel. It will be seen from this and other examples that might be given, that the children of Israel were by no means of pure descent in the female line: the wives of Jacob's descendants, during the 200 years they dwelt in Egypt, were probably often heathens; it is likely there was a large infusion of Egyptian blood into the Israelitish tribes. Joseph lived after the death of his father fifty-four years, and at length died, 'being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt' (l. 22, 26); but when the Israelites afterwards left Egypt they carried his bones with them (Exod. xiii. 19), and buried them in Shechem, in the land of Canaan (Josh. xxiv. 32). Perhaps Joseph's name carried influence with it even after his death; for when Moses afterwards gives an account of the subsequent oppression of the Israelites he introduces it with the remark: 'Now there arose a new king over Egypt, which knew not Joseph' (Exod. i. 8); as if Joseph's acts and character had previously obtained for them favourable treatment.

JOSEPH, the husband of Mary the mother of our Lord. He was probably dead before our Saviour began his public ministry, as we never hear of him at the marriage of Cana or elsewhere; and our Lord, when dying, recommended his mother to the care of John (Matt. i. 18; John xix. 25-27).

JOSEPH of Arimathea, a counsellor, perhaps a member of the sanhedrim. He consented not to the deed of the Jews in condemning and crucifying Christ. He afterwards begged his body from Pilate, and he and Nicodemus, who formerly came to Jesus by night, honourably interred it in Joseph's new sepulchre (Luke xxiii. 50-53; John xix. 38-42).

JOSH'UA, the son of Nun, and of the tribe of Ephraim (Num. xiii. 8). He was born in Egypt; and of the whole body of Israelites, above twenty years of age, who came out with Moses, he and Caleb were the only individuals who were permitted to enter Canaan (Num. xxvi. 63-65). Even in the wilderness he was distinguished above most of his brethren. He appears to have been specially attached to Moses' service. He is called his minister (Exod. xxiv. 13), his servant (xxxiii. 11). When the Amalekites attacked the Israelites at Rephidim he fought with them, and discomfited them (xvii. 18-23). He was one of the heads of the tribes of Israel

\* The lake Sir-i-kol is 15,000 feet above the level of the sea (i.e. nearly as high as Mount Blanc), and is a sheet of water 14 miles long and 1 mile broad (Stanley, *Sinai*, 286).

who were sent to search out the land of Canaan (Num. xiii. 2, 3, 8). Moses, shortly before his death, was commanded to set him apart to the high office of his successor (xxvii. 18-23; xxxiv. 9). After the death of Moses he accordingly led the Israelites over Jordan, and entered with them into Canaan (Josh. iii. 1, 14-17). In the course of seven years he subdued the country (xi. 16-23; xii. 7-24), and divided it by lot among them (xiv. 1, 2; xv. xvi. xvii. 1, 2; xviii. 11-28; xix.). He set up the tabernacle at Shiloh (xviii. 1); appointed the cities of refuge (xx.), and cities with their suburbs for the priests and Levites scattered among the several tribes (xxi.). A short time before his death he gathered the people to Shechem, and after a solemn exhortation and charge, he again took them bound in a solemn covenant to serve the Lord. He died at the age of 110 years, the last mentioned in the Scriptures who attained to so great an age (xxiv. 29; comp. Ps. xc. 10). Some chronologers assign only seven years to the government of Joshua; but there is no authority for making it so short. If it was so short as seven years, he must have been 103 years old when he entered on his last great and arduous office as the conqueror of the Canaanites and the ruler of the Israelites, which is very improbable. It was seven years, as we have already mentioned, before the wars were ended; for Caleb tells us that he was forty years old when he went to spy out the land (i.e. thirty-eight years before the death of Moses), and now he was eighty-five, which makes seven years under Joshua's government. After this a survey was made of the land, and it was divided into lots for the several tribes that were not yet provided for; and we are told that Joshua's exhortation to the people was 'a long time after the Lord had given rest unto Israel from all their enemies,' and that he was then 'waxed old, and stricken in age' (xxiii. 1). There thus appears no reason for restricting his government to seven years, but how much longer it was is only matter of conjecture. Some say seventeen years; some twenty-five; some thirty; and certainly the longest of these periods might well be spent in accomplishing the great things done by him. Besides, this would make him of much the same age as Caleb when they were associated together in searching out the land. Josephus says that he was the commander of Israel for twenty-five years after Moses' death (*Antiq.* v. 1. 29). But after all, this is a point which must be left undetermined.

By whom the book which bears the name of Joshua was written it is impossible to say. Some think that it was written by himself; but though there is no proper evidence of this, neither is there evidence of the contrary, with the exception of the account of his death (xxiv. 29-31), which of course could not be written by him. Some parts of it, like Doomsday Book, must in all likelihood have been written contemporaneously with the events themselves, as the whole or the greater part of chapter xii. 1-21, in which are minutely laid down the boundaries of the several tribes. Joshua's parting address (xxiv. 26) is expressly stated to have been written at the time. From the frequent remark that things remain 'unto this day' (iv. 9; vii. 26;

viii. 28, 29; x. 27; xiii. 13; xiv. 14; xv. 63; xvi. 10; xxii. 3, 17; xxiii. 8, 9), it might seem that the book was written at some distance of time from the occurrence of the events, yet, from the frequency of the remark and the nature of some of the cases, not perhaps at a very great distance. It appears in fact to have been written in the lifetime of Rahab the harlot, of whom it is said: 'She dwelleth in Israel unto this day' (vi. 25). Taking all these circumstances into account, there is obviously no impossibility as to Joshua having written the book, and of this there is even no improbability; indeed, no other writer can be named of equal probability.

The Samaritans have two books bearing the name of Joshua. One is a chronicle written in the Arabic language, in Samaritan characters, containing a history of Joshua, partly corresponding with our Hebrew copies, partly altered to serve their own purposes. Joshua is called the first king of the Samaritans, and is said to have built the temple on Mount Gerizim. Many legends and fables are interwoven with it. Popular sayings, dressed out with Jewish and Mohammedan hagadas, are inserted. The history is brought down to the time of Theodosius the Great; it was written in the thirteenth century. A MS. received by Scaliger from Samaritans in Egypt in 1584 gave Europeans the first knowledge of the book; and from this MS. Juyerboll published it with a Latin version and remarks, to which he prefixed a dissertation, Leyden 1848, 4to.

There is also a Book of Joshua, written in the Samaritan dialect, which reproduces the contents of the Hebrew Joshua in a free version and in a way corresponding to the peculiar dogmas of the Samaritans. It forms but a small part of the preceding chronicle (ix.-xxv.), and was composed by a Samaritan living in Egypt out of the Septuagint version of Joshua, and a treatise occupied with the history of the Hebrews under Moses and Joshua, mentioned by Aristobulus (Horne, *Introd.* ii. 645).

JOT, the smallest part. The allusion is to the letter Yod, which is the smallest letter in the Hebrew alphabet (Matt. v. 18).

JOURNEYINGS OF THE ISRAELITES IN THE WILDERNESS. In A.M. 2513, according to the common chronology, and 1491 B.C., the children of Israel took their departure from Egypt, with the view of proceeding on to Canaan, the land promised to their fathers. They consisted of 603,550 men, from twenty years old and upwards, exclusive of the tribe of Levi (Exod. xii. 37, 38; xxxviii. 26; Num. i. 1, 3, 44-49). The women cannot be reckoned fewer; and if to these are added the children under the age of twenty, and also the Levites, the whole would probably amount to considerably more than 2,000,000, besides whom 'a mixed multitude went up also with them; and flocks and herds, even very much cattle.' They took their departure from Rameses; but whether from the district or the city of that name cannot be determined, nor yet the situation of the latter, nor that of the other places named on their journey to the Red Sea, Succoth, 'Etham on the edge of the wilderness,' or 'Pihahiroth,

between Migdol and the sea, over against Baal-Zephon. The routes usually laid down in maps are altogether without authority. These were probably towns, or perhaps stations, on the way to the head of the Red Sea; and though no traces of them are now known to exist, this need not surprise us, considering how the shifting sands of the desert move about, often occupying new ground, perhaps covering towns and villages, and even their sites.

When the Israelites journeyed out of Egypt 'the Lord went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light' (Exod. xiii. 21); and when the Egyptians pursued after them 'it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night' (xiv. 20).

With respect to the locality where the Israelites passed through the Red Sea the Scriptures do not give us particular information; and though it might have gratified our curiosity to have known this, yet, in reality, it is not a point of much importance. It is enough for us to know the great fact of the miracle. Some, indeed, would explain away, or at least lower the miracle; but their theories fall entirely short of the language of Scripture on the subject, while the popular views entirely correspond with it: 'And Moses stretched out his hand over the sea; and the Lord caused the sea to go back, by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; *and the waters were a wall unto them on their right hand and on their left.* And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea; and the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel *walked upon dry land in the midst of the sea; and the waters were a wall unto them, on their right hand and on their left*' (Exod. xiv. 21-23, 26-29). Such is the simple narrative of the facts.

'Then sang Moses and the children of Israel this song unto the Lord: I will sing unto the Lord, for he hath triumphed gloriously. Pharaoh's chariots and his hosts hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank into the bottom as a stone. With the blast of thy nostrils the waters were gathered together; *the floods stood upright as an heap; the depths were congealed in the heart of the sea.* Thou didst blow with thy wind; the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?' (xv. 1, 4, 5, 8, 10, 11). This, no doubt, is poetry,

and noble poetry, too; but yet it is confirmatory of the simple narrative, as, under the circumstances in which it was sung, it must have been in accordance with truth.

Indeed, there is perhaps no fact in the history of the Israelites to which such frequent reference is made in the O. T. as their passage through the Red Sea, and commonly as an example of the great deliverances which God had wrought for his people; and the language employed is never such as to lower the event as now described, but is, on the contrary, in perfect harmony with it.

We find a similar interposition of Jehovah in behalf of the Israelites when, on entering Canaan, they had to pass the Jordan—a fact which is at once illustrative and confirmatory of the miraculous character of their passage through the Red Sea: 'And Joshua said unto the children of Israel, Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan: and it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap. And it came to pass as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (*for Jordan overfloweth all his banks all the time of harvest*), that the waters which came down from above stood and rose up upon an heap, very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. And Joshua commanded the priests, saying, Come ye up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before' (Josh. iii. 9, 11, 13, 15-17; iv. 17, 18). Of the meaning of this narrative there is no room to doubt.

The Israelites, having now reached the eastern shore of the Red Sea, proceeded on their journey, and a long and toilsome journey it proved. The wilderness through which they had to pass was not like the deserts of Egypt, which consisted chiefly of shifting sands. This was a wild, rocky, mountainous region, broken here and there by wadis, consisting sometimes of valleys, dried watercourses, or torrent-beds; at other times of mere ravines, through which they had to wend their weary way. In many places there were only a few scattered herbs and shrubs, or perhaps stunted trees. It might well be called 'that great and terrible wilderness, where there was no water' (Deut. viii. 15).

Few of the places mentioned by Moses can now be determined with certainty. Even our



most intelligent travellers are far from being agreed in regard to them. On leaving the Red Sea, the Israelites 'went out into the wilderness of Shur,' and after travelling three days without finding water, they came to Marah; but 'they could not drink of its waters, for they were bitter.' The people having murmured against Moses, 'he cried unto the Lord, and the Lord showed him a tree which when he had cast into the waters the waters were made sweet' (Exod. xv. 22-25). At about the distance indicated by three days' journey there is the fountain Hawarah, the water of which is unpleasant, saltish, and somewhat bitter; and which, since the days of Burckhardt, who first indicated precisely its situation, has been generally admitted by travellers to be the Marah of Scripture. It occupies a small basin about 5 feet in diameter and 18 inches deep. The water also oozes to some extent through the sand, leaving behind it a deposit of lime. It has a bad name among the Arabs, who seldom allow their camels to drink of it (Burckhardt, *Trav. Syria*, 472; Robinson, *Res.* i. 97, 105; Wilson, i. 170).\*

About 5 or 6 miles beyond Hawarah is the wadi Gharandel, which is one of the principal Arab watering-places, and which is commonly supposed to be Elim, the next station of the Israelites, 'where were twelve wells of water and threescore and ten palm-trees' (Exod. xv. 27). There is here a stream of water which flows from a spring about an hour higher up; and a further supply of water may easily be procured by digging in the sands. Here also are a number of stunted palm-trees, and thickets of tarfas, besides the shrubs to be met with in all the wadis of the desert. It is these circumstances which have suggested the idea that this is the Elim of Scripture. Its nearness to Marah is perhaps some objection to this; and hence some are disposed to find Elim in the wadi Wasseit, 5 or 6 miles further on. Here also are found a considerable number of palm-trees, and tolerable water to any extent by digging for it in the sands (Wilson, i. 161, 172, 174; Stewart, 72).

After encamping by the sea 'the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai' (Num. xxxiii. 10, 11; Exod. xvi. 1); but this being the only description given of it, its particular situation is unknown. Here they murmured against Moses and Aaron for want of flesh and bread to eat. To stop their murmurings, the Lord sent them quails as flesh, and for bread he gave them manna to eat. This was the commencement of the miracle of the manna, and which was continued during the forty years of their wander-

\* 'The complaints,' says Burckhardt, 'of the bitterness of the water by the children of Israel, who had been accustomed to the sweet water of the Nile, are such as may daily be heard from the Egyptian servants and peasants who travel in Arabia. Accustomed from their youth to the excellent water of the Nile, there is nothing which they so much regret in countries distant from Egypt; nor is there any Eastern people who feel so keenly the want of good water as the present natives of Egypt' (Burckhardt, 473).

ings in the wilderness, but which ceased on their entering Canaan, 'on the morrow after they had eaten of the old corn of the land; neither had they manna any more' (Exod. xvi. 1-35; Josh. v. 12). There is a substance which exudes from the tarfa or *Tamarisk mannifera*, as the result of the puncture of an insect of the Coccus kind, and drops upon the twigs and leaves of the tree which have fallen to and cover the ground. This substance, according to Burckhardt, is called by the Bedouins *mann*, and accurately resembles the description of manna given in the Scriptures; but no one can compare his account of it and that given by Moses of the manna on which the Israelites were daily fed during their forty years' wanderings in the wilderness, without feeling the utter want of correspondence between them, and that it entirely fails to explain, or rather to do away with, that stupendous miracle.

After leaving the wilderness of Sin, and encamping successively at Dophkat and Alush, the Israelites came to Rephidim; but there are no particular circumstances to indicate its exact locality. It is merely mentioned as 'the rock in Horeb;' and it was consequently probably contiguous to or a part of Mount Horeb. Here they again murmured against Moses, and were 'almost ready to stone him,' because there was no water for them and their cattle to drink. 'And the Lord said unto Moses, Go on before the people and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel' (Num. xxxiii. 12-14; Exod. xvii. 1-6). On the track to the summit of Mount Katherin, in the rocky and narrow defile of El-Lejah, is the rock which it is alleged is that which Moses smote, and whence the water came out (Wilson, i. 233): but 'as to this rock,' says Dr. Robinson, 'one is at a loss whether most to admire the credulity of the monks, or the legendary and discrepant reports of travellers. The rock itself is a large isolated cube of coarse red granite which has fallen from the eastern mountain. Down its front, in an oblique line from top to bottom, runs a seam of fine texture from 12 to 15 inches broad, having in it several irregular horizontal crevices, somewhat resembling the human mouth, one above another. These are said to be twelve in number, but I could make out only ten. The seam extends quite through the rock, and is visible on the opposite or backside, where also are similar crevices, but not so large. The holes did not appear to us to be artificial, as is usually reported. They belong rather to the nature of the seam, yet it is possible that some of them may have been enlarged by artificial means. The rock is a singular one, and doubtless was selected on account of this singularity as the scene of the miracle' (Robinson, i. 166).

Burckhardt gives a somewhat different account of this rock from that of Dr. Robinson: 'At twenty minutes' walk,' says he, 'from the Erbayn we passed a block of granite, said to be the rock out of which the water issued when struck by the



rod of Moses. It lies quite insulated by the side of the path, which is about 10 feet higher than the lowest bottom of the valley. The rock is about 12 feet in height, of an irregular shape approaching to a cube. There are some apertures upon its surface, through which the water is said to have burst out; they are about twenty in number, and lie nearly in a straight line round the three sides of the stone. They are for the most part 10 or 12 inches long, 2 or 3 inches broad, and from 1 to 2 inches deep; but a few of them are as deep as 4 inches.

'Every observer must be convinced, on the slightest examination, that most of these fissures are the work of art; but three or four perhaps are natural, and these may have first drawn the attention of the monks to the stone, and have induced them to call it the rock of the miraculous supply of water. Besides the marks of art evident in the holes themselves, the spaces between them have been chiselled so as to make it appear as if the stone had been worn in those parts by the action of the water; though it cannot be doubted that if water had flowed from the fissures it must generally have taken quite a different direction. One traveller saw on this stone twelve openings answering to the number of the tribes of Israel, another describes the holes as a foot deep. They were probably told so by the monks, and believed what they heard rather than what they saw.

'In this part of the peninsula the Israelites could not have suffered from thirst. The upper Sinai is full of wells and springs, the greater part of which are perennial; and on whatever side the pretended rock of Moses is approached copious sources are found within a quarter of an hour of it' (Burckhardt, *Trav. Syria*, 578).

In the third month after their departure out of Egypt the Israelites came to the most remarkable point in their journeyings through the wilderness—Mount Sinai. The names Sinai and Horeb are used interchangeably in the Pentateuch to denote the mountain on which the law was given—a circumstance which has occasioned considerable difficulty to commentators. Perhaps the one originally designated the whole cluster of mountains, and the other a particular mountain; but the distinction may have ceased to be made, and the words have come to be used synonymously, as in fact is now very commonly done. The southern part of the peninsula is a wild, rugged, mountainous region. Here the eye wanders over a sea of mountains, with black, abrupt, naked, weather-beaten peaks, a fitting spot where the genius of desolation might erect his horrid throne. In this part of it three mountains are spoken of—Jebel St. Katherin, Jebel Musa, and Jebel Horeb—all resting on one common base. St. Katherin is the highest of all, being about 1030 feet higher than Jebel Musa; but no one appears to consider it as Mount Sinai (Robinson, *Res.* i. 162, 164).

Jebel Musa and Jebel Horeb are not, strictly speaking, two distinct mountains, the former name being given to the highest peak of the mountain,\* and the latter to the portion lying

in front of it, nearer the valley. The body of the mountain, like almost all the heights adjoining it, is of a deep red or flesh-coloured granite, the grains of felspar being not so large as the Thebaic granite. At the highest peak, however, of Jebel Musa, it terminates in white granite extremely fine in the grain, and containing comparatively few particles of hornblende or mica. It is thus literally, as well as poetically, the 'grey-topped Sinai' of Milton. The mountain, when looked upon in the mass, appears to the eye almost entirely destitute of vegetation; but a good many plants and small bushes are discovered as you pass over its surface. The summit is not many square yards in extent, and is partly covered by a small chapel, or rather open shed, belonging to the convent of Greek monks which stands on its eastern side lower down the mountain, and by a similar simple structure, called a mosque, belonging to the Mohammedans. 'Happily,' says Dr. Wilson, 'we had a perfectly clear atmosphere when we stood on Jebel Musa, and there was nothing around us, except the higher peaks of Jebel Katherin and the ridge of which it is a part, to the south and west of us, to interrupt our view. It was terrific and sublime beyond all our expectations. We were on the very axis, as it appeared, of the most remarkable group of primitive mountains in this remarkable peninsula. In the stability of their foundations, the depth of their chasms, the magnitude and fulness of their masses, the loftiness of their walls, and the boldness of their towering peaks, we had the architecture of nature revealed to us in all its grandeur and majesty. The general impression of the scene was so overpowering, that it was exceedingly difficult for us, for some considerable time, to fix our attention on its component parts. Of many striking objects and configurations of rock and mountain in this wonderful panorama, our guides were unable or unwilling to tell us the names' (Wilson, i. 211, 216, 217).

The whole mountain (i.e. Jebel Musa and Horeb) appears to have been more or less the scene of the awful phenomena which attended the giving of the law; but the summit of the mount appears to have been the place where God met with Moses and communicated his will to him: 'It came to pass that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was *altogether* on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the *whole* mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on *the top of the mount*; and *the Lord called Moses up to the top of the mount*; and Moses *went up*. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. So Moses went down unto the people, and spake unto them. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of

\* The height of Jebel Musa, according to Ruppell, is 7035 Paris feet above the level of the sea (Wilson, i. 229).

the land of Egypt, etc. (Here followed the Ten Commandments.) And all the people saw the thunders and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off; and Moses drew near unto the thick darkness where God was' (Exod. xix. 16-20; xx. 18, 21).

Considering how plainly it appears from the whole narrative that the summit of the mountain was the scene of these solemn transactions, the communications between God and Moses, it is singular that Dr. Robinson should call this in question, and should fix on Tafsafah, one of the front peaks of Sinai, or some one of the adjacent cliffs, as the spot where the Lord descended in fire and proclaimed the law (Robinson, i. 154; Wilson, i. 223). The height of Jebel Musa, according to Ruppell, is 7035 Paris feet above the level of the sea (Wilson, i. 229).\*

While the Israelites remained at Sinai Moses, by the command of God, set up the tabernacle of the congregation (Exod. xl. 1, 2, 17), and 'on the day that the tabernacle was reared up the cloud covered the tabernacle; and at even there was upon the tabernacle as it were the appearance of fire until the morning: so it was always:

\* The terrible thunders attending the giving of the law at Mount Sinai were no doubt in part the result of natural causes; but this no way detracts from the whole as a manifestation of the divine majesty. Dr. Stewart gives the following description of a thunderstorm when he was in that quarter:—'During the night we had a high wind, accompanied by torrents of rain, and thunder. The solemn stillness that pervades this wilderness, the death-like silence, and the distance at which a man's voice may be heard, has not failed to be remarked by every one who has traversed it. Some conception may therefore be formed of how majestic and awful a thunderstorm in such circumstances must be; but words are too feeble to describe the reality. Every bolt, as it burst with the roar of a cannon, seemed to awaken a series of distinct echoes on every side, and you heard them bandied from crag to crag as they rushed along the wadis; while they swept like a whirlwind among the higher mountains, becoming faint as some mighty peak intervened, and bursting again with undiminished volume through some yawning cleft, till the very ground trembled with the concussion. Such sounds it is impossible ever to forget. It seemed as if the whole mountains of the peninsula were answering one another in a chorus of the deepest bass. Ever and anon a flash of lightning dispelled the pitchy darkness, and lit up the tent as if it had been day; then, after the interval of a few seconds, came the peal of thunder, bursting like a shell, to scatter its echoes to the four quarters of the heavens, and overpowering for a moment the loud howlings of the wind. If such be the effects of an ordinary thunderstorm—if every mountain answers to the loud appeal—what must have been the effect of those thunders and lightnings, with blackness, and darkness, and tempest, which made Moses 'exceedingly fear and quake' (Stewart, 139).

the cloud covered it by day and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed; and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents' (Num. ix. 15-18).

After a stay of about eleven months in the wilderness of Sinai the Israelites broke up their encampment and proceeded on their journey (Exod. xix. 1; Num. x. 11, 12). There can be little doubt they now directed their course northward by the Wadi Sheikh. Their first station was Kibroth-Hattaavah, the locality of which is unknown. Their next was Hazeroth, and not far north of the desert of Sinai there is the plain of El-Hadharah, which Burckhardt suggests is perhaps the Hazeroth of Scripture, and in this opinion both Dr. Robinson and Dr. Wilson were disposed to agree. This is the general name of an extensive sandy plain which runs a long way both east and west; and it seems very probable that in some part of this plain was the station of the Israelites mentioned in Num. xi. 35 (Robinson, *Res.* i. 223; Wilson, i. 256).

On leaving Hazeroth they proceeded northwards on their journey; and in Num. xxxiii. 18-35 we have the names of no fewer than eighteen places where they encamped, but the localities of these places are entirely unknown, with the exception of Eziongeber, which lay at the head of the eastern branch of the Red Sea (1 Kings ix. 26), or, as it is now more commonly called, the Gulf of Akabah.

The itinerary in Num. xxxiii. is not only the fullest, but appears to be a general and regular list of the places or stations where the Israelites encamped from their leaving Egypt until they reached the borders of Canaan, and therefore we are disposed to take it as our chief and primary guide in tracing their journeyings in the wilderness, though in comparing it at the point where we have now arrived with some other notices which we meet with in the writings of Moses, we find considerable yet not insurmountable difficulties.

In ver. 36 it is said: 'And they removed from Eziongeber, and pitched in the wilderness of Zin, which is Kadesh.'\* From this it might appear that Zin and Kadesh were names of the same wilderness; but perhaps Zin was the name of a desert of which Kadesh was a part. In

\* When the Israelites reached Kadesh is not stated; but we are told 'there are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea' (Deut. i. 2). This probably refers to the time in which individual travellers might perform the journey; but as the Israelites were so numerous a body, and as they encamped twenty-one times in the course of the journey (Num. xxxiii. 16-36), we may allow them a few weeks to perform it. We find them in Kadesh by 'the time of the first ripe grapes' (xiii. 20) of the second year of their coming out of Egypt.

Num. xx. 1 it is said : 'Then came the children of Israel, even the whole congregation, into the desert of Zin, and the people abode in Kadesh;' and we read in xxvii. 14 of 'the waters of Meribah in Kadesh in the wilderness of Zin;' and in Deut. xxxii. 51 of 'the waters of Meribah-Kadesh in the wilderness of Zin.' But though there was a wilderness of Kadesh (Ps. xxix. 5), there was also a city of the name of Kadesh on the uttermost of the border of Edom (Num. xx. 16); and it may be made a question whether it is the wilderness or the city that is intended in the passages now referred to.

In Num. xiii. 3, 21, the wilderness of Paran and the wilderness of Zin appear to be spoken of as the same, or as in the same part of the country; and in ver. 26 it is said they 'came to all the congregation of the children of Israel into the wilderness of Paran to Kadesh;' but whether the wilderness or the city of Kadesh is here meant we are not able to say. It appears that Paran was a name given, even from an early period, to a district of considerable extent in the great wilderness of Arabia, and that it lay toward the north and the north-east (Gen. xiv. 6, 7; xxi. 21; Deut. xxxiii. 2; 1 Sam. xxv. 1; 1 Kings xi. 18; Hab. iii. 3), and perhaps included what is called the wilderness of Zin and the wilderness of Kadesh. As to the city of Kadesh it was not improbably the same as Kadesh-barnea, to which the Israelites came, as, for the present, the end of their journey from Horeb (Deut. i. 19).

Though we are not able to mark the divisions of the deserts of Paran, Zin, and Kadesh (supposing them to have been distinct from each other, and having defined limits), yet it is plain from the passages now referred to that, if distinct, they yet were nearly related to each other, and that they all lay in the same quarter of the Arabian wilderness. This fact will materially assist us in understanding the further course of the Israelites.

The Israelites were as yet in only the second year of their journeyings when Moses, by the command of God, sent some of the heads of their tribes from the wilderness of *Paran* (Num. xiii. 3) to search out the land of Canaan: 'So they went up and searched the land from the wilderness of *Zin* unto Rehob, as men come to Hamath:' and 'they returned from searching the land after forty days, and came to Moses and Aaron, and to all the congregation of the children of Israel unto the wilderness of *Paran* to *Kadesh*' (ver. 21, 25, 26). From some other passages it appears that the point from which the spies set out was Kadesh-barnea, and that it was to Kadesh-barnea they returned (Num. xxxii. 8; Deut. i. 19, 22; Josh. xiv. 6, 7).

Upon the return of the spies with a report of the warlike spirit of the inhabitants of Canaan, and of the strength of their fortified towns, the Israelites once more broke out in murmurings against Moses and Aaron for having brought them out of the land of Egypt, whereupon God, as a punishment of their murmurings, doomed them to wander forty years in the wilderness, until the carcasses of all who had come out of Egypt, from twenty years old and upwards, with two exceptions only, Joshua and Caleb, should be wasted away, and they should die there.

Alarmed probably by so fearful a doom, they now resolved to 'go up unto the place which the Lord had promised' to their fathers; and notwithstanding the warning of Moses, they attacked 'the Amalekites and the Canaanites who dwelt in the hill,' but were 'discomfited even unto Hormah' (Exod. xiv.) 'And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. So ye abode in Kadesh many days, according unto the days ye abode there' (Deut. i. 45, 46). How long they remained in Kadesh is not expressly stated; but these words would seem to indicate a somewhat lengthened stay. Whether they were stationary for the future, or whether they moved about from place to place for the sake of grass for their cattle, as the Bedouins do to the present day, does not appear; but from the words which immediately follow in Deut. ii. 1, it would seem that they did not finally leave this part of the wilderness for the next thirty-eight years or so; and this is further confirmed by the next notices which we have of their movements: 'Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.' 'And the children of Israel, even the whole congregation, journeyed from Kadesh unto Mount Hor' (Num. xx. 1, 22, comp. with xxxiii. 36, 37). 'And Aaron the priest went up into Mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month' (ver. 38). Mount Hor is one of the few stations in the journeyings of the Israelites the situation of which is now supposed to be known, and therefore it deserves the more to be specially marked.

As the king of Edom refused to grant the Israelites permission to pass through his territory, 'they journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way,' and they again broke forth in murmurings against God and against Moses; wherefore 'the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died,' which gave rise to Moses, by the command of God, making a serpent of brass, and putting it upon a pole; and 'it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived' (Num. xxi. 4-9). It appears they passed 'through the way of the plain' or the Arabah,\* 'from Elath and from Eziongeber' (Deut. ii. 8), so that they now returned again to the latter place. They then directed their course northward on the eastern side of the territory of Edom; but though a number of stations are named (Num. xxi. 10-20; xxxiii. 41-49), their locality is unknown, and hence it is impossible to delineate particularly their route, which, however, terminated in the plains of Moab by Jordan, opposite Jericho.

We have thus endeavoured to trace the

\* The Hebrew word here translated *plain* is Arabah, the same as the present Arabic name of the great valley.

journeyings of the Israelites in the wilderness, so far as we have authorities for them in the Scriptures. Many take a different view of their route; but to us there appears little authority for doing so. The ordinary maps of them are not only for the most part without such authority, but are often opposed to it, and should be entirely discarded.\*

Before closing this article it may not be improper to refer to the inscriptions on the rocks in certain parts of the great wilderness through which the Israelites journeyed. They are met with in the principal wadis on the route to Sinai, particularly in the Wadi Mukkateb. There they are found on both sides of the valley, on the perpendicular and smooth cliffs of the new red or variegated sandstone, the strata of which are of enormous thickness; and on the large masses of this rock which have fallen from above they are continued, with intervals of a few hundred paces, for at least two hours and a half. Some of them are on rocks at a height of 12 or 15 feet. They are both literal and hieroglyphical, or rather pictorial. The letters vary in size from half an inch to six inches in depth, and they are generally arranged in single lines. The figures are very rude, and are those of men with shields and swords, and bows and arrows; of camels and horses, both with and without their riders, seated or standing by their side; of goats and ibexes with large curved horns; of antelopes pursued by greyhounds; of ostriches, lizards, and tortoises; and of diverse quaint phantasies which cannot be characterised (Wilson, i. 184; Burckhardt, *Trav. Syria*, 620). Numerous inscriptions were also found by Burckhardt on the rocks near the summit of Jebel Serbal, one of the highest† and

\* Burckhardt, when travelling towards the head of the eastern branch of the Red Sea, makes the following statement:—‘Before us lay a small bay which we skirted: the sands on the shore everywhere bore the impression of the passage of serpents crossing each other in many directions, and some of them appeared to be made by animals whose bodies could not be less than two inches in diameter. Ayd told me that serpents were very common in these parts; that the fishermen were very much afraid of them, and extinguished their fires in the evening before they went to sleep, because the light was known to attract them. As serpents are so numerous on this side, they are probably not deficient towards the head of the gulf on its opposite shore, where it appears that the Israelites passed when they journeyed from Mount Hor, ‘by the way of the Red Sea, to compass the land of Edom,’ and when ‘the Lord sent fiery serpents among the people’ (Burckhardt, 499). It is interesting to meet with a statement of such a fact upwards of 3000 years after the time when the Israelites, passing not far from this part of the country, were bitten by fiery serpents, in consequence of which many of them died. As a minute and incidental fact, it is strikingly confirmative of the truthfulness of the narrative of Moses. The fiery serpents were probably so named on account of the inflammation produced by their bites.

† Its height is stated to be 6759 feet.

most rugged of the mountains of the peninsula, and of most difficult ascent, which was anciently deemed, and is still supposed by some to be the Sinai of the O. T. (Burckhardt, *Trav. Syria*, 477, 606, 613). Stanley found inscriptions in various of the wadis and other parts of the desert, but they were for the most part not numerous. There are a few at Petra. It is worthy of remark that they are nearly, though not quite, as numerous on the east as on the west of the peninsula (Stanley, *Sinai*, 59). They are in general short and solitary, with the exception of those in the Wadi Mukkateb (Stewart, 85).

These inscriptions are undoubtedly ancient. They are mentioned by Cosmas, a merchant of Alexandria, about A.D. 536, who visited the peninsula of Sinai on foot, and who was the first to discover or at least to make known their existence. Some have supposed that they were the work of the Israelites when travelling through the desert; but except the bare fact that they did travel through it, there are no grounds for such a supposition, and there are various circumstances which are quite opposed to it. Others suppose that they were the work of ancient dwellers in the desert, though at what period they do not pretend to say. Others suppose that they were the work of Christian hermits, monks, or pilgrims.

It is a curious circumstance that two different alphabets have been formed of them, and two entirely different translations given of them: the one by Forster, an English clergyman, who ascribes them to the Israelites, and interprets them of their doings in the wilderness, but both in forming his alphabet, and in his translations, he proceeds in the most gratuitous and capricious manner, so that no reliance is to be placed upon them, or rather they may be entirely rejected; the other is by Professor Beer of Leipsic, of which we are not prepared to express any opinion, but if his translations are correct, the inscriptions themselves are not of the least importance. They contain merely the names of individuals and their connections, with a prayer for peace and remembrance. Most of the names are Shemitic, and suit the Nabathæans who inhabited the parts in which they are found (*Jour. Sac. Lit.* Jan. 1852, 339; *Ib.* July 1853, 328; Wilson, ii. 740; Stewart, 91; Stanley’s *Sinai*, 61).\*

\* To shew how unwarranted it is to suppose that they are the work of the Israelites, ‘I need only say,’ writes Sir J. G. Wilkinson, ‘that I have found inscriptions (beginning, too, with the same word so common in those at Mount Sinai) on the western or Egyptian side of the Red Sea, near the watering-place of Abou-Durrage; and they appear also at W. Umthummerana (in the Wadi Arraba, at Wady Dthahal, in lat. 28° 40’), and at the port of E’Gimsheh (near Gebel E’Zayt), opposite Ras Mohammed. They must therefore have been of a people who navigated the Red Sea, and who frequented the wells on the coast. This was long after the era of the exodus; and the presence of crosses and of the Egyptian *tau* in some of those at Mount Sinai argues that they were of a Christian age, for the adoption of the *tau* as a cross is shewn by its



**JOY, or GLADNESS**, is an agreeable affection, arising from felt possession or from hope of obtaining something pleasant or valuable, and the expression thereof in praise, mirth, etc. Joy is either—1. *Divine*, which denotes that infinite pleasure which God takes in his people or work, and to do good to and support the same (Is. lxii. 5; Zeph. iii. 17; Ps. civ. 31). 2. *Natural* among creatures, consisting in natural cheerfulness, and arising from some outward pleasure or profit (Prov. xxiii. 24). 3. *Spiritual*, excited by the Holy Ghost, and arising from union to, possession of, and hope to enjoy for ever a God in Christ; and is attended with an agreeable earnestness in acting to his honour (Gal. v. 22). Thus the saints rejoice in Christ or in God; they take pleasure in, and boast of their connection with him; they praise him for what he is in himself, and for his kindness to them (Luke i. 47). Their rejoicing of hope is their delightful views, holy boasting, and cheerful praise, on account of their infallible perseverance and eternal happiness (Heb. iii. 6). A saint's rejoicing in himself means his inward satisfaction in the testimony of a good conscience (Gal. vi. 4). 4. *Shudowy* and *hypocritical*, arising from a fancied persuasion of relation to and fellowship with God, and an ill-grounded hope of the everlasting enjoyment of him (Matt. xiii. 20). 5. *Sinful*, when men rejoice in their sin (Prov. xv. 21); and even carnal joy or mirth becomes sinful if it is excessive, or takes place when God calls to mourning and grief (Is. xxii. 12, 13). Gladness is sown for the upright, and their hope is gladness: spiritual pleasure and endless joy are prepared for, and shall, as they expect, be enjoyed by them (Ps. xcvi. 11; Prov. x. 28).

The ground or object of one's rejoicing is called his joy; thus God is the joy, the exceeding joy of his people: he, as theirs, and as enjoyed by them, is the cause and ground of their eternal and superlative joy (Ps. xliii. 4). Christ's exaltation promised to him, to encourage him in his work, is the joy set before him (Heb. xii. 2). Our heavenly blessedness is called the joy of the Lord. It consists in our delightful enjoyment of God in Christ, and it much resembles that pleasure he has in our redemption (Matt. xxv. 21, 23). But the joy of the Lord is the strength of saints—is the ground of joy contained in the gospel promises, and the inward gladness arising from a believing view thereof; both which increase their spiritual vigour and might (Neh. viii. 10). Converts are the joy of ministers, who are instrumental in bringing them to Christ (1 Thess. ii. 20). The temple and its worship were the joy of the Jews (Ezek. xxiv. 25). Jerusalem and Zion were the joy of the whole earth: as God was there present and peculiarly worshipped, there was more ground of joy than elsewhere; or the words may signify that they were the joy of the whole land, as all the Jews took pleasure therein and boasted thereof (Ps. xlviii. 2; Lam. ii. 15). The church is created a rejoicing, and her people a joy, when she is so

reformed, settled, purged, and blessed, as to abound in spiritual gladness, and to rejoice the heart of every pious beholder (Is. lxxv. 15). Falling into temptations or trials is to be accounted all joy, as trials work exceedingly for our real good (James i. 2). The joy of God's salvation is the heart-exhilarating blessings therein contained, and the spiritual gladness that issues therefrom (Ps. li. 12). Spiritual gladness is called joy in the Holy Ghost, as it proceeds from his dwelling and working in our heart (Rom. xiv. 17). A desert place is called a joy of wild asses: these animals, who abhor the noise and multitude in cities, with pleasure haunt and feed there (Is. xxxii. 14). The Medes rejoiced in God's highness: they cheerfully executed his awful judgments on the Chaldeans (Is. xlii. 3).

**JUBILEE**, the name of a special institution of the Mosaic economy; but under this word we shall here notice two kindred and related institutions of Moses—the year of Release, and the Jubilee commonly so called.

The year of Release, or the Sabbatical year, as it is sometimes called, occurred at the end of every seven years. In it every creditor was to release his fellow-Israelite of any debt that might be due to him, but of a foreigner he was at liberty to exact payment. In like manner, if a Hebrew servant, whether male or female, had been sold unto a fellow-Israelite, and had served him six years, he or she was to go free in the seventh year; but if such a one should decline going away, the master was to take an awl, and thrust it through his ear unto the door, and he should be his servant for ever (Deut. xv. 1-3, 12, 16, 17). It was also commanded that when the Israelites came to be settled in Canaan 'the land should keep a Sabbath unto the Lord.' 'Six years,' says Moses, 'thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof. But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord; thou shalt neither sow thy field nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be for meat' (Lev. xxv. 2-7).

Immediately after the last law, as to the Sabbatical year, follows the appointment of the year of Jubilee commonly so called: 'And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall re-

heading the numerous Christian inscriptions at the Great Oasis to have been at one time very general in this part of the East' (Wilkinson in *Herodot.* ii. 320).



turn every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

'And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another. According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price thereof: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

'And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until fruits come in ye shall eat of the old store.

'The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me' (Lev. xxv. 8-23).

The design of both the Sabbatical year and the year of Jubilee appears to have been conservative; to prevent great changes in the condition of the families of Israel, to check on the part of some the accumulation of wealth, or at least of landed property, and to preserve others from sinking into poverty; and thus to preserve the nation, as a whole, in somewhat of its original condition.

The law of Moses further provided for the preservation to each of the tribes of its original inheritance, so that no part of one was to pass even by marriage or otherwise from one tribe to another (Num. xxxvi.)

It has been made a question whether the jubilee was every forty-ninth or every fiftieth year, as unless it was the forty-ninth year, two years must have come together in which the Israelites were neither to sow nor to reap; but we apprehend that from the terms in which the law is expressed there is no room to doubt that it was the fiftieth year.

JU'DAH, the fourth son of Jacob by his wife Leah. When he was born 'she said, Now will I praise the Lord; therefore she called his name Judah'—i.e. Praise (Gen. xxix. 35). In his character there were both good and bad points. When his brethren were conspiring to kill Joseph he saved his life by proposing that they should rather sell him to some Ishmaelites who were passing by (xxxvii. 18-20, 25-28). By a tender appeal to their father he prevailed on him to allow Benjamin to go down with them to Egypt to bring up corn for the family: 'I will be surety for him,' said he; 'of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever' (xliiii. 1-14). And when Benjamin, on going

down to Egypt, got involved in trouble, he made a still more earnest and tender appeal to Joseph, who was still unknown to them, begging that his younger brother might be allowed to return to his father, and that he would abide a bondman in his stead. It is a beautiful picture of filial and fraternal affection (xliv. 18-34).

Jacob, in blessing his children on his death-bed, pronounced a distinguished benediction on Judah (xlix. 8-12), and it was eminently fulfilled in his posterity. His surviving sons were only three in number—Pharez, Zerah, and Shelah; but his descendants so increased that when Israel came out of Egypt the tribe of Judah was by much the most numerous, the number of males from twenty years old and upwards being 74,600, and before entering Canaan it had increased to 76,500 (Num. i. 26, 27; xxvi. 22). Of this tribe were David and Solomon, and the kings of the nation of Judah, their descendants, whose united reigns extended, according to the common chronology, over a period of about 467 years. Of the tribe of Judah, and of the family of David, was the long promised Messiah, who was ordained to be 'a light to lighten the Gentiles, and the glory of his people Israel' (Luke ii. 32).

JU'DAS ISCARIOT, the disciple of Christ who betrayed him into the hands of his enemies. As to the origin and meaning of the name Iscariot critics are not agreed; but most suppose that he was probably so called from the town Kerioth, in the tribe of Judah, mentioned in Josh. xv. 25; and he might be thus named to distinguish him from the other Judas, the brother of James (Luke vi. 16). He is also called Simon's son (John vi. 71; xii. 4; xiii. 2, 26), but who this Simon was does not appear. Our Lord early referred to the traitorous act of which he would be guilty: 'Have not I chosen you twelve, and one of you is a devil?'—*ὁ δὲ βολος*, a *calumniator*, *slanderer*, *accuser* (John vi. 70, 71). The next time we find him spoken of is when Mary, the sister of Lazarus, took a box of very precious ointment and poured it on the head of our Lord, which led him to say, 'Why was not this ointment sold for three hundred pence (denarii), and given to the poor?' 'This he said,' adds the evangelist, 'not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein' (John xii. 4-6). From this it would appear that he was not faithful to his trust, but was actually chargeable with dishonesty. Afterwards, when our Lord observed the Passover with his disciples, he distinctly marked him out as he who should betray him; and Judas accordingly went and covenanted with the chief priests to deliver him into their hands for thirty pieces of silver (if shekels are to be understood, as is very probable, for about £3 15s. sterling), and he accordingly lost no time in fulfilling his nefarious agreement (Matt. xxvi. 14-16, 20-25, 47-50). But on the very next day, when he saw that Jesus was condemned, 'he brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood; and he cast down the pieces of silver in the temple, and went and

hanged himself' (xxvii. 3-5). But there is an apparent discrepancy between this account and that which Luke represents as given by Peter: 'This man, falling headlong, burst asunder in the midst, and all his bowels gushed out' (Acts i. 18). Now, we may not be able, on positive evidence, to reconcile these two accounts; but it is enough, so far as any objection is founded on the apparent discrepancy between them, if we can form any supposition which will render them compatible with each other. Now, it may be supposed that Judas, having suspended himself, the rope, or whatever it was to which it was attached, may have broken, and he may have fallen with such violence that his abdomen or belly may have been injured and ruptured, so as to cause his bowels to come out.

2. Judas, the brother of James, another of the disciples of Christ (Luke vi. 16; John xiv. 22), and the writer of the epistle which bears the name of Jude. [APOSTLES.]

3. Judas of Galilee, who, in 'the days of the taxing under Cyrenius, the governor of Syria,' drew away much people after him; who also perished, and all, even as many as obeyed him, were dispersed' (Acts v. 37). Such was the account given of him by Gamaliel. The Jews, though at first opposed to the taxing, yielded submission to it through the persuasion of Joazar the high-priest; 'yet,' says Josephus, 'there was one Judas, a Gaulonite, of a city named Gamala, who, taking with him Saddouk, a Pharisee, became zealous to draw them into revolt, both saying that their taxation was no better than an introduction to slavery, and exhorting the nation to assert its liberty. All sorts of mischief sprang from these men, and the nation was infected with this doctrine to an incredible degree.' To this Josephus traces, in a great degree, all the future calamities which befell the Jews, until they at length culminated in the destruction of Jerusalem, the burning of the temple, and the ruin of the country (Joseph. *Antiq.* xviii. 1). Of the dispersion of Judas and his followers he gives no account, but he mentions that his two sons, James and Simon, were crucified by order of the procurator, Alexander Tiberius (*Ib.* xx. 5); but this was some years after Gamaliel uttered this speech.

Judas was a common name among the Jews, being merely a different form of Judah.

JUDE'A, or JEW'RY, one of the great divisions of Canaan after the Babylonish captivity. The Hebrew word is *יהודה*, and comes from *יהוה*, *Judah*. It first occurs as a Chaldean word in Dan. ii. 25; v. 13; vi. 13, where inhabitants of Babylon were the speakers. In the first and last of these passages it is rendered in the E. T. Judah; in the second it is rendered Jewry (see also Ezra v. 1). It was probably at first used in reference to the land or kingdom of Judah. The first to use it in a new and more definite sense is 'Tatnai, the governor on this side the river,' who speaks of 'the province of Judea,' thus distinguishing it from his own government. This is also the first time the word *Judea* occurs in our common translation (Ezra v. 8). Reference is also made to it as a province of the Persian empire (Neh. xi. 3; see Dan. vi. 1; Esther i. 1). In 1 Mac. x. 30 and

xi. 28 'the land of Judea' is mentioned as distinct from 'the country of Samaria and Galilee.' After the country fell under the power of the Romans they appointed Herod king of Judea (Joseph. *Antiq.* xiv. 14. 5); and large additions were subsequently made to his kingdom on both the west and east of the Jordan (*Ibid.* xv. 10. 3; *Wars*, i. 20. 3. 4). By his testament he left Judea to his son Archelaus, and Galilee and Perea to Herod Antipas (*Antiq.* xvii. 8. 1). Archelaus was a very unpopular prince, and was greatly hated by the Jews—circumstances which will explain Mat. ii. 22. Besides, Judea, Samaria, and Idumea were given to him by the Romans (*Ibid.* 17. 11. 4); but after reigning nine or ten years he was deprived of his kingdom, and banished to Vienne in Gaul. Judea was henceforth governed by Roman procurators; but Herod still reigned in Galilee, and his brother Philip in Iturea, and Trachonitis, and Lysanias in Abilene. Such was the division and the rulers of the country when John the Baptist 'came preaching the baptism of repentance for the remission of sins' (Luke iii. 1-3). Judea included only the southern part of the country, probably corresponding somewhat to the ancient kingdom of Judah. Samaria lay to the north, and separated to the north between Judea and Galilee. Hence it is that our Lord could not journey between Judea and Galilee without passing through the country of Samaria,—a circumstance which is repeatedly referred to in the Gospels (John iv. 3-5, 43; Luke ix. 51-53; xvii. 11); though the Samaritans were not included in his commission, nor yet in that which he originally gave his disciples (Mat. x. 5, 6; xv. 24). In this account of the division of the country we have also an explanation of a circumstance which occurred when our Lord was under arraignment. He was brought by the chief priests and elders before Pilate, who was still the procurator of Judea; but Herod having come at this time to Jerusalem, perhaps as being one of the great feasts of the Jews, and Pilate learning that he was a Galilean, 'as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod' (Luke xxiii. 6, 7). We see from these circumstances that Judea and Galilee were then under perfectly distinct governments, a fact which is probably not clearly understood by many readers.

JUDGE, to. 1. To try and determine a cause (Exod. xviii. 13). The manner of giving sentence was different in different nations. Some of the Greeks intimated the sentence of absolution by giving a white stone, and of condemnation by giving a black one: to this allusion is made Rev. ii. 17. 2. To understand a matter: so the spiritual man judgeth all things, and is judged of no man; he has a correct knowledge of spiritual things: but no natural man can understand his views and experiences (1 Cor. ii. 15). 3. To esteem, account, as if on trial (Acts xvi. 15). 4. To rule and govern, as one having power to try and determine causes (Ps. lxxvii. 4). 5. To punish, as in consequence of trial and sentence: to declare and denounce such punishment (Ezek. vii. 3, 8; xxii. 2; Heb. xiii. 4). 6. To censure rashly (Matt. vii. 1). Christ does

not judge according to the seeing of the eye, or hearing of the ear : does not esteem persons or things, or give sentence merely according to outward appearances (Is. xi. 3). Saints judge the world, judge angels : at the last day they shall assent to or join in the sentences of damnation pronounced upon wicked angels and men (1 Cor. vi. 2, 3).

A JUDGE is one that tries the cause of others, and passes sentence upon them (Ps. ii. 10). God is the judge of all the earth : he rules over, tries the case, and gives sentence on all its inhabitants (Gen. xviii. 25 ; Heb. xii. 23). Christ is called the judge : he is appointed of God to try the state and actions of all men, and to pass the sentence of everlasting happiness or misery upon them (2 Tim. iv. 1, 8). Authority, wisdom, courage, activity, and impartial equity are necessary to qualify one to be a judge. The Jews had ordinary judges both for civil and religious causes. These judges or elders, it is said, were formed into three courts—first, The court of three judges, which decided small affairs of loss, gain, restitution, intercalation of months, etc., and had only power to punish with whipping. Perhaps this was no more than a court of arbitration ; each party chose a judge, and the two chosen judges chose a third. The second court consisted of twenty-three judges. This determined matters of great moment, relative to men's lives. And the third court, or sanhedrim, consisted of seventy or seventy-two judges. This determined in the highest affairs relative to church and state. The high-priest was a kind of supreme judge. No judge was allowed to receive presents, nor to regard men for either poverty or greatness, or to follow a multitude ; and all were required to honour them (Exod. xxii. 23 ; xxiii. 1-8 ; Deut. xvi. 18-20). No man was to be condemned unheard, nor on the testimony of less than two or three witnesses (John vii. 51 ; viii. 17 ; Deut. xvii. 6).

JUDGES, a class of persons between the time of Joshua and Saul, the first king of Israel, who were raised up to be the deliverers of the Israelites from their enemies, and also to rule over them. These two offices were not perhaps always combined in the same person. Some may have been merely warriors and deliverers ; others chiefly rulers (see Judg. viii. 22, 23 ; xi. 4-11). We read of the warlike exploits of Othniel, of Barak, of Gideon, of Jephthah, of Samson ; but of Tela, and Jair (x. 1-4), of Ibzan, Elon, and Abdon (xi. 8-15), of Eli and Samuel (1 Sam. iv. 18 ; vii. 6, 15-17), we are only told that they 'judged Israel.' The judges, however, did not always, perhaps not even commonly, exercise authority over the whole nation of Israel. Deborah and Barak exercised their power in the northern parts of Canaan west of the Jordan (iv. 4-10). Gideon appears also to have exercised his power chiefly in the northern and central parts of the country west of the Jordan, yet not even without question there (vi. 35 ; vii. 23, 24 ; viii. 5-9, 13-17). Jephthah, on the other hand, possessed authority chiefly in Gilead, on the east of the Jordan ; and his acts were called in question by the Ephraimites who dwelt west of the Jordan, which led to a war with them, in which great numbers of them were

slain (xii. 1-6). Samson exercised his power in the south-west of the country, chiefly, so far as appears, in the land of the Philistines (xiii. 25 ; xiv. xv. xvi.) Samuel exercised his office on the west of the Jordan, in a southerly part of the country : 'He judged Israel all the days of his life ; and he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah ; for there was his house : and there he judged Israel' (1 Sam. vii. 15-17). His sons were judges in Beer-sheba (viii. 1, 2).

During the time the judges ruled there appears to have been a want of union between the tribes of Israel ; there seems to have been no government that could be called national ; any authority there was, was probably feeble in itself and restricted in extent. Hence, probably, that expression which occurs repeatedly in the Book of Judges : 'In those days there was no king in Israel, but every man did that which was right in his own eyes' (xvii. 6 ; xviii. 1 ; xix. 1 ; xxi. 25). Hence, too, it probably was that they were so often conquered and so much oppressed by their enemies.

Of the way in which the judges were sometimes appointed we have examples in Gideon (vi. 11-24) and in Jephthah (xi. 4-11). It is probable there was not always a regular succession of judges. Some of those whose names are given appear not even to have been successors to each other, but were contemporary, though in different parts of the country. Jephthah and Samson were both, according to the common chronology, contemporary with Eli. At all events, it is plain the office was not hereditary. Samuel is the only one who furnishes an example to the contrary. When he was old 'he made his sons judges over Israel ; they were judges in Beer-sheba.' But as is often the case with hereditary offices, they were altogether unfit for the duty : 'His sons walked not in his ways, but turned aside after lucre, and took bribes and perverted judgment.' It was this, in fact, that led the elders of Israel to seek to have a king set over them, and the result was the appointment of Saul as their first sovereign (1 Sam. viii. x. 1, 17-25).

In the time of the judges religion appears to have been in a very low state among the Israelites. Idolatry, particularly the worship of Baal and Ashtoreth, greatly prevailed among them ; and as a punishment for this they were often delivered into the hands of their enemies, who spoiled and oppressed them. They appear, indeed, to have had a strange proclivity to idolatry (ii. 6, 7, 10-23 ; iii. 5-8, 12-14 ; iv. 1, 2 ; vi. 1-6 ; vii. 25-28, 30 ; viii. 24-27, 32-34 ; x. 6-16). Yet as heathen nations in ancient times were generally not exclusive in their religious ideas, but mutually tolerated the gods of each other, not questioning their deity, but admitting of their worship, and sometimes even adopting them, so the idolatry of the Israelites did not always imply the disbelief and rejection of Jehovah as God. As Laban could speak piously of Jehovah while yet he had idols in his house, which he doubtless worshipped (Gen. xxx. 27 ; xxxi. 30, 32-35, 49, 50, 53 ; see also xxxv. 2, 4, and Exod. xxxii. 4, 5), so Micah

and his mother could speak piously of Jehovah while yet they set up idols and worshipped them (xvii. 1-13), and the Levite whom he had consecrated as his priest also spoke piously of Jehovah; and the Danites who carried off both the priest and the idol, and established idolatry in the place where they settled, probably acted out the same principle. These, indeed, are only solitary examples, but they probably represent a prevailing opinion as to a certain compatibility of the worship of idols with an acknowledgment of Jehovah as God.

In the time of the judges there was not only a low state of religion, but, as might naturally be expected from this, a low state of morals among the Israelites (xi. 1-3, 34-40; xvi. 1, 4; xix. 1, 2, 22-30; 1 Sam. ii. 22-25; viii. 1-3).

THE BOOK OF JUDGES received its name from its containing a history of the Israelites after the death of Joshua, under the class of rulers called Judges. It is not, however, a complete and connected history of the nation of Israel during the period now referred to, and, on the contrary, it has much of a fragmentary character.

Who was the writer of the Book of Judges is not known, and though various conjectures have been formed on the subject, they are unsupported by any proper evidence, and are unworthy of being here repeated.

When it was written is also a difficult question. There are various expressions in it which have a bearing on the question of time; but they do not always perfectly accord with each other. Thus, the phraseology in i. 26—'The Jebusites dwelt with the children of Benjamin in Jerusalem unto this day,' would appear to indicate that the book was written before David 'took the stronghold of Zion,' and conquered the Jebusites (2 Sam. v. 6-9; see also Josh. xv. 63). The formula 'unto this day' in vi. 24, x. 4, xv. 19, and the circumstance stated in xi. 39, 40, would seem to refer to a period at some distance from the occurrence of the events, yet not necessarily very distant. In the latter part of the book we repeatedly meet with the statement—'In those days there was no king in Israel, but every man did that which was right in his own eyes' (xvii. 6; xviii. 1; xix. 1; xxi. 25), which would seem to indicate that when the book was written there were or had been kings in Israel; but the writer might possibly use this language from being familiar with the fact that there were kings in other countries who ruled and restrained the doings of their subjects. In xviii. 30 it is said: 'The children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.' These last words would naturally suggest to us the Babylonish captivity, or at least the carrying away of the ten tribes by the kings of Assyria; but it is somewhat improbable that the idolatry of the Danites would have been tolerated under the reigns of Saul, and David, and Solomon, and that no notice should be taken of the fact either in the historical or prophetic books of Scripture. The likelihood therefore is, that the expression refers to the subjugation of the Israelites by some of the

neighbouring nations, of which we have examples in the Book of Judges itself. In the verse following we have another and a different mark of time: 'And they set up Micah's graven image which he made all the time that the house of God was in Shiloh.' The tabernacle of the congregation was set up in Shiloh in the days of Joshua (xviii. 1); and after its capture by the Philistines immediately before the death of Eli it never again returned to that place (1 Sam. iv. 3-5, 10, 11; vi. vii. 1, 2). This date would well agree with the conjecture that Samuel was the writer of the Book of Judges.

It is impossible to fix the chronology of the Book of Judges. In 1 Kings vi. 1 it is stated that Solomon began to build the house of the Lord in the 480th year after the children of Israel came out of Egypt; and in Acts xiii. 20, that the Lord 'gave unto them judges about the space of 450 years, until Samuel the prophet.' Neither of these numbers (and there is even great difficulty in reconciling them) afford us any assistance in fixing the date of the particular events mentioned in the book. We know neither the exact date where it commences nor where it ends, nor can we ordinarily fix the date of the intervening events, for there are intervals of time the extent of which is not specified, nor are we certain that we have the complete succession of the judges, nor whether some of the judges usually reckoned successive were not contemporary, ruling over different districts of the country. It is better, therefore, to abandon the task of settling the chronology as all but hopeless, than to attempt to fix it on unsatisfactory grounds.

In the Book of Judges chronological order is not even always preserved. The last three chapters obviously belong, not to a late, but to an early period of the rule of the judges. These chapters relate the dreadful story of the wickedness of the inhabitants of Gibeah in the affair of the Levite and his concubine, and of the disastrous war to which it gave rise between the Benjamites and the other tribes of Israel, in which that tribe was nearly exterminated. Now, at the time these events took place 'Phinehas, the son of Eleazar, the son of Aaron, stood before the ark' (xx. 28). He had been distinguished by his zeal, and as a reward for this he and his seed received 'the covenant of an everlasting priesthood' before the Israelites even entered Canaan (Num. xxv. 7-13). Consequently the events here referred to must have taken place within a reasonable time after their settlement in that country.

The narrative of the conquest of Laish, and of the introduction of idolatry by the Danites, which *precedes* the above story (Judg. xvii. xviii.), probably also refers to an early period. The same formula as to date is used of both (xvii. 6; xviii. 1; xix. 1; xxi. 25).

In the Hebrew copies the Book of Ruth anciently formed part of the Book of Judges. The events recorded in it, it is obvious, were also of an early date; for Boaz, who makes so conspicuous a figure in that beautiful story, was a son of Rahab the harlot (Matt. i. 5).

JUDGMENT. 1. Wisdom and prudence,



whereby one can judge of what is proper or improper, right or wrong (1 Kings iii. 28 ; Is. xxx. 18). 2. Strict equity, such as should appear in judging (Luke xi. 42). 3. The power of judging the world : this God has committed to Christ (John v. 22). 4. The decision of a Judge (1 Kings iii. 28). 5. God's purposes, and the execution thereof (Rom. xi. 33). 6. The solemn trial of men at the last day, that the wicked may be condemned and the righteous adjudged to life everlasting (Eccles. xii. 14 ; Jude 6, 15). 7. The punishment inflicted for folly or sin (Prov. xix. 29 ; Ezek. xxx. 14 ; Rev. xix. 2). 8. Chastisement inflicted on saints (1 Pet. iv. 17). 9. The statutes, laws, or commandments of God (Exod. xxi. 1 ; Ps. xix. 9). 10. A court for trying causes (Matt. v. 21). 11. Controversies or differences as to things of the present life, to be tried and decided (1 Cor. vi. 4). 12. Sentiment, opinion, advice (1 Cor. i. 10 ; vii. 25). God brings forth men's judgment as the noon-day when, in his wise and righteous providence, he openly manifests and rewards them according to the goodness and equity of their cause (Ps. xxxvii. 6).

JU'NIA, an early convert to the Christian faith, and of note among the apostles (Rom. xvi. 7). But whether this person, to whom Paul sends his salutation, was a man or a woman, and the wife of Andronicus, we are not able to say.

#### JU'NIPER. [ROTHEM.]

JU'PITER, the great god of the ancient heathens. Perhaps the name is derived from Jao, Jeve, or JEHOVAH, and *pater*, father. The Jupiters among the Latins, and Zeus among the Greeks, were as common as the Baals in the East. Three Jupiters were principally famous—the son of Æther, the son of Coelus, but chiefly the son of Saturn. His father is said to have been king of Crete about the time of Moses, or perhaps 300 years later, and to have endeavoured the destruction of all his children. When Jupiter, who was secretly brought up, came to man's estate, he stripped his father of his kingdom, and appears to have been one of the most adulterous and lascivious wretches that ever breathed. The pagans, however, believed he had the government of heaven and earth, and that he gave to his brother Neptune the government of the sea, and to Pluto the government of the infernal regions. The Jews appear to have known nothing of Jupiter or Zeus till the times of Alexander the Great. Antiochus Epiphanes dedicated the temple of Jerusalem to Jupiter Olympius, and the Samaritan temple on Mount Gerizim to Jupiter the defender of strangers (2 Maccab. vi. 2). Perhaps it was on account of his gravity and majestic mien that Barnabas was taken for Jupiter at Lystra (Acts xiv. 11, 12).

JUTTAH, a city in the south of Judah (Josh. xxi. 16). Robinson considers the town of Yutta, which lies a few miles to the south of Hebron, to be the same as Jutta (ii. 190, 195, 628).

## K

KA'ATH is rendered in the English translation *pelican* in Lev. xi. 18, Deut. xiv. 17, and Pa. cii. 6 ; and *cormorant* in Is. xxxiv. 11 and Zeph. ii. 14. Uniformity would have required that the translators should have kept to the same word. There is in fact another word קלף (*salach*), which they render *cormorant* in Lev. xi. 17 and Deut. xiv. 17. Now it is plain that the *kaath* and the *salach* are different birds, for they are mentioned together in Lev. xi. 17, 18, and in Deut. xiv. 17 ; and these words ought either to have been translated by appropriate names, or if the signification of them was uncertain, the original terms themselves should have been retained.

Gesenius gives *pelican* as the signification of both these words, and also of קוס (*cos*), which occurs in like manner along with *kaath* in Pa. cii. 7 ; but the grounds on which he does so are far from being satisfactory (pp. 388, 720, 829). If these words are to be so understood, *pelican* must be taken as a genus, as in fact is done by modern naturalists, while they are severally particular species. There is nothing said in the Scriptures to indicate what kind of a bird was intended by *salach* ; but in Pa. cii. 6 the Psalmist says : ' I am like a *kaath* of the wilderness, and like a *cos* of the desert ; ' and in Is. xxxiv. 11, and Zeph. ii. 14, the abode of the *kaath* is described as a scene of utter desolation and ruin. Now, it is not in such situations that pelicans take up their abode. They frequent rivers, lakes, and the sea-coast. They live upon fish, and devour great quantities of them. Cormorants are a species of pelicans ; but the circumstances now stated, we apprehend, show clearly, that *kaath*, *salach*, and *cos* must signify totally different birds. Etymology, conjecture, and even ancient translations are of small weight when opposed to Scripture characteristics, such as those now stated. What the birds were which were so designated we are unable to say, and I think it is vain to conjecture.

KA'DESH. 1. A district of country in Arabia Petraea. The name first occurs in Gen. xiv. 7 ; xvi. 14 ; xx. 1. It was perhaps a part of the wilderness of Paran, or even another name for it. We are told that the spies who were sent to search out the land of Canaan returned to Moses and Aaron, ' unto the wilderness of Paran to Kadesh ' (Num. xiii. 26). It would also seem as if Kadesh was the same as the wilderness of Zin. In the itinerary of the Israelites in the Arabian desert it is said : ' And they removed from Eziongeber, and pitched in the wilderness of Zin, which is Kadesh ' (xxxiii. 36). But from other passages it would seem as if Kadesh was in the wilderness of Zin. In xxvii. 14 we read of ' the water of Meribah in Kadesh, in the wilderness of Zin ' (see also xx. and Deut. xxxii. 51). After the generation of Israelites who came out of Egypt was doomed to perish in the wilderness as a punishment for their murmurings on the return of the spies, Moses says of them : ' So ye abode in Kadesh many days, according unto the days that ye abode



there' (Deut. i. 46). These words indicate a somewhat lengthened stay; probably they remained in this quarter the greater part of the next thirty-eight years (Deut. ii. 14). We find them still there when they once more set out on their journeying to Canaan at the end of that period: 'And the children of Israel, even the whole congregation, journeyed from Kadesh unto Mount Hor' (Num. xx. 22). 2. A city in the uttermost border of the king of Edom (Num. xx. 16), and no doubt in the wilderness of Kadesh. Perhaps it is the circumstance that there was both a wilderness of Kadesh and a city of Kadesh which is the cause of the apparent confusion in the above statements, Kadesh being interpreted of the wilderness when it is the city that is meant.

The city of Kadesh and Kadesh-barnea plainly appear to be the same place. In Num. xiii. 3 it is stated that it was from the wilderness of Paran that Moses sent forth the spies to search out the land of Canaan, and in verse 26 that they returned 'unto the wilderness of Paran to Kadesh,' which probably means the city of Kadesh. But in xxxii. 8 Moses says: 'I sent them from Kadesh-barnea' (see also Deut. ix. 23; Josh. xiv. 7); and it would also appear that it was to Kadesh-barnea they returned (comp. Josh. xiv. 6 and Num. xiv. 30). The words Kadesh and Kadesh-barnea are used interchangeably (Num. xiii. 26; Deut. i. 19). Kadesh-barnea is stated to have been eleven days' journey from Horeb by the way of Mount Seir (Deut. i. 2). This most probably refers to the ordinary rate of travelling. The Israelites, as being a great body of people, must have taken a much longer time. They encamped in twenty-one different places before they reached Kadesh (Num. xxxiii. 16-36; comp. also x. 11, 12; xi. 1).

**KANAH**, or *Brook of Reeds*. 1. A small river which divided the tribes of Ephraim and Manasseh, and falls into the Mediterranean Sea not far from Caesarea (Josh. xvi. 8; xvii. 9, 10). 2. A city of the tribe Asher, supposed to have been in the direction of Zidon (Josh. xix. 28). Dr. Robinson would recognise it in the village of Kana, which lies a few miles to the south-east of Tyra. In the present day it is a large and thriving village (Robinson, *Res.* iii. 384).

**KEDAR**, a son of Ishmael (Gen. xxv. 18), and an Arabian tribe which sprung from him. They ordinarily dwelt in tents (Ps. cxx. 10); but sometimes in villages (Isa. xlii. 11). Their wealth consisted chiefly in their flocks (Isa. 7). They traded with Tyre 'in lambs, and rams, and goats' (Ezek. xxvii. 21). Heavy judgments are denounced on Kedar and other Arabian tribes (Isa. xxi. 13-17); and Kedar in particular is threatened with a terrible attack by Nebuchadnezzar (Jer. xlix. 28, 29): 'I,' says the sponse, 'am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon' (Song i. 5). Dr. Wilson, speaking of a tent of the Tiyahah, a tribe of Arabs, says: 'It was black 'as the tents of Kedar,' in fact like all the tents we noticed in the desert—consisting of cloth of goat's hair stretched longitudinally' (i. 278). The rabbans

call all the Arabians by the name of Kedar (Gesenius, *Len.* 724).

**KEDESH**. 1. A city in the tribe of Naphtali, in the north of Canaan. It is stated to be 'in Galilee in Mount Naphtali.' Hence it is sometimes called Kadesh-Naphtali. It was given to the Levites of the family of Gershom, and it was also one of the cities of refuge (Josh. xx. 7; 1 Chron. vi. 76). There is a village called Kedes, situated on the side of a conical hill, with a plain of uncommon loveliness before it, which is considered as without doubt Kadesh-Naphtali (Wilson, ii. 163, 173; Robinson, *Res.* iii. 355; *Biblioth. Sac.* vi. 375). 2. A city in the south of Judah (Josh. xv. 23). 3. A city in the tribe of Issachar (1 Chron. vi. 57); but it is also called Kishion (Josh. xix. 17, 20), and Kishon (xxi. 28), so that there may be some mistake as to the name.

**KEILAH**, a city in the lot of Judah (Josh. xv. 44); but which was probably given up to the tribe of Simeon (xix. 1, 9; 1 Sam. xxiii. 3). The word signifies a *fortress*, and it appears to have been deemed a place of considerable strength. It is described as a town that had 'gates and bars.' It appears to have been situated near to the country of the Philistines, and we find them fighting against it; but David, who was then an outlaw from the court of Saul, having attacked them, 'brought away their cattle, and smote them with a great slaughter.' Saul, hearing that he was in Keilah, and thinking that he would be there 'shut in,' prepared to come and 'besiege him and his men.' He having inquired of the Lord whether the men of Keilah would deliver him into the hands of Saul, and being answered in the affirmative, departed from the place, and betook himself to strongholds in the wilderness (1 Sam. xxiii. 1-14). After the return of the Jews from the Babylonish captivity Keilah was repaired, or rather perhaps rebuilt (Neh. iii. 17, 18). About 400 years after Christ it is said to have been a place of some note. It stood to the north-west of Hebron, and about sixteen or twenty miles south-west of Jerusalem.

**KENATH**, a city in Bashan, which was included in the lot of the half-tribe of Manasseh, on the east of the Jordan. Of its conquest we have the following notice: 'And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name' (Num. xxxii. 42). It appears to have retained this name for a considerable period, as 200 years after its conquest Gideon, when in pursuit of the two kings of Midian, is said to have gone up 'by the way of them that dwelt in tents on the east of Nobah' (Judg. viii. 11). Porter identifies Kenath with Kanawat, a place to the north-east of Bostra or Bosrah. This appears to have been a place of considerable extent, and to have contained some fine buildings. 'There are but few ancient sites in Syria,' he says, 'that surpass it in the extent and importance of its monuments.' It appears to have flourished down to the time of the Saracenic conquest of Syria, when it was captured by the fierce Khalid; and since that time, like almost every other city in this unhappy land, it has

gradually declined and fallen to ruin under Moslem rule, until the present moment, when it is almost deserted. Its monuments have suffered less than those of many other ancient cities from the destroying and remodelling hands of the followers of the prophet' (Porter, *Lammarus*, ii. 90, 98, 101, 115).

**KENITES**, one of the tribes of Canaan, whose land God promised to Israel for an inheritance (Gen. xv. 19). It would appear that they dwelt in a mountainous tract of country, probably in the neighbourhood of the Moabites (Num. xxiv. 21, 22). In the days of Saul we find at least some of the tribe living among the Amalekites to the south-west of Canaan (1 Sam. xv. 6; xvii. 10). Jethro, the father-in-law of Moses, is called the priest of Midian (Exod. xviii. 1), and a Midianite (Num. x. 20); but he is also called a Kenite, and his children 'went up out of the city of palm-trees with the children of Judah unto the wilderness of Judah, which lieth in the south of Arad' (Judg. i. 16). All these passages point to the south of Canaan as the part of the country inhabited by the Kenites. The only mention of a Kenite in any other part of the country is Heber in the north of Canaan, whose wife Jael killed Sisera, the captain of Jabin the king of Hazor's host. He was 'of the children of Hobab, the father-in-law of Moses, but had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh' (iv. 11, 17).

**KENIZZITES**, one of the tribes of Canaan, whose land God promised to the Israelites for an inheritance; but their locality is unknown (Gen. xv. 19; Gesenius, *Lex.* 736). Caleb, who was one of the spies sent to search out the land, is called a Kenizzite (Num. xxxii. 12; Josh. xiv. 6), but it was as belonging to the tribe of Judah he was sent (Num. xiii. 6). This name he probably received from his ancestor Kenaz, or some other connection of the family (Judg. i. 13; 1 Chron. iv. 13, 15).

**KEY**, an instrument for opening a lock. It is often used to denote power and authority, whereby persons are shut up or set at liberty. Eliakim's key of the house of David was power to transact affairs in the kingdom of Judah as minister of state to Hezekiah, the descendant of David (Isa. xxii. 22). Christ has the key of David, and openeth and no man shutteth, and shutteth and no man openeth—has full power and authority to admit or exclude men from the church or from heaven (Rev. iii. 7). He hath the key of the bottomless pit, the keys of hell and death: hath power and authority to permit or restrain Satan and his agents as he pleaseth, and to save from, or condemn to, death and hades, as seemeth good in his sight (Rev. i. 18, xx. 1). Ability and opportunity to explain divine truth to men are called the key of knowledge (Luke xi. 52). The keys of the kingdom of heaven are power and authority to exercise government and discipline, that persons may be admitted to or excluded from the church as is proper (Matt. xvi. 19).

**KIDRON**, or **QEDRON**, a brook which rises a little to the north of Jerusalem and flows through the valley of Jehoshaphat, separating

on the east the city and the Mount of Olives; but unless after a very heavy fall of rain its channel is now commonly dry (Harmer, *Oss.* iii. 216; Wilson, i. 479). Its bed, where it enters the Dead Sea, Lynch found much worn and filled with confused fragments of rocks. It was perfectly dry (Lynch, *Exped. to Jordan*, 283). David passed over the brook Kidron with his followers when making his escape from Absalom (2 Sam. xv. 23). This was the boundary of Shimei's liberty when he was confined to Jerusalem: 'On the day thou goest out, and passest over the brook Kidron, thou shalt surely die' (1 Kings ii. 36, 37). Aha destroyed the idol of Manasse his mother, and burnt it by the brook Kidron (xv. 13). Josiah commanded the priests to 'bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem in the fields of Kidron' (2 Kings xxiii. 4, 6, 12). Our Lord passed over the brook Kidron with his disciples on his way to the garden of Gethsemane, when about to enter on his last and bitterest sufferings (John xviii. 1).

**KIKAFON** (קיקפון) is rendered in the R. T. *gourd* (Jonah iv. 6, 7, 9). Jerome says it was a small shrub which, in the sandy places of Canaan, grows up in a few days to a considerable height, and with its large leaves forms an agreeable shade. It is now generally thought by critics to be the *Aletris communis*, the plant which yields castor-oil. This plant the Egyptians call *kiki*, the same word apparently as *kikafon*, a Hebrew termination being merely added to it; but the modern Ninevites, Mohammedans, Jews, and Christians, all understand by it the *Kera*, a kind of pumpkin peculiar to the East (*Arab. Sac.* xii. 396).

**KINGDOM**. 1. The country or countries subject to one king (Deut. i. 4). 2. The power of acting as king, or of supreme administration (1 Sam. xviii. 8; xx. 31). God's universal dominion over all things is called his kingdom; thereby he preserves, protects, gives laws to, and regulates all his creatures, and can dispense favours or judgments as he pleases (1 Chron. xix. 11; Ps. cxlv. 12). The visible church, especially under the N. T., is called a kingdom. Christ and his father rule in it, and maintain order, safety, and happiness therein. It is called the kingdom of heaven: it is of an heavenly original, has a heavenly governor and laws, and is erected to render multitudes fit for heaven (Matt. iii. 2; v. 19, 20; xiii. 47; xvi. 19; Col. i. 13). The saints' new-covenant state, and the work of saving grace in their heart, are called the kingdom of God and the kingdom of heaven: therein God erects his thrones in their heart, gives laws and privileges to their soul, renders them heavenly-minded, and meet to enter the heavenly glory (Matt. vi. 33; Luke xvii. 20, 21). The state of glory in heaven is called a kingdom. How great is its glory, happiness, and order! how ready the obedience of all the unnumbered subjects of God and the Lamb therein! (Matt. v. 10; Luke xxii. 16; 1 Cor. vi. 9.) The Hebrew nation and the saints are a kingdom of priests: they were or are a numerous and honoured

body, who have access to offer up sacrifices, prayer, praise, and good works, acceptable to God through Jesus Christ (Exod. xix. 6; 1 Pet. ii. 9). Heathen and popish nations are called the kingdoms of this world: their ends, maxima, and manner of government are carnal and earthly (Rev. xi. 15).

**KINGS**, the designation of two books of the O. T. The two books of Kings originally formed in the Jewish Scriptures only one book, and it is to be regretted that it was ever divided, as it properly forms but one book. The division of it was made in the Septuagint, and also in the Vulgate. It was first introduced into Hebrew Bibles by Bomberg; and it has been generally followed in the translations of the Scriptures which have since been made. The name given to them is quite appropriate, being taken from the subject of them, the history of the kings of Judah and Israel.

When and by whom the books of Kings were written is only matter of conjecture. Jewish tradition ascribes them to Jeremiah; some writers attribute them to Ezra; but on such conjectures, when unsupported by evidence, no reliance is to be placed.

There are frequent references in the books of Kings to written authorities for the history of the several kings; as the book of the Acts of Solomon (1 Kings xi. 41); the book of the Chronicles of the Kings of Judah (1 Kings xiv. 19; xv. 7, 23; xxii. 45; 2 Kings viii. 23; xii. 19, etc.); the book of the Chronicles of the Kings of Israel (1 Kings xiv. 19; xv. 31; xvi. 5, 14, 20, 27; xxii. 39). Whether the writer of the books of Kings made use of these authorities is not said, but it is not improbable he did. The particularity of his chronology appears to indicate that he wrote from historical authorities; and his references to these shew his knowledge of them and the estimation in which he held them as authorities. Whether the Chronicles he refers to were the books of Chronicles which form part of the canon, or other writings which were perhaps the basis of them, we have no information.

**KINS'MAN, KINS'WOMAN.** 1. One nearly related to another; one of the same family (Lev. xviii. 12, 13; Num. v. 8; xxvii. 11; Ruth ii. 1, 20; Luke xiv. 12). 2. One of the same nation. The apostle Paul says: 'I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites,' etc. (Rom. ix. 3, 4).

In the last chapter of the Epistle to the Romans the apostle sends salutations to or from several persons whom he calls his kinsmen: 'Salute Andronicus and Junia my kinsmen, and my fellow-prisoners who are of note among the apostles, who also were in Christ before me' (ix. 7); 'salute Herodian my kinsman' (ver. 11); 'Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you' (ver. 21). It is doubtful whether, in calling them his kinsmen, Paul means that they were really related to him, or only that they were Jews. The latter supposition seems improbable, because Aquila and Priscilla, and others in this chapter mentioned without the epithet of *kinsmen*, were certainly Jews; yet on

the other hand it seems unlikely that so many of Paul's relations as are here called kinsmen should be mentioned in a single chapter. Perhaps we may take a middle course, and suppose the epithet to denote that the persons mentioned were of the tribe of Benjamin (Conybeare, ii. 198).

**KIPP'OD** (קִּפּוֹד) is rendered in the E. T. a *bittern*, a bird which frequents low swampy grounds, and builds its nest amongst reeds and rushes. But interpreters are by no means agreed as to the animal which is intended. Some understand by it an owl, an osprey, a tortoise, a beaver. Lowth renders it a porcupine (*Trans. of Isaiah*, 34, 78). Bochart will have it to be a hedgehog. Gesenius also understands by it a hedgehog, 'so called,' says he, 'from its shrinking together' (736). Where there is so much diversity of opinion, and so little certainty as to the signification of a word of this kind, it is perhaps better to transfer than to translate it. Babylon (Is. xiv. 23), Idumæa (xxxiv. 11), and Nineveh are represented as being a possession of the kippod and other animals, in proof of the entire desolation which should overtake them.

**KIR**, the country to which Tiglath-pileser, king of Assyria, carried the Syrians of Damascus when he conquered and slew Rezin their king (2 Kings xvi. 9; Amos i. 8). It is supposed to have lain on the river Kur, the Kuro (Cyrus) of the Greeks (in Zend Koro), which rises in the mountains between the Black and the Caspian seas, and runs into the latter after being joined by the Araxes (Rosen. *Geog.* ii. 130; Gesen. *Lex.* 732).

**KIR-MO'AB**, a principal city of Moab (Is. xv. 1). It is called Kir-heres (Jer. xlviii. 31, 36), and Kir-hareseth and Kir-hareh (Is. xvi. 7, 11). Jehoram the king of Israel, having defeated the Moabites, laid waste their country; 'only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it and smote it' (2 Kings iii. 25). In the above-mentioned passages in Isaiah and Jeremiah terrible judgments are denounced on Moab, of which this city was to have its full share:—'In the night Kir of Moab is laid waste and brought to silence;' 'For the foundations of Kir-hareseth shall ye mourn; surely they are stricken;' 'Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareh;' 'Mine heart shall sound like pipes for the men of Kir-heres.'

The Chaldee paraphrast has put for Kir-Moab, Kerraka-Moab—i.e. the Castle of Moab; and Kerek or Karrak continues to be the name at this day. This place was first visited in modern times by Seetzen. It stands on the top of a very steep hill, the sides of which are in many places quite perpendicular; it is surrounded on all sides by a deep valley and lofty mountains, which command the town. The walls round it are for the most part destroyed, and Karrak can now boast of being little more than a small town. The castle, which is uninhabited and in a state of great decay, was formerly one of the strongest in these countries. It is built in the style of most of the Syrian

castles, with thick walls and parapets, large arched apartments, dark passages, with loopholes and subterraneous vaults. It probably owes its origin, like most of these castles, to the prudent system of defence adopted by the Saracens against the Crusaders. There are no antiquities in the town except a few fragments of granite columns. The inhabitants consist of Mohammedans and Christians (Burckhardt, *Trav. Syria*, 379).

KIR'JATH-JEARIM, called also Kirjath-baal, and Baalah, a city belonging to Judah, originally one of the cities of the Gibeonites (Josh. ix. 17; xv. 9, 60; xviii. 14). Hence it may be supposed not to have been far from Gibeon. From its name, which signifies 'a City of the Woods,' it was probably situated in or near a wood. It is supposed to have been about nine or ten miles to the north-west of Jerusalem; but the particular locality is not ascertained. When the Philistines sent back the ark to the land of Israel it was brought to Kirjath-jearim, and it is stated that it remained there twenty years (1 Sam. vii. 1, 2). It was probably then removed from that place, perhaps to Nob (xxi. 1-9; xxii. 9-19); but we again find it there in the reign of David, when it was removed to Jerusalem (1 Chron. xiii. 6-14; xv. 1-3, 25-28; xvi. 1).

KI'SHON, a river in the plain of Jezreel or Esdraelon which falls into the sea to the south of Acre. It appears to be formed by streams flowing through various parts of the plain; but many of them are not perennial. In the summer season, particularly in years of drought, they are completely dried up. The battle between the Israelitish army under Barak and the forces of Jabin under Sisera was fought in the neighbourhood of this river; and Deborah thus speaks of it in her triumphal song:—'The river Kishon swept them away, that ancient river, the river Kishon' (Judg. iv. 7, 13; v. 21). In ancient times, when the country was perhaps more wooded, there may have been permanent streams throughout the whole plain; and even now, in ordinary seasons, during the winter and spring, there is an abundance of water in the plain flowing westward to form the Kishon. The large fountains all along the southern border furnish at such times more powerful streams, and all the watercourses from the hills and along the plain are full and overflowing. During the battle of Mount Tabor, between the French and Arabs, April 16, 1799, many of the latter are said to have been drowned in the stream coming from Deburieh, which then inundated the plain.

Though the Kishon of the plain is not now a permanent stream, but usually flows only during the season of rain and for a short time afterwards, yet the river as it enters the sea at the foot of Mount Carmel never becomes dry, and we must therefore look for its perennial sources along the base of that mountain. The length of the stream from these sources to the sea Dr. Shaw estimated at about two hours and a half, or seven miles. It there forms a considerable body of water, though he states that, when not swollen by the rains, it never falls into the sea in a full stream, but percolates insensibly through a bank of sand which the north winds throw up against its mouth. It was probably

somewhere along this permanent stream that Elijah slew the prophets of Baal (1 Kings xviii. 19, 20, 40).

KISS, a common, perhaps natural, expression or token of affection (Gen. xxvii. 26, 27; xxxiii. 4; 1 Sam. xx. 41). In the East, kissing of the feet or ground expressed vassalage or reverence; kissing the decrees of judges, complaisant subjection; kissing of petitions, a humble presenting of them. Equals kissed the head, shoulder, and beard of one another (Pa. lxxii. 9; Is. xlix. 23). At their meetings for religious worship the primitive Christians were wont to kiss one another. This the Scripture requires to be an holy kiss, and a kiss of charity—i.e. proceeding from a pure heart, and the most Christian and chaste affection (Rom. xvi. 16; 1 Pet. v. 14); but this kiss and the love-feasts coming to be early abused, to promote unchastity or disorder, or giving rise to evil reports concerning them, were laid aside [HOLY KISS]. Kissing has been often abused to cover treachery, as by Joab and Judas (2 Sam. xx. 9; Matt. xxvi. 49); to pretend affection, as by Absalom (2 Sam. xv. 5); to excite unchaste inclinations, as by the whore (Prov. vii. 13); or to mark idolatrous reverence to an idol; this was done either by kissing the idol itself, or by kissing the hand and directing it towards the idol (Hosea xiii. 2; 1 Kings xix. 18; Job xxxi. 26, 27). Every man shall kiss his lips that giveth a right answer—i.e. shall love and reverence him who bears a proper testimony or gives a right decision in an affair (Prov. xxiv. 26). Kissing is sometimes combined with weeping; but in such cases it is not to be deemed an expression of sorrow; the combination of the two is, on the contrary, an expression of special affection, though in some cases it may express mingled affection and sorrow. Joseph, when he made himself known to his brethren, kissed them all 'and wept upon them' (Gen. xlv. 15). On the death of Jacob his father, he 'fell upon his face and wept upon him and kissed him' (l. 1). When David was about to part from Jonathan, 'they kissed one another and wept one with another, till David exceeded' (1 Sam. xx. 41). When Paul was about to take farewell of the Ephesian elders 'they all wept sore, and fell on his neck and kissed him' (Acts xx. 37). Thus, too, the 'woman which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment' (Luke vii. 37, 38).

KO'RAH, the son of Izhar, who was the brother of Amram, the father of Moses and Aaron (Exod. vi. 18, 20). He was consequently the cousin of Moses and Aaron—the one the leader, the other the chief priest of the children of Israel; was, like them, of the Levitical tribe, and as regards parentage may be presumed to have been on an equality with them. These circumstances probably explain the cause of the formidable rebellion which was raised against Moses and Aaron by Korah, Dathan, and Abiram, so early as the second year after they



came out of Egypt. Of this rebellion Korah was probably the chief instigator, and he was joined in it by '250 princes of the assembly, famous in the congregation, men of renown,' who were probably all Levites (comp. Num. xvi. 2 and ver. 35), as well as by Dathan and Abiram. He was probably jealous and envious of his cousins Moses and Aaron in having engrossed the chief powers and dignities of the nation—the one as the chief ruler, the other as the chief priest (ver. 3), to which he might think he was as well entitled as they. The movement was made under the profession of patriotism and justice; but the object which he had in view was the priesthood (ver. 10 and 11). That Korah was the chief instigator of the rebellion is rendered probable by the circumstance that Moses addressed his first and chief expostulations to him (ver. 5-11, 16-19), and he is specially singled out in the account of the condign punishment of the rebels (ver. 32; see also xxvi. 9, 10). Dathan and Abiram, and On, who joined with them in the first instance, were of the tribe of Reuben, and therefore had probably no eye to the priesthood; but as Reuben, their ancestor, was the first-born of his father's family, they might think their tribe entitled to the honours and privileges of the birthright, and so to civil pre-eminence in the nation.

The whole of Korah's children did not perish with him (Num. xxvi. 11). Of the descendants of one of them we have a list, ending with the name of Heman in the days of David (1 Chron. vi. 31-38; xxv. 1, 4-7). The sons of Korah appear to have been leaders of the musical services of the tabernacle or temple. Their names occur in the titles of Psalms xlii. xliv. xlix., lxxxiv. lxxxv. lxxxvii. lxxxviii.

## L

LA'CHISH, anciently a city of the Canaanites, afterwards belonging to the tribe of Judah. The king of Lachish was one of the kings who joined Adoni-zedec king of Jerusalem in his attack upon Gibeon, who met with a signal defeat from Joshua and were slain by him (Josh. x. 1-27, 31-39; xv. 39). Lachish was among the cities which Rehoboam 'built for defence in Judah,' by which we are to understand strengthened and fortified (2 Chron. xi. 5, 9). When Amaziah's servants 'made a conspiracy against him in Jerusalem, he fled to Lachish; but they sent after him to Lachish and slew him there' (2 Kings xiv. 19). In the reign of Hezekiah, Sennacherib king of Assyria came up against all the fenced cities of Judah and took them. Hezekiah sent to him to Lachish giving in his submission to him, and paying tribute to him; but notwithstanding this, the Assyrian king sent from Lachish his captains 'with a great host against Jerusalem,' who addressed to him most insolent and insulting messages; but Tirhakah king of Ethiopia (Cush) having come up against him, and the angel of the Lord having smitten his host, he returned to his own land, where he was afterwards assassinated by two of his own sons (2 Kings xviii. 13-37; xix. 8-13, 35-37). Nebuchadnezzar king of Babylon after-

wards came up 'against all the cities of Judah which were left;' amongst others against Lachish (Jer. xxxiv. 1, 7; see also Micah i. 13). Lachish is said to have been situated in the south-west of Canaan, but its particular locality is now unknown. No vestiges of it have been discovered (Robinson, *Res. ii.* 383, 389).

LA'MECH, a descendant of Cain by Methusael. He is the first who is known to have practised polygamy, having taken to him two wives, Adah and Zillah. By Adah he had two sons—Jabel, who was 'the father of such as dwell in tents, and of such as have cattle;' and Jubal, who was 'the father of all such as handle the harp and organ.' By Zillah he had 'Tubal-Cain, an instructor of every artificer in brass and iron' (Gen. iv. 18-22).

LAN'GUAGE, it is plain, was early used by man. Adam, while yet in a state of innocence, and even before the formation of Eve, 'gave names to all cattle, and to the fowl of the air, and to every beast of the field' (Gen. ii. 20). Before their expulsion from Paradise we find both Adam and Eve holding converse with other beings and with each other, thus shewing that they could both speak and understand language. Cain too, their eldest son, gave utterance to his thoughts and feelings in words (iii. 1-5, 8-20; iv. 6-14, 17). There can, therefore, be no question as to the early use of language by man. How he came to employ it we are not able to explain. Many suppose that language was a human invention, and even attempt to explain the process of the invention; others that it was of divine inspiration; and both adduce plausible arguments in support of their respective opinions; but the fact is, the question of the origin of language is beyond the solution of man; and it is better to acknowledge our ignorance than to take up with speculations of which there is no proper evidence.

It is natural to conclude that there was originally only one language in the world. This appears to have been the case even after the flood: 'The whole earth was of one language and one speech.' But now took place the confusion of tongues at Babel. But in what this confusion of tongues consisted we are not able to explain: it is enough to know that the builders of Babel were no longer able to understand each other, and that 'from thence did the Lord scatter them abroad on the face of the earth' (xi. 1-9). The languages and dialects now spoken in the world are without number, so great has become the confusion of tongues.

What was the original language of mankind it is impossible to determine. Some have alleged one language, some another. The Hebrew has perhaps most commonly had this honour assigned to it, partly on account of its simplicity, partly perhaps because it has had among the learned a greater number of cultivators than any other language, and partly from popular feeling. But comparative philology, a science of very recent date, has cast new light on this hitherto obscure and difficult subject, though it must be admitted that it is still very far from having reached perfection, or even anything like maturity. Though great progress has been made in a comparative analysis of various

families of languages, yet the time for approaching the great problem of the common origin of languages is not yet come. In the meantime it is worthy of remark, that the scholars who are most competent to give an opinion as to the final results of comparative philology believe that all researches are tending more and more to the establishment of the common origin of language. No family of languages has been so extensively investigated as the Indo-European or Aryan family, which comprises the languages of India, Persia, Asia Minor, and the principal tongues of Europe, both ancient and modern. Of this great family of languages the first and the oldest that is known is the ancient Sanscrit; and while it has itself undergone great changes, it has undergone still greater changes in the numerous languages and dialects which have sprung from it directly or indirectly, or which have an affinity to it, from having perhaps had a common origin (*Edin. Review*, xciv. 297, 309, 310, 312).

**LANGUAGE OF THE JEWS.** Of the nature and extent of the confusion of tongues at Babel we are unable to say much; but in after-times the same language appears to have prevailed very extensively from Babylonia in the east, to Canaan and Syria in the west. The general name which has been given to this language is the Aramaic; but there can be little doubt that in so extensive a tract of country there would arise various dialects, characterised by the same roots, and agreeing materially in grammar, yet differing considerably in pronunciation, often perhaps by a permutation of letters. The chief dialects were the eastern Aramaic—i.e. the Babylonian or Chaldee; and the western—i.e. the Syriac. The difference between them might not originally be great, but it no doubt increased in the course of ages (*Bib. Cab.* ii. 1, 3). Of these the Hebrew may be considered as an offshoot or separate dialect. Abram's family, including Lot, came forth from Ur of the Chaldees; yet when they came into the land of Canaan, they and his descendants—the families of Isaac and Jacob on the one hand, and on the other the various Canaanitish tribes with whom they had intercourse—appear to have had no difficulty in conversing with and understanding each other. In like manner, when Abraham sent his servant 'Eleazar of Damascus' to his country and to his kindred to obtain a wife for his son Isaac, and when Jacob, many years afterwards, went to Padanaram to his mother's relatives, they appear to have talked with each other with the greatest ease and simplicity. These circumstances appear to shew that substantially the same language prevailed in both countries. This conclusion is confirmed by the fact, that as regards Egypt the case was different. There we first find mention of an interpreter. When Jacob's sons went down to Egypt to buy corn, and they, conscience-struck, acknowledged to each other their guilt, 'they knew not that Joseph understood them, for he spake unto them by an interpreter (*Gen.* xlii. 23). Abraham's descendants by Isaac were even then called Hebrews; and by this name they were now and afterwards known in Egypt; it appears, indeed, to have been the common appellation by which they were known (*xxxix.* 14,

17; *xl.* 15; *xliii.* 32; *Exod.* i. 16, 19; *x.* 3). The people having been thus called Hebrews, the name, according to a common practice, came to be applied to their language. In the O. T., indeed, it is never so called. It is termed 'the language of Canaan,' after the country in which it was spoken (*Is.* xix. 18); and 'the Jews' language,' after the kingdom of Judah became the main representative of the Israelitish nation (*2 Kings* xviii. 26, 28; *Neh.* xiii. 24). The name Hebrew (*ἑβραϊστὶ*) is first applied to the language in the prologue of Jesus the son of Sirach in the Apocrypha. Josephus in like manner uses the expression *γλῶττα τῶν ἑβραίων*, *the tongue of the Hebrews*. In the N. T. *ἑβραϊστὶ* (*John* v. 2; *xix.* 13, 17, 20), and *ἑβραῖς διδλεκτος* (*Acts* xxi. 40; *xxii.* 2; *xxvi.* 14), denotes not the language in which the O. T. is written, but the language which was vernacular at that time in Palestine, commonly called the Syro-Chaldaic (*Horne, Introd.* ii. 3).

When, where, and by whom the great art of writing was first invented has been a subject of much speculation and of great diversity of opinion. The Phoenicians, the Syrians, the Hebrews, the Egyptians, the Chaldeans, the Arabians, the Persians, the Hindoos, have all preferred a claim to the discovery, or had it ascribed to them, and each of them have had their respective advocates; but the grounds on which their several claims are made are much too vague to establish any one of them (*Edin. Encyc.* art. 'Alphabet,' i. 555). It is not unworthy of observation that in the Book of Genesis we have no indication of the existence of the art of writing. We never read of so much as letters passing between one person and another, not even between Abraham or Isaac and their relatives in Mesopotamia, nor between Isaac's family and Jacob during his twenty years' sojourn in Padanaram; nor yet between Jacob and Joseph after the latter was discovered in the land of Egypt. All the intercourse between these various parties appears to have been by messengers and verbal messages. The most ancient example of written language known to be extant is the Ten Commandments; and the most ancient books possessed by us are the five books of Moses. The phraseology employed by Moses in reference to the two tables of stone on which the law was inscribed is remarkable. He says they were 'written with the finger of God' (*Exod.* xxxi. 18). There is no reason, however, for supposing that the giving of the law was the era of the invention or communication of the art of written language. In *Exod.* xvii. 14, in reference to the discomfiture of Amalek in Rephidim by the Israelites, which was before the giving of the law, we are told: 'The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven.' As we find no traces of the art of writing among the patriarchs up to the time of their settlement in Egypt, and as we find the art of writing known to the Israelites so soon after their departure from that country, it is natural to conclude that it was in Egypt they had come to the knowledge of it. Throughout the last four books of Moses there are not only frequent references to writing, as

in Exod. xxiv. 4; xxviii. 9-12; xxxii. 32; xxxiv. 27, 28; Num. xxxiii. 2; Deut. xvii. 18, 19; xxiv. 1, 3, all which imply a knowledge of reading among the people, for it was of no use to write unless there were persons to read; but there were also express injunctions given them to write the words which were commanded them 'upon the posts of their houses and on their gates' (Deut. vi. 9; xi. 20), which would seem to imply that the art of writing was diffused to some extent among them.

As long as the Israelites maintained their political independence the Hebrew language, if we judge from its still extant remains in the books of the O. T., continued, if not altogether pure, at all events free from any remarkable changes in those characteristic points by which it is distinguished from other languages. From an incident mentioned in the history of Hezekiah, the Hebrew dialect appears to have differed considerably from other Aramaic dialects, yet not so much but that the more intelligent classes could speak and understand the language of each other, though the common people might not be able to do so. Rab-shakeh, a servant of the king of Assyria, having addressed a message in his master's name to Hezekiah's subjects in Jerusalem, 'Eliakim, and Shebna, and Joah, said unto Rab-shakeh, Speak, I pray thee, to thy servants in the *אֲרָמַיִת* (Aramaic; E. T. *Syrian*) language, for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall.' But so far was Rab-shakeh from complying with the request that he stood and cried with a loud voice in the Jews' language, 'Hear the word of the great king, the king of Assyria,' etc. (2 Kings xviii. 17-19, 26-28). It is also worthy of remark that Jeremiah, in announcing to the Jews the invasion of their country by the Chaldeans, delivers this message: 'Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord; it is a mighty nation, a nation whose language thou knowest not, neither understandest what they say' (Jer. v. 15); and when Daniel and others were carried captive to Babylon Nebuchadnezzar gave orders that 'certain of the children of Israel, and of the king's seed, and of the princes,' should be taught 'the learning and the tongue of the Chaldeans' (Dan. i. 3, 4). We are likewise told that the Chaldean astrologers at Babylon, in addressing Nebuchadnezzar, 'spoke to the king in Aramaic' (E. T. *Syriac*; ii. 4); and after the return of the Jews from Babylon their adversaries in Palestine, in writing a letter to Artaxerxes king of Persia, also used the Aramaic language: 'The letter was written in the Aramaic (E. T. *Syrian*), and interpreted in the Aramaic (E. T. *Syrian*) tongue' (Ezra iv. 7).

The captivity of the Jews in Babylon could scarcely fail to work considerable changes upon them, and among others it led to a material change as regards their language. The Syro-Chaldaic, as it is commonly called, came to be substituted for Hebrew. It is not easy indeed to mark the precise time when Hebrew ceased to be the living language of the Jews. It has been common to date it from the time of the captivity, and that this was the commencement of the process is highly probable; but though the Jews

in Babylon might become accustomed to the Chaldee or eastern Aramaic dialect, and many might lay aside their mother tongue, yet others probably retained it in a greater or less degree (Horne, ii. 11). It was certainly used in books written after the captivity, as in Haggai, Zechariah, and Malachi, and in Ezra, Nehemiah, and Esther; and books being written in a language implies that it was expected there would also be readers in that language. In the three former books there are various messages sent to the people of the Jews, which there is no reason to doubt were delivered orally to those to whom they were addressed; and this being admitted, it follows that the ancient language was understood by numbers of them, and might still be more or less spoken by them. It was probably longest retained by the more educated and cultivated classes; the new dialect formed out of the eastern and western Aramaic meanwhile spreading generally, though not exclusively, among the great mass of the people.

On the other hand, there are indications of a commencement of change in the language. Daniel and Ezra were both captives in Babylon, and part of the books which bear their names is in Hebrew, and part in Chaldee. After the return of the Jews to Jerusalem, when Ezra read the law to a great assembly by their own request, he was assisted by the Levites and others who 'caused the people to understand the law: so they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading' (Neh. viii. 1-8). This probably refers not so much to their giving a commentary on the law, perhaps even not at all, but to their interpreting the Hebrew in the Chaldee dialect, which might now be better understood by the common people than the original.

It was also long a commonly-received opinion that Ezra changed the ancient character of the Hebrew Scriptures (what is now called the Samaritan) and employed in its room the present square or Chaldee character; but this opinion rests on insufficient evidence. The Jews were much too prone to ascribe to Ezra every important change or circumstance connected with their sacred books after the captivity in Babylon. Late critics have accordingly called this opinion in question, and have indulged in various speculations regarding the change of the character, yet their reasonings on the subject are anything but conclusive. We must therefore rank the question as to the change in the character of the Hebrew language in the list of uncertainties which, in regard especially to ancient times, is so very numerous.

Though we may not be able to trace the progress of the Syro-Chaldaic language among the Jews in times subsequent to the captivity, yet in the days of our Lord and his apostles it is commonly understood to have become the vernacular language of the country. Chaldee targums or paraphrases of the O. T. Scriptures were generally used in the synagogues of Palestine and among the learned, for the purpose of interpreting them to, and making them understood by, the people. In the N. T. we have various examples of words and expressions, some of them used by Christ himself, which prove the same thing—as 'Eli,

Eli, lama sabachthani ? that is to say, My God, my God, why hast thou forsaken me ?' (Matt. xxvii. 46) ; 'Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, arise' (Mark v. 41) ; 'Ephphatha, that is, Be opened' (vii. 24) ; 'That field is called in their proper tongue, Acal-dama, that is to say, The field of blood' (Acts i. 19). In Josephus likewise there occur a number of words of the language of his country, either entirely belonging to the eastern Aramaic, or common to that dialect and the Hebrew (*Bib. Cab.* ii. 36, 45, 53, 66, 69). These and other circumstances which might be mentioned shew that the language spoken in Palestine in the time of our Lord and his apostles was what is commonly called Syro-Chaldaic. This is a generally-admitted fact. We are not aware indeed that there are any who deny it.

The language of Palestine, like all other languages, was not spoken with equal purity by all classes of the people, nor in all parts of the country. The language of the learned and of the more polished part of the nation would of course differ from that of the common people ; while that of the common people would vary in different parts of the country, and form provincial dialects, distinguished chiefly by variations of pronunciation, and by words or expressions not in general use. Of this diversity of dialect we have an example in the Galileans. Peter was discovered to be a disciple of Christ by his Galilean dialect : 'Thou also art one of them, for thy speech bewrayeth thee' (Matt. xxvi. 73 ; Luke xxii. 59).

LAODICE'A, the chief city of Phrygia Pacatiana, situated on the river Lycus, west of Colosse and south of Hierapolis, anciently one of the most considerable cities in Asia Minor (Rosen. *Geog.* iii. 46).

It was often damaged or destroyed by earthquakes, but was again rebuilt. From the researches of modern travellers it appears to have been built on a volcanic hill of moderate height, but of considerable extent. Its ruins attest that it was a large, opulent, splendid city. 'Nothing can exceed,' says Mr. Hamilton, 'the desolation and melancholy appearance of the site of Laodicea. No picturesque features in the nature of the ground on which it stands relieve the dull uniformity of its undulating and barren hills. With few exceptions, its gray and widely-scattered ruins possess no architectural merit to attract the attention of the traveller. The whole area of the ancient city is crowned with ruined buildings, among which may still be distinguished the sites of several temples with the bases of the columns still *in situ*. Among the most interesting objects are the remains of an aqueduct commencing near the summit of a low hill to the south. From the hill the aqueduct crossed a valley before it reached the town ; but instead of being carried over it on lofty arches, as was the usual practice of the Romans, the water was conveyed down the hill in stone barrel-pipes. It traversed the plain in pipes of the same kind up to its former level in the town ; thus shewing that the ancients were acquainted with the hydrostatic principle of water finding its level when confined in a close pipe or drain of sufficient strength' (Hamilton, *Res.* i. 515,

516). 'I wandered,' says Mr. Benjamin, an American missionary, 'among these remains with mingled admiration and sadness. Nowhere amid the ruins of extinct cities in Greece have I seen so magnificent a desolation. There are piles upon piles of stupendous walls, and arches, and columns, and an immense theatre with its marble seats almost entire ; but not a soul remains of the lukewarm church to tell by what means or at what time the foretold destruction came upon it' (*Amer. Miss. Her.* 1848, 313).

Christianity was early introduced into Laodicea, but by whom is not known. Paul refers to a church there in his Epistle to the Colossians (ii. 1 ; iv. 6). It was one of the seven churches of Asia to which Christ Jesus sent a solemn message by his servant John. It is therein described as in a very sad spiritual condition (Rev. iii. 14-22). As Laodicea was built on volcanic ground, this circumstance perhaps gave rise to the particular form of the warning which was given to it ; there appears at least something very appropriate in it : 'I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' Laodicea is now called by the Turks Eski-Hissar.

LAP'WING, so the word לִיכִפָּת (*dukiphath*) is rendered in the E. T. ; but there is considerable diversity of opinion as to the kind of bird designed. The LXX., the Vulgate, and Saadias understand by it the hoopoe (Gesenius, *Lex.* 192), and this is the opinion of many of the moderns. The hoopoe is a bird about the bigness of a thrush. Its beak is long, black, thin, and a little hooked. It has a tuft of feathers on its head, which it raises or lowers as it pleases. Its legs are grey and short ; its neck and stomach reddish ; its wings and tail black, with white streaks ; its wings roundish at the point ; its flight slow. In northern countries it is seen but about three months of the year ; during the rest of it it probably removes to warmer regions. Its form is beautiful, but its voice is hoarse and unmusical. It generally makes its nest in old ruins or by waysides. It feeds much on worms. Others take this bird to be the black-breasted tringa, with a hanging crest or top on its head. It is a beautiful bird, about the size of a pigeon, and very common in fen countries throughout most of Europe. On each foot it has four toes, connected as those of a duck. It is very dexterous in decoying persons or dogs from its nest. Others understand by it the *Tetrao urogallus*, or mountain-cock (Gesenius, 192). Whatever it was, it was unclean under the law (Lev. xi. 19 ; Deut. xiv. 18). These are the only two places where the word occurs.

LA'VER, a basin for washing in. The Mo-saic laver was made of the brazen mirrors which the Hebrew women offered for the service of the tabernacle. This laver held the water for the priests to wash their hands and feet with. It stood between the altar and the tabernacle of the congregation (Exod. xxx. 18 ; xxxviii. 8 ; xl. 31-32). Solomon made ten lavers of brass for the temple, each of which contained forty baths. These lavers contained water to wash



such things as were offered for burnt-offerings, and were placed five on the right side and five on the left side of the entrance to the temple (1 Kings vii. 27-39; 2 Chron. iv. 6). Solomon also made a large laver, containing 2000 or 3000 baths. It was supported on twelve brazen oxen, with their heads turned outward, 3 looking to the N., 3 to the S., 3 to the E., and 3 to the W. This was for the priests to wash in, and was called the brazen sea (1 Kings vii. 23-26; 2 Chron. iv. 5, 6).

LAW, a, properly is the declared will of a superior, obliging his subjects or inferiors to perform what is pleasing to him and to avoid what displeases him; but the Scripture uses this word to express anything that communicates instruction to or occasions any obligation on an inferior. To Moses and the Israelites in the wilderness God gave a threefold system of laws—a *moral* system, which binds all mankind in every nation and age; a *ceremonial*, which prescribed the rites of their worship and sacred things, and thereby pointed out Jesus Christ in his person and work, and the blessings of his N. T. church and heavenly kingdom, and which were obligatory only till he had finished his purchasing work, and began to erect his gospel-church (Gal. v. 2, 4; Eph. ii. 15, 16; Col. ii. 14; Heb. vii. x. 1-22); and a *judicial* or *political* system, which directed the policy of the Jewish nation, as under the peculiar dominion of God as their supreme magistrate, and never, except in things relative to moral equity, was binding on any but the Hebrew nation, especially while they were in the possession of the promised land. Some laws relative to redeemers, murders, adultery, cities of refuge, hanged malefactors, strangers, etc., seem to have been partly ceremonial partly judicial.

Some think that by laws, precepts, or commandments in Moses is meant the moral law, by statutes the ceremonial, and by judgments the judicial laws; but this observation will not always hold. It is certain that by law, commandment, precept, statute, and judgment, is often meant one and the same thing. The name law or commandment may denote a thing as the will of a superior; statute may represent it as ordained and established by high authority; judgment may represent it as full of wisdom, and as the standard by which God will judge men. The commandment to love one another is old, as it was contained in the moral law ever since the creation; but it is new as enjoined afresh by our Saviour, as exemplified in his life, and enforced with the new motive of his dying love (John xiii. 34, 35). The five books of Moses are called the law, as they abound with the requirements and prohibitions of God (2 Chron. xxxiv. 14-25; Neh. viii. 1; Mal. iv. 4); and for the same reason the O. T. is called the law (John x. 34; xv. 25; 1 Cor. xiv. 21). The doctrines of the gospel are called a law, and the law of faith: they teach and instruct men, and when believed by faith they strongly influence to holy obedience (Isa. ii. 3; xlii. 4; Rom. iii. 27). By the law is the knowledge of sin: by our conscience comparing our dispositions and conduct with the commands and prohibitions of the divine law our sinfulness is perceived (Rom. iii. 20). God puts his law

into men's minds, and writes it in their hearts, when, by the powerful application of his word, he sanctifies their nature and conforms their life to his law as a rule (Heb. viii. 10; x. 16).

Among the means appointed by Moses for diffusing and maintaining a knowledge of the law among the Israelites we find the following pointed injunction: 'These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Such was the singular assiduity with which parents were to instruct their children. Alas! how few examples have we of such assiduity among professed Christians! It is added: 'And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them on the posts of thine house, and on thy gates' (Deut. vi. 6-9). The two methods here mentioned are foreign to our manners and customs, and in truth we have so much more effective methods of communicating knowledge that we have no occasion to have recourse to such measures; but they might not be foreign to the manners and customs of the age of Moses. The Orientals make great use of amulets, consisting sometimes of jewels and other ornaments, and sometimes of certain sentences or unintelligible lines and Abracadabra, written on billets or embroidered on pieces of linen. Some such articles the Israelites perhaps wore on their foreheads and on their hands, as is still done by the Mohammedans. Moses might accordingly avail himself of the practice as a means of maintaining the remembrance of his laws among the Israelites, and particularly of impressing them on the hearts of their children.

The other measure here recommended is to inscribe his laws on the door-posts of their houses and on their gates. In Syria and the adjacent countries it is usual at this day to place inscriptions above the doors of the houses, consisting of passages from the Koran or from their poets. With us, by means of the printing-press, books are so easily multiplied and put into the hands of all classes, old and young, that such measures would be quite superfluous; but if we would enter into the circumstances of Moses, we must place ourselves in an age and country when the book of the law could come into the hands of comparatively few of the people, whether rich or poor (Michaelis, *Comment.* iii. 370, 372).

The nature and character of the Ten Commandments is a question of much importance, and has, we apprehend, been very generally misunderstood. The following observations of Cave on this subject are well deserving of consideration:—'I know,' says he, 'the Decalogue is generally taken to be a complete system of all natural' or moral 'laws. But whoever impartially considers the matter will find that there are many instances of duty so far from being commanded in it, that they are not reducible to any part of it, unless hooked in by subtleties of wit and drawn thither by forced and unnatural inferences. What provision, except in one case or two, do any of those com-

commandments make against neglects of duty? Where do they oblige us to do good to others, to love, assist, relieve our enemies? Gratitude and thankfulness to benefactors is one of the prime and essential laws of nature, and yet nowhere that I know of (unless we will have it implied in the preface to the law) commanded or intimated in the Decalogue; with many other cases which 'tis naturally evident are our duty, whereof no footsteps are to be seen in this compendium, unless hunted by nice and sagacious reasonings, and made out by a long train of consequences never originally intended in the commandment, and which not one in a thousand is capable of deducing from it' (Cave, *Hist. Apostolicæ*, xxii.) This view of the Decalogue, we apprehend, is well founded, and is well deserving of consideration. We have long been persuaded that the Ten Commandments did not contain 'the whole duty of man,' nor were even a summary of it; that they were merely ten of the 'great commandments' obligatory on mankind, which, considering the character and condition of the nation of Israel, it was of special importance to bring before them in a collected and brief form. Let any one think over the various duties of mankind, and he will find numerous points of duty, both to God and to one another, which he cannot bring under any of these commands. Let him examine the expositions which have often been given of them, and he will see how unnaturally and with what force and constraint particular duties are brought under particular and not unfrequently under different commands. More loose interpretation of Scripture will not often be found than what is commonly given of the Ten Commandments.

**LAWFUL**, agreeable to law. All things are lawful, but all things are not expedient: they may be lawful considered simply in themselves, as, for example, to eat any kind of food; but they may be so circumstanced as not to promote the edification of others (1 Cor. vi. 12). In his trance Paul heard things which it was not lawful for a man to utter: so mysterious and grand, that it was not permitted to declare them to men in their embodied state, as they could not be profited thereby (2 Cor. xii. 4).

**LAWYER**, with us, signifies one skilled in and a practitioner of the law. This is probably the sense of the word in Tit. iii. 13. In the Gospels it appears to signify an interpreter and teacher of the law of Moses. In Matt. xxii. 35 and Luke x. 25 the same person is called a lawyer who in Mark xii. 28, 32, is called a scribe; but it does not follow from this that lawyers and scribes were the same class of persons, and that the words were synonymous. The words might be united in an individual, though they were not generally so. We rather incline to think that the offices and also the persons were commonly different. In the N. T. we have not only the word *sequestris* rendered in our translation a lawyer, but *sequestris* rendered a teacher of the law (1 Tim. i. 7), and a doctor of the law (Luke v. 17; Acts v. 34). The lawyers were generally enemies to our Saviour in the days of his flesh; rejected the counsel of God against themselves; loaded men

with burdens grievous to be borne, while they themselves touched not the burdens with one of their fingers; took away the key of knowledge, not entering in themselves, and hindering them that were entering (Matt. xxiii. 23; Luke vii. 30; xi. 46, 52).

#### LEAD. [METALS.]

**LEBANON**, an extensive range of mountains in the north of Palestine. It consists of two great ridges. The main ridge, which lies towards the Mediterranean Sea, and runs to the north of Tripoli, is commonly called simply Lebanon; the other, which looks toward the east, is called Anti-Lebanon. Between the two there lies a noble valley anciently called Coele-Syria, in which stood the city of Beal-bee (called also Heliopolis, or 'the City of the Sun'), now a magnificent ruin, and many other towns and villages, and in which flows throughout the greater part of its length the river Leontes, which afterwards falls into the sea to the north of Tyre. In the south, near to Hasbiya, the bluffs and spurs of the two ridges seem to unite and almost close the valley. In fact, only a narrow gorge is left between the precipices, which in some places are of great height. This valley is referred to in Josh. xi. 17; Robinson, *Res. iii.* 344, 345.

Though the whole range is often called Mount Lebanon, as if it were but one mountain, yet the particular mountains are numerous, and are known by individual or local names. Lebanon has one long unbroken dorsal ridge, extending from Jebel-Bichan in the south, and becoming higher and higher to the peak of the cedars. The western declivity is much broader and less steep than the eastern; its elevation from the base is on this side 3000 feet greater than on the other. It lies in broader plateaus, with a richer soil and far more of cultivation, and teems with villages; while the eastern side has almost none. A main difference is in the number and character of the streams. While on the eastern side these are comparatively few and small, the western declivity is broken and furrowed by the magnificent basins and chasms of large rivers. The fertility of this upper region of Lebanon is mainly caused by the great abundance of water. Fountains and streams are everywhere bursting forth; even the high declivities of the hills are richly irrigated. These features impart to the western slope of Lebanon a distinct, picturesque, and remarkable character. The eastern declivity is steeper, especially south of Zahleh: north of that place there is a lower terrace, with irregular smaller ridges running down and out toward the north-  
**LEBANON**

The main summits of Lebanon are El-Kenisah, which is marked by Petermann as 7245 feet high, Sunnin, which, according to Marshal Marmont, is about 6300 feet; Fum-el-Mizab, a summit above the cedars which was found by Dr De Forest to be 9135; and Dahar-el-Kud-hih, an adjacent peak, was estimated by him to be at least 175 feet higher, in all 9310 feet. This is the highest point of Lebanon. These summits thus rise about 6000 feet above the Beka'a, the great valley between Lebanon and Anti-Lebanon, and its watershed; but the gene-

ral elevation of the ridge above the valley is of course much less.

Anti-Lebanon, on the other hand, has its highest summit in the south, *Jebel-esh-Sheikh*, which is estimated at from 9000 to 10,000 feet above the level of the sea. This mountain, although in a sense broken off from Anti-Lebanon, yet belongs to that range. The hills beyond *Bludam* rise into the loftiest peak of all Anti-Lebanon proper, being, according to Porter, 6800 feet above the sea. With the exception of *Jebel-esh-Sheikh*, Anti-Lebanon is everywhere lower than Lebanon, and appears to tower much less above the great valley. Anti-Lebanon consists of parallel ridges, which diverge more and more towards the north-east, and ultimately run out and are lost in the desert between *Hums* and *Palmyra*, leaving the main ridge to run on alone until it ends in the great plain south of *Huma*. The eastern declivity of Anti-Lebanon is formed by these ridges, with plains or terraces between. The western declivity is steeper (*Wilson*, ii. 376; *Robinson*, *Res.* iv. 432, 486, 546, 595, 624).

Lebanon was particularly celebrated in ancient times for its cedar-trees. They are often referred to in the Scriptures, and commonly in terms which convey exalted ideas of them; but of the 'goodly cedars' which anciently grew upon it few now remain. Travellers, indeed, are not agreed in their accounts of them.

*Maundrell*, who in 1697 visited them from *Tripoli* at a spot about 2½ hours from a village called *Ehden*, gives us the following account:— 'These noble trees grow among snow near the highest part of Lebanon, and are remarkable as well for their own age and largeness as for those frequent allusions made to them in the Word of God. Here are some of them very old and of a prodigious bulk, and others younger, of a smaller size. Of the former I could reckon up only 16, and the latter are very numerous. I measured one of the largest, and found it 12 yards and 6 inches in girth, and yet sound, and 37 yards in the spread of its boughs. At about 5 or 6 yards from the ground it was divided into five limbs, each of which was equal to a great tree' (*Maundrell*, 142).

Travellers generally appear to feel disappointment in the cedars of Lebanon. *Mr. Fisk*, an American missionary, who visited them in 1823, gives some explanation of the disappointment which is so commonly felt by them: 'Instead,' says he, 'of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot(?) of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening to the west, with high mountains on the north, south, and east. The standards stand on five or six gentle elevations, and occupy a spot of ground about three-quarters of a mile in circumference. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest; but each of these was manifestly two or more which have grown together and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the

body straight, the branches almost horizontal, forming a beautiful cone and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high; but some of the others I think are a little higher. They produce a conical fruit, in shape and size like that of the pine. I counted them, and made the whole number 389. *Mr. King* counted them, omitting the saplings, and made the number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, as the number of the cedars. It is true that of those of superior size and antiquity there are not a great number; but then there is a regular gradation in size from the largest down to the merest sapling.

'Before seeing the cedars I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying: 'It is as with miracles; the wonder all vanishes when you reach the spot.' What is there at which an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judæa, and Asia Minor, abounding in the best places only with shrubbery and fruit-trees; let him, with the feelings of such a man, climb the rugged rocks and pass the open ravines of Lebanon, and suddenly descry among the hills a grove of 300 trees, such as the cedars actually are even at the present day, and he will confess that to be a fine comparison in *Amos* ii. 9: 'Whose height was as the height of the cedars, and he was strong as the oaks.' Let him, after a long ride in the heat of the sun, sit down under the shade of the cedar, and contemplate the exact conical form of its top and the beautiful symmetry of its branches, and he will no longer wonder that *David* compared the people of Israel in the days of their prosperity to the 'goodly cedars' (*Psa.* lxxx. 10).

'A traveller who had just left the forests of America might think this little grove of cedars not worthy of so much notice; but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once what is said in Scripture of these trees is perfectly natural. It is probable that in the days of *Solomon* and *Hiram* there were extensive forests of cedars on Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison of all the other trees that I have seen on the mountain, the few that remain may still be called 'the glory of Lebanon' (*Fisk*, *Memoir*, 301).

*Dr. Robinson*, who visited the cedars in 1852, furnishes us with some further particulars regarding them. 'They stand mostly,' says he, 'upon four small contiguous rocky knolls, within a compass of less than 40 rods in diameter. They form a thick forest without underbrush. The older trees have each several trunks, and thus spread themselves widely around; but most of the others are cone-like in form, and do not throw out their boughs laterally to any great extent. Some few trees stand

alone on the outskirts of the grove; and one especially on the south is large and very beautiful. With this exception, none of the trees came up to my ideal of the graceful beauty of the cedar of Lebanon, such as I had seen it in the Jardin des Plantes at Paris. Some of the older trees are already much broken and will soon be wholly destroyed.

'I made no attempt to count the trees. Probably no two persons would fully agree in respect to the old ones or in the number of the whole. Yet I should be disposed to concur in the language of Burckhardt, who says: 'Of the oldest and best-looking trees I counted 11 or 12; 25 very large ones; about 50 of middling size, and more than 300 smaller and young ones.' Yet there is no room to doubt but that during the last three centuries the number of earlier trees has diminished by nearly or quite one-half, whilst the younger growth has in great part, if not wholly, sprung up during that interval. In the 16th century the number of old trees is variously given as from 28 to 23; in the 17th from 24 to 16; in the 18th from 20 to 15. After the lapse of another century the number of the oldest trees, as we have seen, is now reduced to about a dozen. All this marks a gradual process of decay; and it also marks the difficulty of exact enumeration' (Robinson, *Res.* iv. 588).

Beside the natural grace and beauty of the cedar of Lebanon, which still appear in the trees of middle age, though not in the more ancient patriarchs, there is associated with this grove a feeling of veneration as a representative of those forests of Lebanon so celebrated in the Hebrew Scriptures, and which were of old its chief glory. To the sacred writers the cedar was the noblest of trees, the monarch of the woods. To the prophets it was the favourite emblem of greatness and majesty (Is. ii. 13; xiv. 8, xxxvii. 24; Jer. xxii. 23; Ezek. xvii. 22, 23; Zech. xi. 1). This is especially the case in the splendid description by Ezekiel of the Assyrian power and glory (xxxi. 3-9). Hence, too, in connection with its durability, it was regarded as the most valuable of all wood, and was employed in costly buildings for strength, ornament, and luxury, as in David's palace (2 Sam. v. 11; vii. 2); Solomon's temple (1 Kings v. 6, 8, 10, 13, 14; vi. 9, 10); and 'the house of the forest of Lebanon' (vii. 2, 3).

The cedar is also distinguished for its fragrance. The resin which exudes from its branches and its cones, according to Schulz, is 'as soft as balsam, and its smell very much resembles that of the balm of Mecca. Indeed, everything about the tree has a strong balsamic odour, and the whole forest is so perfumed with fragrance that a walk through it is delightful' (Rosenmüller, *Bot.* 246).

Lebanon was also particularly distinguished for its vines and the excellence of the wines produced from them. To the circumstances now mentioned the prophet Hosea, in describing the restoration of Israel from a state of backsliding, makes beautiful allusion: 'I will be as the dew unto Israel; he shall cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive-tree, and his smell

as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon' (xiv. 5-7).

The less populous parts of Lebanon and the mountain-defiles harbour many wild beasts, particularly bears, wolves, jackals, wild boars, and panthers. The skins of the last-mentioned animal are very much esteemed, and are used as saddle-cloths. Hence that beautiful address to the spouse: 'Come with me from Lebanon, my spouse; look from the top of Amana, from the top of Shenir and Hermon; from the lions' dens, from the mountains of leopards,' or rather panthers, as Rosenmüller and others would translate the word (Rosenmüller, *Geog.* ii. 216, 285).

LEBO'NAH, a city in the tribe of Ephraim, one of the places mentioned as indicating the locality of Shiloh (Judg. xxi. 19). The village called Lubban is supposed by Dr. Robinson to represent it. This village is still inhabited, but has the appearance of an old place. In the rocks above it there are excavated sepulchres (Robinson, *Res.* iii. 90).

LEEKs are mentioned in Num. xi. 5 as one of the vegetables which the Israelites 'did eat in Egypt,' and on which they looked back in the wilderness with regret. In Egypt leeks are particularly nourishing and savoury in winter and spring, and they are eaten as salad to roast meat, and poor people eat them raw with dry bread. Leeks and onions were so highly esteemed by the ancient Egyptians that Juvenal, deriding their superstitions, accuses them of worshipping them as gods.

LEES, the dregs of wine settled to the bottom; and so wines on the lees are wine strong and purified by the lees settling to the bottom (Is. xxv. 6). Men are settled on their lees when, through long prosperity, they have arrived at much outward strength, and are fixed in and delighted with corrupt courses (Jer. xlviii. 11; Zeph. i. 12; see Lowth's *Note* on Is. xxv. 6).

LEGION, a thief division of the Roman army. The number of soldiers of which it consisted varied at different periods. In the time of Polybius, who was born about 200 years B.C., it consisted of 4200 men (Adam's *Rom. Antiq.* 337). The accounts given of its numbers by different writers vary considerably, but they appear to have risen to at least 6000 footmen, with a due proportion of horsemen. In the N. T. the word legion is used to signify a great number, as of demons (Mark v. 9, 15; Luke viii. 30); of angels (Matt. xxvi. 53).

#### LENTILES. [CORN.]

LEOPARD. This word, as the name of an animal, occurs in both the O. T. and the N. T. in the E. T. The following are some of the characteristics of the animal as mentioned in the Scriptures. It is a wild beast: 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid' (Is. xi. 6; see also Dan. vii. 6; Rev. xiii. 2). It is distinguished for its insidiousness and cruelty: 'A leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces' (Jer.



v. 6). It is remarkable for its swiftness: 'Their horses are swifter than the leopards' (Hab. i. 8). It is a spotted animal: 'Can the Ethiopian change his skin, or the leopard his spots?' (Jer. xiii. 23). It inhabited the mountains of Lebanon: 'Come with me, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards' (Song iv. 8). These characters appear to point to the panther, the ounce, or the leopard commonly so called; and, with the exception of the last-mentioned, about equally to either the one or the other. The Hebrew word נמר (*namer*) is rendered by the LXX. Πάρδαλις, and that is also the word used in Rev. xiii. 2. The panther was known to the Greeks by the name *pardalis*; to the ancient Latins by that of *panthera* and *pardus*; and to the modern Latins by that of *leopardus*, a word which has been transferred into our own language. The body of the panther, when arrived at its full growth, is five or six feet long, measuring from the extremity of the muzzle to the origin of the tail, which is more than two feet in length. He has a beautiful skin: the back and sides are more or less of a deep yellow colour, and that of the belly is whitish. The skin is variegated with black spots, some of which are circular or in the form of a rose, and others oblong. These spots are frequently three inches in diameter, and most of them have several lesser spots in the centre. The ounce is much smaller than the panther, being only about three feet and a half long. The spots are nearly of the same figure and size as in the panther. The nomenclature of naturalists as regards the leopard is vague and ill-defined. The species to which Buffon gives the name of leopard, he says, is peculiar to Senegal and Guinea, and other southern regions which had not been discovered by the ancients, and they consequently had no knowledge of this animal. The animal to which he applies the name leopard is a new animal, which has hitherto been mentioned under equivocal appellations only. It is larger, he says, than the ounce, but much less than the panther, seldom exceeding four feet in length. The spots are circular, but much smaller than those of the panther and ounce: most of them are composed of four or five small spots. He further says the Arabs call the panther *nemer*, which is the very same word as the Hebrew name (Buffon, *Nat. Hist.* v. 167, 171). Proceeding on these statements of Buffon, we are disposed to conclude that the animal mentioned in the Scriptures is the panther; though if any shall insist on understanding it of the leopard, the difference will not be great, as the two animals are so nearly allied to and so much resemble one another. It is doubtless that species of the genus *Felis* which anciently inhabited the mountains of Syria, and which in the present day infests the wooded parts of Lebanon.

#### LEPROSY. [DISEASES.]

LET is expressive—1. Of permission; to allow, to suffer, to permit (Exod. xviii. 27; xxi. 26, 27; xxiii. 11). 2. Of proposal (Ezra x. 3; Neh. ii. 17, 18; vi. 10; John xi. 15). 3. Of

request (Neh. i. 6, 11; Pa. v. 11; lxvii. 3-5). 4. Of command (Exod. v. 1; vii. 16; Ezra vi. 3-13; vii. 23, 26). 5. Of hindrance (Exod. v. 4; Is. xliii. 13; Rom. i. 13; 2 Thess. ii. 7). This is one of those words which, singularly enough, have opposite significations. The idea of *permission* is the usual idea which it is employed to convey; but in the E. T. of the Scriptures it is expressive of *hindrance* in various passages. In this sense the verb has become obsolete and is not now in use; but the substantive is still employed in this signification. We still use the phrase *without let or hindrance*. 6. Of granting a lease (Song viii. 11; Matt. xxi. 38).

LETTER. 1. An epistle or communication in writing from one person to another. Correspondence by letter was probably long of being employed, and it is likely a yet longer period elapsed before it became common. We have no mention of letter-writing by the patriarchs, though some of them were long separated from each other: as Isaac in Canaan, and his son Jacob in Padanaram, and probably also Esau in Idumæa, and afterwards Jacob in Canaan, and his favourite son Joseph in Egypt; yet they could scarcely have failed to have often had longing desires for communications from each other. Any communications, however, between them were either only personal or oral messages. The first mention which there is of a letter in the Scriptures is in 2 Sam. xi. 14: 'And David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter saying, Set ye Uriah in the fore front of the hottest battle, and retire ye from him that he may be smitten and die.' It was altogether a most iniquitous case, but one in which it was necessary to maintain secrecy. Perhaps the writing of letters was then not very usual; but these very circumstances might lead David to have recourse to it. How signally he failed in his design is not unworthy of notice. God has proclaimed his sin, in all its stages, in the face of the sun and in the ear of the world. It has been recorded in a hundred languages, and it will be heard and read of by 'nations, and kindred, and people, and tongues,' to the end of time.

The next example which we have of letter-writing was also a most flagitious case. Jezebel, the wife of Ahab, one of the worst kings of Israel, 'wrote letters in his name and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city dwelling with Naboth.' Ahab had desired to have the vineyard of Naboth, who, however, had declined to give it to him; and now she wrote to them to 'set two men, sons of Belial, to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him and stone him that he may die;' all which was done accordingly (1 Kings xxi. 1-16). It is painful to think that such should have been some of the earliest fruits of letter-writing.

Between that time and the Babylonish captivity the only notices which we have of letters in the O. T. are of what were written by the king of Syria relative to Naaman (2 Kings v. 5-7); by Jehu relative to Ahab's children (x. 1-7);

by Sennacherib king of Assyria, 'railing on the Lord God of Israel' (2 Chron. xxxii. 17); by Berodach-Baladan king of Babylon, complimentary to Hezekiah (2 Kings xx. 12); by Hezekiah to the tribes of Israel (2 Chron. xxx. 1, 6); by Jeremiah to the captives in Babylon; and by Shemaiah, one of these captives, to his countrymen at Jerusalem (Jer. xxix. 1, 25). It is not unworthy of remark how, with the exception of the last two, the whole of these letters were written by royal personages, and these of different countries—of Israel, of Judah, of Syria, of Assyria, and of Babylon. This would almost suggest a suspicion that in those times letter-writing was almost confined to princes or their secretaries.

After the return of the Jews from Babylon there are notices of letters in the books of Ezra, Nehemiah, and Esther. They are chiefly to or from the Persian government, to which the Jews were now subject (Ezra iv. 6-8, 11-24; v. 5-17; vii. 11-26; Neh. ii. 7-9; Esther iii. 12-15; viii. 7-14), under which class may also perhaps be included ix. 20-32. Mention is also made of letters in Neh. vi. 5, 17-19, which, though not to or from the government, professed to relate to the public interests. We have no example of any private letters between the exiles in Babylonia and their friends and brethren in Judæa, though if letter-writing had been common, a good deal of correspondence might have been expected to be kept up between them.

By the time of the Christian era letter-writing had probably become considerably more common. We have not only a number of references in the N. T. to letters—as in Acts ix. 2; xv. 23; xxiii. 25; xxviii. 21; 1 Cor. xvi. 3; but we have a number of epistles written by the apostles Paul, James, Peter, John, and Jude (most of them originally illiterate men), addressed to churches and communities, and also to individuals—as Timothy, Titus, Philemon, Gaius, and the elect lady—containing not only much doctrinal and practical instruction, but breathing forth the kindest sentiments of personal attachment—a circumstance which gives them a special interest.

Letter-writing is one of the most important and valuable of human inventions. The privation, the anxiety, the sorrow, which must often have been suffered in ancient times when families, relatives, and friends were separated, and few or no letters passed between them, are beyond all calculation. Compare with this the present state of things in this country, where many millions of letters pass annually through the post-office, and where relatives and friends, in almost whatever part of the world they may be, have frequent and regular opportunities of corresponding with each other.

2. Learning, knowledge of the meaning of God's word (John vii. 15). 3. The outward state of things. Thus circumcision of the flesh is called circumcision in the letter (Rom. ii. 29). The outward observance of Moses' ceremonies, outward service of God, or walking according to our corrupt lusts, is called the oldness of the letter (Rom. vii. 6).

LEVI, the third son of Jacob by Leah, born about 1750 B.C. He joined with Simeon in

murdering the Shechemites, and for that reason had his father's dying denunciation, that his seed should be scattered among the Hebrew tribes in Canaan (Gen. xxxiv. 25-31; xlix. 5-7). He was born, according to the common chronology, about five years before Joseph, and as he lived 137 years, he must have survived him about 22 years (Gen. xxix. 34; xxx. 22-24; l. 26; Exod. vi. 16). He had three sons—Gershon, Kohath, and Merari—and a daughter called Jochebed, who became the wife of Amram, her nephew, and mother of Moses and Aaron: 'These were the heads of the fathers of the Levites, according to their families' (Exod. vi. 16-25). The tribe of Levi, on coming out of Egypt, was by much the smallest of the Hebrew tribes, consisting of only 22,000 males from a month old and upwards (Num. iii. 43). Aaron and his male descendants were appointed to be priests. The rest of the tribe—the Gershonites, the Kohathites, and the Merarites, including the posterity of Moses—were constituted a class of inferior agents to take care of the tabernacle, the temple, and the furniture thereof; to assist the priests, and to teach the people (Deut. xxxiii. 10; 1 Chron. xxiii. 14-17). The tribe of Levi had not, like the other tribes, any particular section of the land of Canaan assigned to them as their inheritance. Being appointed to minister in holy things, they were not to engage in the ordinary secular employments and pursuits of the other tribes; but the tenths or tithes and the first-fruits of the lands of their brethren were assigned to them. Forty-eight cities were appropriated for their residence, with their suburbs for their cattle and for their substance, which were thence called Levitical cities. These were dispersed among the twelve tribes. Of these cities thirteen were assigned to the priests and thirty-five to the Levites commonly so called (Num. xxxv. 6-15; Josh. xiv. 4; xxi. 1-42). Six of these cities, three on each side of the Jordan, were appointed to be cities of refuge, whither the inadvertent manslayer might flee and find an asylum from his pursuers, and so be secured against private revenge (Deut. xix. 1-10; Josh. xx).

LEVIATHAN, as described in Job xli, is generally, and we think justly, considered to be the crocodile. Naturalists divide crocodiles into a number of different species; but it is probably the crocodile of the Nile, or a species allied to it, that is referred to in the Book of Job.

The crocodile is a lizard of enormous size, covered with scales, which are like to a coat of mail, and are so nicely laid and so hard as to repel a musket-ball. Its feet are provided with strong sharp claws; and an immense mouth, opening as far as the ears, exhibits two rows of teeth like a saw, fitting into each other when it is closed. The eyes are large, prominent, situated on the very summit of the head, and covered by a membrane like that of some birds; the ears or auditory orifices, situated a little above them, are also covered by membranes having a longitudinal slit in the middle. The whole body is impregnated with a strong odour of musk, perhaps to give notice to its prey of its approach.

If we except the elephant, the rhinoceros, and the hippopotamus, the crocodile perhaps exceeds in bulk every other terrestrial animal. No fishes frequenting fresh water equal it, and but a few species of those belonging to the seas. The largest are not less than thirty feet in length, and one of only half that size is five feet in circumference.

All the species of crocodile are capable of living both in water and on land. Its natural abode, however, is in the water, for scarcely one-fourth of its existence is passed on the earth. The muddy edges and thick reeds of slow and tranquil streams are its favourite haunts; and it sometimes descends rivers to within the flowing of the tide. It has a dull and sluggish aspect, and its chief enjoyment seems to be lying in a state of absolute quiescence. On leaving the water it always advances at a slow pace, nearly in a straight line, its belly frequently dragging on the ground, and its head generally elevated before it. When in pursuit of prey, it swims gently and silently just on a level with the water, until it approaches the place where some terrestrial animal comes to quench its thirst. Nothing that it once seizes can escape; it never quits its hold; even strong levers forced between the jaws for that purpose have proved ineffectual. If it is a tortoise which it has seized, it raises its head above water, and with the inconceivable strength of its jaws crushes the shell in pieces. If it is an animal of a large size, such as a horse or an ox, the crocodile, seizing it by the nostrils, forcibly drags it under the water to drown it. Men, and particularly negroes, are said to be its favourite prey: it is also greedy after the flesh of dogs; and hence the negroes that hunt the crocodile are accustomed to beat the dogs on purpose that their howling may attract it from its haunts. The prey being drowned, is conveyed to some subaquatic hole or receptacle, and left to putrefy before it is devoured. The agility of the crocodile on land is not nearly so great as in water, even when in pursuit of prey. A man at tolerable speed may make his escape from it, more especially by frequent deviations from the straight path, as it has great difficulty in turning.

The crocodile propagates by eggs of very small dimensions compared with its own enormous size, for they are little larger than those of a goose. Like many other noxious animals, and so peculiarly liable to destruction, it is very prolific, though there are grounds for believing that its prolificness has been much overstated. It is a curious fact that the males are infinitely more numerous than the females; from which and other circumstances it is inferred that the crocodile is polygamous. Fierce combats for the possession of the females take place in the water during the breeding season; and the male, in displaying more than ordinary agility, announces his attachment by a horrible growling. The female deposits her eggs in the sand, and leaves them to be hatched by the heat of the sun.

Were not the fecundity of the more powerful and destructive animals repressed either by the attack of open enemies or their own liability to perish, they would speedily overrun the earth. It is thus that almost all of them are confined

within moderate bounds; that destruction is ever commensurate with multiplication, and sometimes by its preponderance entire species become extinct. In certain places once infested by the crocodile it is now totally extirpated, and in others its appearance is rare. In its earlier stage it is liable to perish, either from being crushed to death by the female or devoured by the male. A species of tortoise frequenting the Nile makes incredible havoc among the young. The hostility of the ichneumon has been related from times of remote antiquity; and though its destroying the crocodile itself may admit of doubt, we at least know that it devours the eggs. In these ways the numbers of this formidable animal are repressed in the first stage of its existence; but even after it has attained maturity it has many enemies, man in particular, which keep down its numbers. Though its body where covered with scales is impenetrable by a leaden musket-bullet, it is more vulnerable in the belly, and a bullet discharged down the throat or into the eyes is fatal. Even harpoons or spears will penetrate the body and inflict mortal wounds when thrown by skilful hands. Various devices are fallen on, even by men in a rude state of society, to destroy this formidable animal.

Nearly 500 years before the Christian era the inhabitants of Thebes esteemed the crocodiles of the lake Moeris sacred. From a number that were tamed one in particular was selected, which was carefully fed and preserved. Ornaments of gold or jewels were hung from the ears, and rings or chains as a kind of bracelets adorned the fore-legs. When these crocodiles died they were embalmed or deposited in sacred places; and we are told that cities were dedicated to them (*Edin. Encyc.* vii. 354). Perhaps the apostle had reference to the worship of the crocodile by the Egyptians, and to other objects of their worship, in Rom. i. 23.

In Is. xxvii. 1 leviathan appears to be employed as a symbol of Egypt (see ver. 12), perhaps also of Assyria (see ver. 13). The crocodile of the Nile appears to be plainly referred to under the name of the *תנין* (E. T. *dragon*) in Is. li. 9; Ezek. xxix. 3, 4; xxxii. 2, 3 (E. T. *whale*).

We see no difficulty in understanding leviathan in Ps. lxxiv. 14 of the crocodile: the context appears to have reference to Egypt; but we do feel a difficulty in so understanding it in Ps. civ. 26, where some sea-monster appears to be intended. Perhaps the Hebrews had no name for the species, having little knowledge of the inhabitants of the deep, and hence the Psalmist might apply to it the name of the most frightful of river animals.

Many have supposed that leviathan might mean not the crocodile but the whale. The description in Job, however, while it suits in most particulars the crocodile, is, with the exception of a few circumstances, quite inapplicable to the whale. Besides, it is very unlikely that Job, dwelling in the land of Uz, had any knowledge of the whale; while, if he had not seen, he might have heard much of the crocodile.

LEVITICUS. [PENTATEUCH.]

LIB'NAH, originally a city of the Canaanites

which had a king of its own (Josh. x. 29, 30). It was conquered by Joshua, and was included in the lot of Judah; but it was one of the thirteen cities assigned to the priests (xv. 42; xxi. 13). It was probably a place of some strength—at least we find Sennacherib, king of Assyria, warring against it; and here took place one of the most signal events in Jewish history. One 'night the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose in the morning, behold they were all dead corpses' (2 Kings xix. 8, 35). Libnah is mentioned by Eusebius and Jerome as existing in their day, and as situated in the direction of Eleutheropolis, in the south-west of Canaan; but the particular locality is not now known. No vestiges of it have been discovered (Robinson, *Res.* ii. 383).

**LIB'NEH.** Among the speckled rods which Jacob is said to have placed in the watering-troughs of the sheep in Gen. xxx. 37, 38, mention is first made of the rods of לִבְנֶה, *libneh*. The LXX. interpret this word by *storax*, which the Arabs designate by *lobna*, a word exactly similar in its radical consonants to the Hebrew, and which is employed as synonymous by the Arabic translator Saadias. We are therefore disposed to set aside the rendering of the word in our translation *green poplar*, and to substitute in its place the storax-tree.

The storax-tree grows wild in Arabia, in Syria, in Asia Minor, and also in the south of Europe, and resembles the cydonia or quince-tree. A gum is obtained from it by incisions on the stem of the tree, which is employed in the preparation of powder for incense. This substance is supposed to be what was called in Hebrew נָטָפ, *natap*, which was one of the ingredients employed in making the 'perfume, a confection after the art of the apothecary,' which was to be put before the testimony in the tabernacle. In the Septuagint and in our translation the word is rendered *stacte* (Exod. xxx. 34-38).

The only other passage in which the word Libneh occurs is in Hosea iv. 13: 'My people sacrifice on the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good.' But the poplar does not well suit this passage, as its branches shoot straight up, and consequently do not, like the wide-spreading oak and terebinth, afford a good shadow (Rosen. *Bot.* 164, 269).

**LIB'YA,** a name frequently applied by the ancients to Africa generally, but used more strictly of an extensive country to the west of Egypt. The Lubims who formed part of the immense armies with which Shishak, the king of Egypt, invaded the land of Judah in the reign of Rehoboam, and Zerah the Ethiopian in the days of Asa (2 Chron. xii. 2, 3; xiv. 9; xvi. 8), are supposed to have been inhabitants of this country, and hence their name; and to have been descended from Lehabim the son of Mizraim (Gen. x. 13). In the O. T. they are always found connected with the Egyptians and Ethiopians (see also Dan. xi. 43; Nahum iii. 9). The Hebrew word

לִבְיָ, *phut* or *put*, signifies, according to Josephus, an African nation of Mauritania, in which the river Phut is mentioned by Pliny; but the LXX. and Vulgate commonly render it Libya (Gesenius, 568); and the word is rendered in the E. T. *Libyans* (Jer. xlv. 9) and *Libya* (Ezek. xxx. 5; xxxviii. 5); but in Nahum iii. 9 it is said, 'Put and Lubim were thy helpers,' which appears to shew that the two peoples were different. Besides, the Lubims were considered to be the descendants of Mizraim, while the descendants of his brother Phut must be held to have been a different race. Such speculations indeed are generally very uncertain.

Among the stranger Jews, 'devout men out of every nation under heaven,' who were at Jerusalem at the day of Pentecost, there were some from 'the parts of Libya about Cyrene' (Acts ii. 5, 10); and it is commonly taken for granted that some of them were converted to the faith of Christ, and carried the gospel back with them to their own country.

For about 2000 years past Libya has been subject successively to the Greeks, Romans, Saracens, and Ottoman Turks. We are not aware that there are now any remains of Christianity in the country.

#### LICE. [CHINIM.]

**LIGHT,** the substance or body by which other bodies are rendered visible. Though the most ignorant are familiar with what is meant by light, yet its nature is absolutely unknown to philosophers. Even in regard to its origin and propagation there are two different hypotheses. According to the theory of Newton, light consists of material particles emitted by luminous bodies, which move with prodigious velocity, moving uniformly in straight lines, and capable of having its qualities and its direction altered by reflection from the surfaces of bodies, by refraction through their substance, and by inflexion in passing by their edges. By the theory of Huygen's light is supposed to resemble sound, and to consist in the undulations of a highly elastic fluid diffused through all nature, and excited by the action of the luminous source.

During the last century the Newtonian theory of luminous particles was almost universally entertained both in England and on the Continent; but more recent discoveries have revived the theory of Huygens, and given currency to it (*Edin. Encyc.* art. 'Optics,' xv. 499).

Light travels through space with a velocity of 192,000 miles per second (Herschel, *Outlines*, 335).

Moses' account of the creation of this most singular substance is at once simple and sublime. Longinus the Greek rhetorician, in his celebrated treatise *Of the Sublime*, thus speaks of it: 'The legislator of the Jews, who was no common person, having extremely well conceived the grandeur and power of God, expresses them in all their dignity in the beginning of his laws in these words: 'And God said, Let there be light, and there was light'' (Rollin, *Hist. of the Arts and Sciences of the Ancients*, ii. 57). Let any one reflect on the inconceivable and inexpressible nature of light, on its amazing velocity, and other extraordinary qualities, and on its



vast and various usefulness, and he will not fail to feel at once the simplicity and sublimity of the expression.

There is nothing in nature which furnishes such glorious and expressive imagery as light, and accordingly the Scriptures abound in figures of speech drawn from it :—

‘God is light, and in him is no darkness at all’ (1 John i. 5).

‘I am the light of the world,’ said our Lord; ‘he that followeth me shall not walk in darkness, but shall have the light of life’ (John viii. 12). ‘I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth’ (Is. xlix. 6).

The angels in heaven are represented, in contrast with those ‘which kept not their first estate,’ as ‘angels of light’ (2 Cor. xi. 14).

Of John the Baptist our Lord says: ‘He was a burning and a shining light; and ye were willing for a season to rejoice in his light’ (John v. 35).

‘God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ’ (2 Cor. iv. 6).

‘Let your light so shine before men that they may see your good works and glorify your Father who is in heaven’ (Matt. v. 16). ‘Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light’ (Eph. v. 8).

‘The path of the just is as the shining light that shineth more and more unto the perfect day’ (Prov. v. 18). ‘The light of the wicked shall be put out, and the spark of his fire shall not shine: the light shall be dark in his tabernacle, and his lamp shall be put out with him’ (Job xviii. 5, 6).

‘Behold the day of the Lord cometh, cruel both with wrath and fierce anger; for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity’ (Is. xiii. 10, 11).

‘Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun’ (Eccles. xi. 7).

The church is thus addressed: ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended’ (Is. lx. 1, 2, 20).

Heaven, under the idea of a city, is thus described: ‘It had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the gates of it shall not be shut at all by day; for there shall be no night there’ (Rev. xxi. 23-25).

Such are a few passages of Scripture in which the great truths of religion are set forth under imagery drawn from light. We have simply

quoted them without attempting any explanation of them, as we apprehend their force and beauty will be more truly felt without than with a commentary.

LIGHTNING was long commonly taken to be only a flash of fire; but about the middle of the 18th century it was identified by Dr. Franklin and other philosophers with electricity by numerous and direct experiments. When the sky is clear and serene low and dense clouds begin to form in the atmosphere, are spread over the heavens by the wind, and are succeeded by others more thick and obscure. These clouds are agitated with various motions. While some are moving about in one direction, others are moving below them in an opposite direction. One cloud is seen to attract another, while others are separated by a repelling force; and in the midst of this universal agitation other clouds are resting immovable in virtue of the opposing forces by which they are influenced. Amidst this conflict of opposite forces flashes of blue light are seen to dart with inconceivable velocity from one cloud to another; and after the lapse of several seconds the rumbling noise of distant thunder is faintly distinguished. The sky soon becomes more obscure, the lightning more frequent and vivid, and the thunder more loud and succeeding the flashes of lightning at shorter intervals. The storm is now at its height; the accumulated electricity of the clouds is seen to strike towards the earth, shivering perhaps the strongest oaks, and even killing man or beast. These tremendous phenomena often make the circuit of the whole horizon, and are frequently interrupted by heavy showers of hail or rain, till the atmosphere at length resumes its wonted serenity.

The lesser phenomena which appear in a storm are also not unworthy of notice. The flashes of lightning sometimes appear of an angular or zigzag form, which is called forked lightning. At other times, particularly when it strikes the earth, it has the appearance of a globe of fire; and at other times it is a sudden and universal flash, which has received the name of sheet lightning. The sheet lightning is most frequently seen in fine summer evenings, and on these occasions is never accompanied by thunder. The colour of lightning is sometimes of various shades of blue, at other times of a vivid yellow colour, and at other times of a pale straw colour.

The noise of the thunder, which in general follows the flash of lightning, has various characters, depending on the situation of the person who hears it, and probably on other circumstances. Sometimes it resembles a sudden crash, like the sound of a piece of artillery, which is not repeated or prolonged by reflection. Sometimes the noise is rumbling and irregular, like the repeated, prolonged, dying echoes of a pistol when discharged in a mountainous country; and at other times it resembles the series of sounds which are produced by the successive discharge of a great number of muskets. The first of these sounds generally takes place when the thunder is near and has struck the ground; and the second is generally the character of distant thunder. The distance

of the thunder-stroke may be easily computed by multiplying 1142 by the number of seconds which elapse between the flash and the thunder the product is the number of feet at which the stroke has taken place (*Edin. Encyc. art. 'Electricity,'* viil. 417, 490).

To lightning there are many references in the Scriptures, but none of them appear to require any particular notice in the way of illustration beyond the general description now given.

LILY is the translation of *לילך* in our version of the O. T., and of *spuer* in the N. T.; and Gesenius, Parkhurst, and Robinson, all agree in giving this sense to the words. Rosenmüller says it is unquestionable that the Hebrew word *alakem* denotes the lily; that this appears from the similarity of the Arabic name, and that the word was also known to the Greeks. From the frequent references to it in the Scriptures it is plain it had been a well-known flower in Canaan. Lily-work was among the ornaments of the pillars in the interior of Solomon's temple, and also of the brazen sea (1 Kings vii. 19, 22, 26). In the Song of Solomon the references to the lily are frequent: 'I am the rose of Sharon,' says the spouse, 'and the lily of the valley' (ii. 1). Valleys are here referred to, because, being well watered, flowers thrive better in them than in the plains, which in Eastern countries are often dry and parched by the heat of the sun (Rosen. *Bot.* 138). Of the beauty of this flower we have also proof in that gracious promise: 'I will be as the dew unto Israel; he shall grow as the lily, and send forth his roots as Lebanon' (Hosea xii. 5). There is not a more beautiful reference in the Scriptures to the lily than in what our Lord says of God's care of his people: 'Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?' (Matt. vi. 28-30). From this it would appear that the stalks of lilies, when faded, were, in common with more ordinary productions of the earth, used as fuel.

The species of lily referred to in the Scriptures has been much disputed; but it is likely it may not always have been the same species that is alluded to. The ancients did not make those artificial arrangements of plants and animals which are made by modern naturalists, and they did not exercise the same precision in the use of names. Words in common use are frequently employed somewhat generally and loosely, and including different species or kinds more or less nearly allied. 'What was the particular flower which is indicated by the word *spuer*, it is impossible precisely to determine, but the brilliant flowers of Palestine are one of the most attractive features of its scenery, the more so from the want of colour or form in the general landscape' (Stanley, *Sinai*, 423).

LINEN, a well known species of cloth made of flax. There are three Hebrew words which are thus rendered: *לָבַד*, *lad*; *לָבַד*, *alak*, and *לָבַד*, *butz*, and in Greek, *βύσσος*, *bysus*. Calmet thinks that the first ought to be rendered linen,

the second cotton, and the third silk—that growing on the shell-fish called *pinna*. Many of the learned were of opinion that, in the O. T. especially, it was cotton cloth, not linen, which was meant. Gesenius, however, says: 'After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations at London of mummy cloths, with the aid of the microscope, have decided the controversy, and shewn that the threads are linen. No exception was found to their being linen, nor were they even a mixture of linen and cotton thread' (Wilkinson in *Herodot.* ii. 273; *Anc. Egypt.* ii. 72, 73). Notwithstanding the opinion of Calmet, it is plain that the three Hebrew words, *lad*, *alak*, and *butz*, are applied to the same thing and in the same sense. The garments of the priests, which in *Exod.* xxxix. 27-29 are stated to have been *alak*, are said in *Lev.* xvi. 4 to be of *lad*; and the veil of the tabernacle is stated in *Exod.* xxvi. 31 to be of *alak*, while the veil of the temple is said in 2 Chron. iii. 14 to be of *butz*. The words being thus used indiscriminately shews that the cloth or material intended was one and the same.

The first mention which we have of linen in the Scriptures is on occasion of Joseph's advancement at the court of Pharaoh. Among other honours which the king conferred on him when he raised him to be next to himself in the kingdom, he 'arrayed him in vestures of fine linen' (*Gen.* xli. 42). Egypt was long distinguished for the excellence of its linen: 'The fine texture of the Egyptian linen,' says Sir J. G. Wilkinson, 'is fully proved by its transparency as represented in the paintings, and by the statements of ancient writers, sacred and profane, and by the wonderful texture of a piece found near Memphis, part of which is in my possession. In general quality it is equal to the finest now made; and for the evenness of the threads, without knot or break, it is far superior to any of modern manufacture. It has in the inch 540 threads, or 270 double threads, in the warp, and 110 in the woof—a disparity which belonged to the Egyptian system of manufacture. Pliny mentions four kinds of linen particularly noted in Egypt—the Tasiotic, the Pelusiatic, the Butine, and the Tentyritic; and the same fineness of texture was extended to the nets of Egypt, which were so delicate that they could pass through a man's ring, and a single person could carry a sufficient number of them to surround a whole wood. The transparent fineness of the linen dresses of men and women in the Egyptian paintings, the remark of Seneca (*De Benef.* vii. 9, on 'Sericeae Vestes'), 'so thin that a woman appeared as if naked' (Wilkinson in *Herodot.* ii. 64)."

\* We have no doubt of the truthfulness of Wilkinson's statements. He had the best opportunities of knowing the actual facts—much better opportunities than most writers. But it is curious to see what opposite accounts of the same thing are sometimes given by different men. Here is a statement by Harris in his *Natural History of the Bible*, a work of considerable learning—'Our version having more than once mentioned 'the fine linen of Egypt,' numbers of people have been ready to imagine,

The dresses of both the Egyptian and Jewish priests were ordered to be linen (Exod. xxviii. 39, 42). That worn by the former was of the finest texture; and the long robe with the full sleeves, which covered the body and descended to the ankles, was perfectly transparent, and placed over a short kilt of thicker quality reaching to the knees (*Ibid.* ii. 63).

Egypt continued long noted for its linen manufacture. We are told: 'Solomon had horses brought out of Egypt and linen yarn; the king's merchants received the linen yarn at a price' (1 Kings x. 28). He represents 'the strange woman' as thus addressing 'the young man void of understanding': 'I have decked my bed with tapestry, with carved works, with fine linen of Egypt' (Prov. vii. 16). Of Tyrus Ezekiel says: 'Fine linen, with brodered work from Egypt, was that which thou spreadest forth to be thy sail' (xxvii. 7).

In Egypt the Israelites probably learned to make linen. The following notice appears to relate to the period of their sojourn in that country: 'The sons of Shelah, the son of Judah, were, Er the father of Lecah, and Laadah the father of the Mareshah and the families of the house of them that wrought fine linen (לָבַד, *butz*)

says Mr. Harmer (*Observations on Pass. of Script.* iv. 91), that their linen manufactures were of the most delicate kind, whereas in truth they were but coarse. This is proved by examining that in which their embalmed bodies are found wrapped up (!) So Hasselquist observes (*Travels*, 398): 'The ancients have said much of the fine linen of Egypt; and many of our learned men imagine that it was so fine and precious that we have even lost the art, and cannot make it so good. They have been induced to think so by the commendations which the Greeks have lavished on the Egyptian linen. *They* had good reason for doing it, for they had no flax themselves, and were unacquainted with the art of weaving; but were *we* to compare a piece of Holland linen with the linen in which the mummies were laid, and which is of the oldest and best manufacture of Egypt, we shall find that the fine linen of Egypt is very coarse in comparison with what is now made. The Egyptian linen was fine, and sought after by kings and princes when Egypt was the only country that cultivated flax, and knew how to use it.'

'Hasselquist had great reason to suppose the linen in which the mummies were wrapped the finest at that time in Egypt; for those who were so embalmed were persons of great distinction, and about whom no expense was spared. The celebrity, then, of the Egyptian linen, was owing to the great imperfection of works of this kind in the early ages; no other in those times being equally good; for, that linen was made in ancient times in other countries, contrary to the opinion of Hasselquist, seems sufficiently evident from the story of Rahab (Josh. ii. 6), and the eulogium of a noble Jewish matron (Prov. xxxi. 13, 24).

'After all, there is no adjective in the original answering to the word *fine*; there is only a noun substantive (לָבַד, *shesh*) which has been supposed to involve in it that idea' (Harris, *Nat. Hist. Bib.* 134).

of the house of Ashbea' (1 Chron. iv. 21). The linen yarn which Solomon obtained from Egypt was doubtless for the purpose of being made into linen by some of his subjects. In the eulogy which he pronounces on 'the virtuous woman' this is even one of her characteristics: 'She layeth her hands to the spindle, and her hands hold the distaff. She maketh fine linen and selleth it; and delivereth girdles unto the merchants' (Prov. xxxi. 19, 24).

Linen appears to have been early in common use among the Hebrews. Even on their coming out of Egypt it was much employed in the wilderness in the construction of the tabernacle, the curtains of which were of 'fine twined linen'; and also the veil for the ark of the covenant, the hangings for the door, and for the court and its gate (Exod. xxvi. 1, 2, 31; xxvii. 9, 11-18). It was also employed in making garments for Aaron and his sons (xxviii. 4-6, 8, 15, 39, 42). It appears to have been not only a frequent but to have been deemed an ornamental and even rich dress. David, when he brought up the ark in grand procession to Mount Zion, 'was clothed with a robe of fine linen'; he 'also had on him an ephod of linen' (1 Chron. xv. 27). Mordecai, on his elevation by Ahasuerus, 'went out from the presence of the king in royal apparel of blue and white, with a great crown of gold, and with a garment of fine linen and purple' (Esth. viii. 15; see also Is. iii. 23; Ezek. xvi. 10, 13). In the parable of the rich man and Lazarus our Lord represents the rich man as clothed 'in purple and fine linen' (Luke xvi. 19). In the Book of Revelation John, speaking of the marriage of the Lamb, and of the church under the emblem of a female, says: 'To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints' (Rev. xix. 8). This is no doubt also the reference in Rev. vii. 13, 14, though it is not distinctly expressed.

LI'ON, a well-known beast of prey, often designated the king of beasts. There is a material difference between the male and the female lion. Lions of the largest size are about 8 or 9 feet long from the muzzle to the origin of the tail, by 4 or 5 feet high; the tail is about 4 feet in length. The small lions are about 5½ feet long by 3½ feet high, and the tail is about 3½ feet in length. The lioness, in all its dimensions, is about one-fourth less than the lion, and wants the mane (Buffon, *Nat. Hist.* v. 73).

In Cuvier's *Animal Kingdom* only one species of lion is given; but three varieties are mentioned: the Senegal lion, the South African, and the Asiatic (Cuvier, v. 162). The lion inhabits Africa generally, and the southern parts of Asia, though more rarely. According to the testimony of modern travellers, the race has been much thinned in Turkey, Persia, and the East Indies (*Edin. Encyc.* 'Mazology,' xiii. 419). In ancient times lions were found in Thrace, in Macedonia, and in Thessaly. They seldom lived in temperate climates, and never inhabited the more northern regions (Buffon, *Nat. Hist.* v. 77).

From the many references to the lion in the Scriptures it is plain it must have been well known in the lands of the Bible. There is no beast of prey, and scarcely even any domestic

animal, to which the references in the Scriptures are so numerous. The earliest reference which we have to it is in Jacob's blessing of his sons: 'Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?' (Gen. xlix. 9). Whether lions are still found in Canaan we are not certain; but that they were found there in ancient times is plain, not only from the frequent references to them in the Scriptures, but from the express statement of facts therein. Samson slew a young lion which roared against him (Judg. xiv. 5). David also slew a lion which attacked his flock (1 Sam. xvii. 34-36). Benaiah 'slew a lion in the midst of a pit in time of snow' (2 Sam. xxiii. 20). A lion met the disobedient prophet by the way and slew him (1 Kings xiii. 24). A similar fact is recorded xx. 36. When the king of Assyria planted colonists in the cities of Samaria, in the room of the children of Israel whom he had carried into captivity, 'they feared not the Lord: therefore the Lord sent lions among them, which slew some of them' (2 Kings xvii. 24, 25). Lions appear to have infested the thickets which grew on the banks of the Jordan. Hence that noble figure by which Jeremiah describes the king of Babylon: 'Behold he shall come up like a lion from the swelling of Jordan' (driven from his lair in the thickets by the rising of the river), 'against the habitation of the strong' (xlix. 19, 28, 30). From the references which Balaam makes to lions they appear to have been found in Mesopotamia (Num. xxiii. 24). They also appear to have been found in Syria, in the mountains of Lebanon (Song iv. 8), and in the country of Job (iv. 10, 11; x. 16; xxviii. 8; xxxviii. 39).

Buffon alleges that the animals of warm climates are larger and stronger, and also more hardy and ferocious, than those of more temperate regions. 'All these natural qualities seem to originate from the ardour of the climate.' 'What proves that the excess of their ferocity originates from the excess of heat is, that in the same country those which inhabit the high mountains, where the air is temperate, differ in disposition from those which live in the plains, where the heat is extreme. The lions of Mount Atlas, the summit of which is sometimes covered with snow, have neither the courage, the strength, nor the ferocity of the lions of Biledulzered or of Zaara, whose plains are covered with burning sands. It is chiefly in these fervid deserts that we meet with those terrible lions which are the dread of travellers and the scourge of the neighbouring provinces' (Buffon, *Nat. Hist.* v. 65).

Perhaps these views of Buffon may partly explain the accounts which Dr. Livingston gives of the lions of South Africa being so very different from the ordinary accounts of lions given by writers both ancient and modern. Lions, according to him, are not that noble, majestic, nor yet bold and ferocious animal which they are commonly supposed to be. They are merely somewhat larger than the largest dog, and partake strongly of the canine features. Their face is not much like the usual drawings of them. They possess none of the nobility of

the Newfoundland or St. Bernard dogs. With respect to their great strength there can be no doubt. The immense masses of muscle around their jaws, shoulders, and fore-arms, proclaim tremendous force. Yet they are not distinguished by courage. When encountered in the daytime the lion stands a second or two gazing, then turns slowly round, and walks as slowly away for a dozen of paces, looking over his shoulder; then begins to trot, and when he thinks himself out of sight, bounds off like a greyhound. By day there is not, as a rule, the smallest danger of lions which are not molested attacking man, nor even on a clear moonlight night, except when they possess the breeding *στροφή*, or mother's affection, which makes them brave every danger. So general is the sense of security on moonlight nights that travellers seldom tie up their oxen, but let them lie loose by the waggons; while on a dark rainy night, if a lion is in the neighbourhood, he is almost sure to venture to kill an ox. His approach is always stealthy, except when wounded; and any appearance of a trap is enough to cause him to refrain from making the last spring (Livingstone, *Trav.* 137, 138, 139).

Lions when they get old grow lean, and perish miserably in consequence of the decay of their teeth. When a lion grows too old to catch game he frequently takes to killing goats in the villages; a woman or a child happening to go out at night is apt to become his prey, and as this is now his only source of subsistence he continues it. From this circumstance has arisen the idea that the lion, when he has once tasted human flesh, likes it better than any other. A man-eater is usually an old lion; and when he overcomes his fear of man so far as to come to villages for goats the people remark—'His teeth are worn; he will soon kill men.' Hence they at once acknowledge the necessity of instant action, and turn out to kill him. When living far away from population, or when, as is the case in some parts, in wholesome dread of the bushmen or bakalahari, as soon as disease or old age overtakes him he begins to catch mice and small rodents, and even to eat grass: the natives, observing undigested vegetable matter in his droppings, follow up his trail in the certainty of finding him under some tree scarcely able to move, and dispatch him without difficulty. The grass may have been eaten as medicine, as is observed in dogs. There is probably a reference to the miserable condition of old lions in these words of Eliphaz: 'The old lion perisheth for lack of prey' (Job iv. 11).

That the fear of man often remains excessively strong in the carnivora is proved from well-authenticated cases in which the lioness, in the vicinity of towns where the large game had been unexpectedly driven away by firearms, has been known to allay the paroxysms of hunger by devouring her own young (Livingstone, *Trav.* 136, 138).

Where game is abundant lions may be expected to be seen in proportionally larger numbers. They are never seen in herds; but six or eight, probably one family, hunt together.

Lions when gorged with food fall fast asleep, and are then easily dispatched (*Ib.* 140).

It is common to hear of the majestic roar of



the lion; but this is more majestic twaddle. If you are in no immediate danger from him you hear his roar without either awe or alarm. The silly ostrich makes a noise as loud, yet he was never feared by man. There is so close a resemblance between them that it is not easy to distinguish them. Dr Livingstone says he was able to distinguish them with certainty only by knowing that the ostrich roars by day and the lion by night (*J.R.* 141).

The lion has other checks on its inordinate increase besides man. He seldom attacks full-grown animals. It is questionable if a single lion ever attacks a full-grown buffalo. One ton from a bull would kill the strongest lion that ever breathed. The lion rushes off at the mere sight of a rhinoceros (*J.R.* 142).

**LIVER**, one of the chief viscera of man and other mammals. It is situated on the right side of the abdomen or belly, is the largest gland in the human body, and is that which secretes the bile. By the ancients it was considered as the seat of the passions, and by ourselves it is spoken of as a source of anger and wrath, with which we connect the name bile. The liver was the part chiefly inspected by the Romans, Chaldeans, and other heathens, in their divinations. Ezechiel thus speaks of Nebuchadnezzar: 'The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver' (*xxi.* 21). Solomon, speaking of 'a young man void of understanding, and of a whorish woman, says: 'He goes after her as an ox goeth to the slaughter, till a dart strike through his liver' (*Prov. vii.* 23, 23)—i.e. till he is struck with a mortal wound; wounds of the liver being considered as fatal. Jeremiah, lamenting over 'the destruction of the daughter of his people,' says: 'Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth' (*Lam. ii.* 11): a figurative expression for deep and severe distress of mind.

**LOCUSTS**, insects very destructive to the fruits of the ground, particularly to the fields of corn. The locust is armed with two pairs of very strong jaws, the upper terminating in short, and the lower in long teeth, by which it can both lacerate and grind its food; its stomach is of very extraordinary capacity and powers; its hind legs enable it to leap to considerable distances, and its ample vans are fitted to catch the wind as sails, and so to carry it over the sea, even to distant lands. Africa and Arabia appear to be the great cradle of locusts, and from thence they take their flight to Persia, Syria, Anatolia; and sometimes they extend their ravages to Italy, France, and Spain, and other southern countries of Europe. They come in such immense numbers that the sky is darkened by them, and lighting on the earth they eat up every green thing; and sometimes flying off again they light on the sea and are drowned; but their carcasses being cast on the shore emit a stench which proves fatal to multitudes of the inhabitants (*Kirby's Entomology*, i. 185).

Of locusts there are various species, several of which are supposed to be mentioned in the Scriptures; but critics find it impossible to dis-

tinguish them. Gesenius, for example, considers the four species of insects mentioned in *Joel* i. 4 (*E. T.*, the palmer-worm, the locust, the canker-worm, and the caterpillar) as all species of locusts. Of their ravages we have a graphic description by the prophet (*ii.* 2-10). A common way in which they are destroyed, as already noticed, is alluded to in *ver.* 20. For an illustration of this and other passages of Scripture in which the ravages of locusts are described the reader may consult Thomson, *Land and the Book*, ii. 104-107.

Though locusts are a terrible scourge to man, they are not in certain circumstances without some advantage. It is said of John the Baptist, 'his meat was locusts and wild honey' (*Matt. iii.* 4). Under the Mosaic economy locusts were ranked among clean animals, and might be eaten by the Israelites (*Lev. xi.* 22). They were used as food in ancient times in various countries of the East, and in the present day they are used as food in Africa, Arabia, Syria, Persia, and other Eastern parts. Dr. Livingstone, who travelled so extensively in South Africa, says: 'Locusts are quite a blessing in the country; so much so that the rain-doctors sometimes promised to bring them by their incantations.' They are strongly vegetable in taste, the flavour varying with the plants on which they feed. There is a physiological reason why locusts and honey should be eaten together. Some are roasted and pounded into meal, which, eaten with a little salt, is palatable. It will keep them for months (*Livingstone, Trav.* 42).

**LOG**, a Hebrew measure for liquids; according to the rabbins, the twelfth part of a hin. It was the smallest of the measures for liquids (*Lev. xiv.* 10, 12, 15, 21, 24; *Gesenius, Lex.* 430).

**LORD**, one that has rule and authority, as a husband (*Gen. xviii.* 12; 1 *Pet. iii.* 6, 6); a master (*Matt. xxiv.* 45-51; *John xv.* 15); an owner or proprietor (*Matt. xx.* 8; *Gal. iv.* 1); one high in office (*Gen. xlii.* 10; *xliv.* 16-24, 33; 2 *Sam. xi.* 11); a prophet (1 *Kings xviii.* 7; 2 *Kings iv.* 16); a term of respect and civility (*Gen. xxiii.* 6; *xxiv.* 18; *xxiii.* 8).

When in the O. T. Lord is printed in capitals, it is ordinarily the translation of *Yehovah*. In small characters it is the translation of *Adonai*, which signifies *lord, ruler*. God is called *Lord of hosts*, or *Lord of Sabaoth*; as he made, owns, supports, and rules all the armies of angels, men, and other creatures (*Ps. xxiv.* 10; *James v.* 4). When Lord in the N. T. is the translation of *κύριος* (*kyrios*), it very frequently signifies Christ (*Rev. xiv.* 13). *Lord*, the translation of *δεσπότης* (*despotes*), or master, is used of God essentially (*Acts iv.* 24; *Luke ii.* 29; *Rev. vi.* 10); and of Christ (2 *Pet. ii.* 1; and probably *Jude* i.) Jesus Christ is called Lord of lords, and Lord of all: he supports and governs all kings, masters, and other rulers—nay, all persons and things in heaven and earth (*Rev. xix.* 16; *Acts i.* 36). He is the Lord of glory: he possesses infinite glory in himself; purchased everlasting glory for and bestows it upon his people (1 *Cor. ii.* 8). He is the Lord of the church, and especially of saints, his true members: he planned, he erected the church, he in-

stitutes every ordinance in her, and stands in a peculiar relation to church-members, as their husband, supreme teacher, and ruler. To say unto Jesus, Lord, Lord, is to make a profession of subjection to him (Matt. vii. 21). To call Jesus Lord, in a proper manner, is heartily to believe in, submit to, and witness for him, as the Son of God and true Messiah (1 Cor. xii. 3).

But though κύριος is properly translated *Lord* in the Epistles when the divine dignity of our Redeemer was distinctly known, it is otherwise in the Gospels. Yet in them, according to our translation, he is addressed by everybody in the peculiar manner in which God Almighty is addressed in prayer. Thus the leper: 'Lord, if thou wilt, thou canst make me clean' (Matt. viii. 2). Thus the centurion: 'Lord, my servant lieth at home sick of the palsy' (ver. 6). The Canaanitish woman crieth after him: 'Have mercy on me, O Lord' (xv. 22). He is sometimes mentioned by the simple appellation of 'the Lord' (Matt. xxviii. 6; Luke xxiv. 24; John xx. 2, 25; xxi. 12), a form of expression which in the O. T. our translators have invariably applied to God. One would naturally conclude from the word thus used, that from his first shewing himself in public all men believed him to be the Messiah; and not only so, but to be possessed of a divine nature, and entitled to be addressed as God. But the fact was far otherwise. The utmost that can be affirmed of the multitude is, that they considered him to be a prophet; and even those who came in process of time to think he was the Messiah never had a conception of any character belonging to that title superior to that of an earthly sovereign, or of any nature superior to the human. Even the disciples themselves had no higher notion. Now, though the title given to him is the same that is given to God, it is so far from being peculiarly so, that it is the common compellation given not only to every stranger, but to almost every man of decent appearance by those whose position does not place them in an evidently superior station. Of this we have given before some examples. Indeed it is the title which some gave to Jesus who at the time they gave it knew nothing about him. In this way the Samaritan woman at Jacob's well addressed him when she knew nothing more about him but that he was a Jew, which would not recommend him to her regard (John iv. 5, 7, 9). Thus also he was addressed by the impotent man who lay near the pool of Bethesda, who, as we afterwards find, did not then know the person who spoke to him, and who soon proved his benefactor (v. 7). In these places, indeed, and others that might be mentioned, our translators have rendered the word κύριε, not *Lord*, but *Sir*; and by some such term, or by others applicable to a human being, the word ought to have been generally translated throughout the Gospels, which relate the history of Christ Jesus on earth. To this we must particularly except the exclamation of Thomas on first seeing him after his resurrection: 'My Lord and my God' (xx. 28). It is manifest that Thomas now viewed his master in a light in which he had never viewed him before (Campbell, *Gospels*, i. 419).

LOT. 1. The son of Haran and nephew of

Abraham. He appears to have been born in Ur of the Chaldees, and left that place at the same time as Abraham, and at length came with him into the land of Canaan (Gen. xi. 27, 31; xii. 4, 5). In consequence of the great increase of their herds and flocks, and of a strife between their herdsmen, they agreed to separate, and Lot chose for his dwelling the cities of the plain, and pitched his tent toward Sodom (xiii. 1, 2, 5-12). Afterwards, when God was about to destroy Sodom and Gomorrah by fire and brimstone from heaven on account of the wickedness of these cities, two angels, who were sent for this purpose, brought away Lot and his family, and said to him: 'Escape for thy life; look not behind thee, neither stay thee in all the plain lest thou be consumed.' 'But his wife looked back from behind him, and she became a pillar of salt' (xix. 17). To this singular incident our Lord alluded in a warning which he addressed to the Pharisees: 'Remember Lot's wife' (Luke xvii. 32). In the Apocryphal book, the Wisdom of Solomon, it is said of the inhabitants of Sodom: 'Of whose wickedness, even to this day, the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness; and a standing pillar of salt is a monument of an unbelieving soul' (chap. x. 8). Josephus says: 'I have seen the pillar, and it remains at this day' (*Antiq.* i. 11. 4). Clement of Rome, in his Epistle to the Corinthians, speaking of Lot, says: 'His wife, who went out with him, being of a different mind, and not continuing in the same obedience, was for that reason set forth for an example, being turned into a pillar of salt unto this day' (Wake, *Apostolical Fathers*, sec. 11). Irenæus and Tertullian, who flourished about the end of the second century, say it was then standing. Benjamin of Tudela, the Jewish traveller, avers, near a thousand years later, that it was then still standing. Some modern travellers pretend to have seen it; but their relations appear so fabulous, and differ so widely, that we can attach no credit to them; while our most trustworthy travellers, men of judgment and veracity, do not allege that there are now the smallest remains of this singular statue. It may even be fairly questioned whether any credit is to be attached to the early testimonies now given. They may have believed that it was still standing, and even that they had seen it, and merely from some fancied resemblance may have concluded that it was Lot's wife.

2. Anything cast or drawn in order to determine a point in debate. It is a solemn appeal to God for his immediate interposition for determining the affair, and on that account ought to be used in nothing but what is important and cannot otherwise be peacefully determined in; and it is to be used with reverence and prayer (Prov. xvi. 33; xviii. 18; Acts i. 23, 26; 1 Sam. xiv. 41). By lot it was determined which of the expiatory goats should be offered, and which dismissed (Lev. xvi. 8-10). By lot the land of Canaan was divided among the Hebrew tribes, and the Levites had their cities assigned and their order of sacred service determined (Num. xxvi. 55, 56; xxxiii. 54; xxxiv.; Josh. xiv.-xxi.; 1 Chron. vi. 54-65; xxiv. xxv. xxvi. 1-19). By lot the Hebrews

discovered who had taken the accursed spoil of Jericho (Josh. vii. 14-18), and pitched on the men who should go against the delinquents of Gibeah (Judg. xx. 9). By lot Saul was marked out for the Hebrew kingdom; and his son Jonathan discovered to have tasted the honey (1 Sam. x. 19-21, 24; xiv. 41, 42). By lot Jonah was discovered to be the cause of the storm; and Matthias marked for the apostleship (Jonah i. 7; Acts i. 23-26).

We have a remarkable instance of the use of the lot by Haman when meditating the destruction of the Jews: 'In the first month (that is, the month Nisan), in the twelfth year of king Ahasuerus, they cast Pur (that is the lot) before Haman, from day to day, and from month to month, to the twelfth month, that is the month Adar' (Esther iii. 7). It appears from some of the examples now given that the use of the lot was not confined to the Hebrews, but was also had recourse to by other nations. In fact, it is in many cases a natural resource of man under a sense of his own ignorance, blindness, and weakness.

That chance, which is nothing else than the want of design, determines in any lot, is too absurd for rational beings to pretend. God must therefore be the arbitrator, to whose determination the matter is, by lot, referred. He challenges it as his property to direct lots (Prov. xvi. 33). How thoughtless, then, how sinful, to use the lot in trifles, or in sports or games, or to direct in sinful attempts! Whatever falls to one's share by casting of the lot or the providence of God is called his lot (Ps. xvi. 5; Is. xvii. 14).

LUKE, the writer of one of the Gospels and of the Acts of the Apostles. Of his early history little is known. Eusebius says he was born at Antioch (Euseb. *Eccl. Hist.* iii. 4). By some he is supposed to have been a Gentile by birth, for Paul, in writing to the Colossians, and sending to them the salutations of Aristarchus, Marcus, and Justus, adds, 'Who are of the circumcision,' apparently distinguishing them from the others whom he afterwards mentions, one of whom is Luke (Michaelis, *Introd.* iii. 228). Others, however, allege that it is evident he was a Jew, as there are as many Hebraisms in his writings as in the other evangelists (Campbell, iii. 210, 212). Others seek to solve the question by combining both opinions—conjecturing that he was descended from Gentile parents, but had embraced Judaism, from which he was afterwards converted to Christianity. The Hebraistic-Greek style observable in his writings, and especially the accurate knowledge of the Jewish religion, rites, ceremonies, and usages everywhere discernible, both in his Gospel and in the Acts of the Apostles, appear to identify the author with the Jews; while his style of writing, his knowledge in reference to the Greeks and Romans, the introduction to his Gospel in the manner of Greek writers, would all go to shew him to be a Gentile (Horne, *Introd.* iv. 443). He was by profession a physician, and had probably been well educated, and had lived where the Greek language was spoken in considerable purity; for the diction of his Gospel, and particularly of the Acts of the Apostles, approaches

more nearly to classical Greek than that of any of the other writers of the N. T. The first notice which we have of him is at Troas, where he makes use of the pronoun *we*, as being one of Paul's company, and of all those who were at any time associated with the apostle no one appears to have been so constantly with him. From Troas he accompanied Paul to Macedonia (Acts xvi. 11, 12), after which he drops the use of the first person, so that we cannot tell whether he continued with Paul in his subsequent journeys; but on the apostle being again in Macedonia a few years afterwards, he again quietly resumes the first person, sails with him from thence for Syria, goes up with him to Jerusalem (xx. 1-6; xxi. 2-8, 15); and when Paul, two years after, is sent a prisoner to Rome, he again sails with him, is shipwrecked at Melita, and along with him at length reaches the capital of the Roman empire (xxvii. xxviii.) There he remained with him for at least a considerable time (Col. iv. 14), and possibly never left him, for we find him still with the apostle when he wrote his Second Epistle to Timothy and appears to have been looking forward to an early martyrdom (2 Tim. iv. 6-8, 11). There is something touching in Paul's last mention of him: 'Only Luke is with me.' By others the great apostle, when drawing near his end, had been forsaken; but in Luke he found a faithful and steadfast friend who, while others changed, remained unchanged. No wonder though Paul valued such a friend, and calls him 'the beloved physician.' One cannot but love Luke too for the love he shewed to Paul.

Of Luke's subsequent history nothing certain is known. 'It may be reckoned probable,' says Lardner, 'that he died a natural death; forasmuch as none of the most ancient writers—such as Clement of Alexandria, Irenæus, Origen, Eusebius, Jerome—say anything of his martyrdom.' Later writers would represent him as suffering martyrdom, and give various particulars in regard to him; but their accounts do not agree, and are no way to be relied on (Lardner, *Works*, vi. 129, 132; Cave, *Hist. Apostles*, 223).

LUST, desire, commonly earnest desire, both as a substantive and a verb. This is the meaning of the word generically. It is used to express *desire* simply without indicating whether it be good or evil: 'The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust (i.e. my desire) shall be satisfied upon them' (Exod. xv. 9). It is used to express lawful, innocent desire. The Israelites were authorised to kill and eat of their herds and flocks 'whatsoever their soul lusted after' (Deut. xii. 15, 20, 21). It is used to express good and holy desire. The apostle speaks of 'the spirit lusting against the flesh,' as well as of 'the flesh lusting against the spirit' Gal. v. 17).

But the word is for the most part used in a bad sense of sinful desires, as of covetousness (Rom. vii. 7), but more especially of lascivious sexual desires (Prov. vi. 25; Matt. v. 28; Rom. i. 24, 26, 27; 1 Thess. iv. 3-5; 1 Pet. ii. 11).

This being the more ordinary use of the word, this sense is apt to be associated with it in most passages where it occurs, and even in passages

where that is not necessarily its signification. In interpreting such texts special attention should be paid to what is said of the lusts spoken of, that so we may not misunderstand their true nature. The same word which our translators render *lust* they in numerous passages render *desire*; and it might have been well if in some passages they had followed the same course where they have used the former word.

**LYCAO'NIA**, a province of Lesser Asia, having Cappadocia on the east, Galatia on the north, Phrygia on the west, and Cilicia on the south. Lystra, Derbe, and Iconium were cities of this province. They seem to have spoken a corrupt dialect of the Greek language. Christian churches were here planted by Paul and Barnabas which continued of some note till the country was over-run by the Saracens (Acts xiv. 6, 7, 11).

**LYC'IA**, a province of Lesser Asia, having Caria on the north-west, Pamphylia on the north-east, and the Mediterranean Sea on the south. It anciently contained about twenty-three cities and sundry other large towns; the chief were Telmessus, Patara, Myra, Olympus, and Phaselis. The Lycians were a colony of the Cretians, and were famed for equity in more ancient times; but about sixty years before our Saviour's birth many of them on the sea-coast exercised piracy (Acts xxi. 1; xxvii. 5).

**LYD'DA**, or **LOD**, a city belonging to the Ephraimites; but after the Babylonish captivity the Benjamites inhabited it (Neh. xi. 35). In the time of the Maccabees the district of Lydda was taken from Samaria and added to Judæa (1 Maccab. xi. 34). At Lydda Peter miraculously healed Æneas, 'who had kept his bed eight years, and was sick of the palsy' (Acts ix. 33). There was a Jewish college at Lydda which produced many celebrated doctors. This place became early associated with the homage paid to St. George, so renowned in both the East and the West as a saint and a martyr, and so well known as the patron saint of England, and of several other states and kingdoms. The earliest calendars and legends relate that he was born at Lydda, suffered martyrdom at Nicomedia in the earliest persecution under Diocletian and Maximian, near the close of the 3d century, whence his remains were transferred to his native place, and a church was afterwards erected there to his honour. In the general change of names which took place in Palestine under the Roman dominion Lydda became Diospolis. It is still a considerable village; but the houses, though numerous, are in general small and mean. It is called Ludd, having obviously reverted to its original name (Robinson, *Res.* iii. 49, 50, 51-53; iv. 143).

**LYD'IA**, a woman of Thyatira in Lesser Asia, 'a seller of purple,' who was dwelling at Philippi in Macedonia when Paul first came thither. If she was not a Jewess, she was probably a proselyte to Judaism, for it is said she 'worshipped God.' Having heard Paul preach, she embraced the gospel, and she and her household having been baptized, she constrained Paul and his fellow-labourers to lodge with her while they remained at Philippi (Acts xvi. 14, 15, 40).

The business which brought her to Philippi was probably connected with the dyeing trade, which had flourished from a very early period, as we learn from Homer, in the neighbourhood of Thyatira, and is permanently commemorated in inscriptions which relate to the 'guild of dyers' in that city—circumstances which incidentally give a singular confirmation to the accuracy of Luke in this history, the allusion being so casual and minute (Conybeare, i. 316).

**LYS'TRA**, a city of Lycaonia in Asia Minor, to which Paul and Barnabas fled when they were in danger of being stoned at Iconium. Here they healed a man who had been lame from his birth, and were taken for Mercury and Jupiter, and they with difficulty restrained the people from offering sacrifice to them. But soon after 'there came Jews from Antioch and Iconium, who stirred up the people; and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up; and the next day he departed with Barnabas to Derbe' (Acts xiv. 1, 4-20). The site of Lystra is now unknown, or at least is very uncertain (Hamilton, *Res.* ii. 319).

## M.

**MA'ACHAH**, a district of Syria. [ARAM.]

**MAAL'EH AKRAB'BIM**—i.e. the ascent of Akrabbim—so called from the multitude of serpents and scorpions that frequented that place. Akrabbim is probably the same as Acrabatene in the land of Edom, and is now called Akabah, at the head of the eastern branch of the Red Sea (Num. xxxiv. 4; Josh. xv. 3).

**MACEDO'NIA**, an extensive country on the north-east of Greece. It had Mœsia on the north, Thrace and the Ægean Sea on the east, Illyricum and Epirus on the west, and Thessaly on the south. It was peopled by a vast number of tribes, which, we think, were mostly descended from Chittim, the son of Javan. The kingdom of the Macedonians had subsisted upwards of 400 years, when Philip added Thessaly, with part of Epirus and Albania, to his territories. His son Alexander made himself master of Greece, and of the Persian empire, and of part of India. His empire was quickly broken to pieces; and Macedonia, after having continued a kingdom about 646 years, fell into the hands of the Romans A.M. 3856. When the Roman empire was divided Macedonia fell to the share of the emperor of the East. After it had continued subject to the Romans upwards of 1500 years, it fell in 1357 under the power of the Ottoman Turks, who are the present masters of it. Some of its principal cities were Thessalonica, Amphipolis, Philippi, Berea, Pella, etc. A vision directed Paul to preach the gospel in this country: he did it with great success: many believed and turned to the Lord. The Macedonian Christians were very forward in charity to the poor saints at Jerusalem, and in liberal supply of the apostle Paul's wants, and in zealous dedication of themselves to the service



of Christ (Acts xvi. 9-40; xvii. 1-14; xx. 1-6; 2 Cor. viii. 1-5; xi. 2, 9). Notwithstanding the ravages of the Goths, Bulgars, and others, and the terrible oppression of the Turks, Christianity subsists here to this day, but terribly corrupted by the Greek Church.

MAGDALA, a city on the shore of the Sea of Galilee. Some place it on the east side; others, among whom is Dr. Robinson, place it on the west side. He thinks the word Mejdal, the name of a little Moslem village in that quarter, is obviously the same as the Hebrew Migdol and the Greek Magdala, and that there is little reason to doubt that this place is the Magdala of the N. T., chiefly known as the native town of Mary Magdalene—i.e. Mary of Magdala.

Magdala was either the same as Dalmanutha or near to it, or perhaps Dalmanutha was the district in which Magdala was situated, or Magdala was the district in which Dalmanutha was situated (see Wilson ii. 136); for while Matthew, in recording the miraculous feeding of the five thousand, says our Lord 'took ship and came into the coast of Magdala' (xv. 19), Mark says he came into the parts of Dalmanutha (viii. 10).

Mejdal is now a small village, and the inhabitants are few and poor. The houses are built of stone or mud, without windows, and without any other opening than the door, which is low and narrow. Such were probably the houses of many of the lower classes in the time of Christ; and what he says of the woman who, having lost a piece of money, lighted a candle, and swept the house, and sought diligently till she found it, may become more intelligible and more striking when we think of one of these dwellings, for, having no window, it would be comparatively dark even in the daytime, and would require to be examined with a light in order that so small a thing as a piece of money might be found (*Jour. Soc. Lit.* October 1866, pp. 30, 32).

MAGI, an Oriental sect of philosophers. They originated in Persia, but afterwards spread into other countries, particularly Assyria and Arabia, bordering upon Judæa. The studies of the Magi appear to have been principally in astronomy, natural philosophy, and theology, and some say astrology and enchantments. To this class belonged 'the wise men from the east' mentioned in Matt. ii.; but the word in the original is μάγοι, and ought not to have been rendered 'wise men,' as if it had been synonymous with σοφοί. This is not only an indefinite, but an improper translation of the word. It is indefinite, because those called μάγοι were a particular class, party, or profession, among the Orientals, as much as Stoics, Peripatetics, and Epicureans were among the Greeks. Now, to employ a term for specifying one sect which may with equal propriety be applied to fifty, including persons of totally different and even opposite opinions, is a very vague manner of translating. It is also, in the present acceptance of the words, improper. Formerly the phrase 'wise men' denoted philosophers or men of science and erudition; but it is hardly ever used in this sense now. If used at all, it is commonly in the way of burlesque. This is, therefore, one of those cases wherein the trans-

lation, that he may do justice to his author and not mislead his readers, should transfer the original term, using the word magi.

In this, as in other sects, there were of course men of different characters. It need not therefore surprise us to find the name applied to bad men. Simon, whom Philip encountered at Samaria, probably belonged to this class. In our translation he is said to have 'used sorcery,' and to have 'bewitched the people with sorceries;' but the words should have been rendered 'used magian arts,' and 'astonished them with magic arts' (Acts viii. 9, 11). Hence he has received the name of Simon Magus, or more properly 'the magian.' To this class also is to be referred Elymas, ὁ μαγός, the magician (not sorcerer, as in the E. T.), who, it is to be remarked, was a Jew, and his proper name was Bar-Jesus (xiii. 6, 8; Campbell, *Gospels*, iv. 13).

Some suppose that the magi who did homage to the infant Saviour came from Persia; others suppose they came from Arabia, as the gifts 'they presented unto him, gold, frankincense, and myrrh,' were common productions of that country. It is plain they were quite different persons from the shepherds mentioned in Luke ii. 8-20. To the shepherds there appeared an angel from heaven, who announced to them the joyful tidings of the birth of a Saviour; to the magi there appeared a star or meteor in the sky, which moved before them as their guide to Bethlehem. The shepherds were in the same country, keeping watch over their flock by night; the magi were from a distant country, and came by way of Jerusalem, journeying on 'till the star stood over where the young child was.' The angel's appearance to the shepherds was the same day the Saviour was born, and they doubtless made out their visit the same day; when the star appeared to the magi is not said, but it must have been some time before they made out their visit. There is no intimation that the shepherds offered any gifts to the newborn child, the magi 'opened their treasures, and presented unto him gold, frankincense, and myrrh,' as already mentioned. The angel had scarcely made his announcement to the shepherds when 'there was suddenly with him a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men'—no such anthem was raised in connection with the magi. In short, no two narratives could be more different from each other—there is not a single point in which they agree; thus plainly shewing that the magi and the shepherds were entirely distinct persons.

Gibbon gives the following account of the magi of Persia: 'The magi, or sacerdotal order, were extremely numerous, since, as we have already seen, fourscore thousand of them were convened in a general council. Their forces were multiplied by discipline. A regular hierarchy was diffused through all the provinces of Persia, and the archmagus, who resided at Balch, was respected as the visible head of the church and the lawful successor of Zoroaster. The property of the magi was very considerable. Besides the less invidious possession of a large tract of the most fertile lands of Media, they levied a general tax on the fortunes and indus-

try of the Persians. 'Though your good works,' says the interested prophet, 'exceed in number the leaves of the trees, the drops of rain, the stars in the heaven, or the sands on the sea-shore, they will all be unprofitable to you unless they are accepted by the *destour*, or priest. To obtain the acceptance of this guide to salvation you must faithfully pay him tithes of all you possess, of your goods, of your lands, and your money. If the *destour* be satisfied, your soul will escape hell tortures; you will secure praise in this world and happiness in the next. For the *destours* are the teachers of religion; they know all things, and they deliver all men.'

'These convenient maxims of reverence and implicit faith were doubtless imprinted with care on the tender minds of youth; since the magi were the masters of education in Persia, and to their hands the children even of the royal family were intrusted. The Persian priests, who were of a speculative genius, preserved and investigated the secrets of Oriental philosophy, and acquired, either by superior knowledge or superior art, the reputation of being well versed in some of the occult sciences which have derived their appellation from the magi' (Gibbon's *Roman Empire*, i. 343, Milman's edit.)

MĀHANA'IM, a city on the east of the Jordan, given by the tribe of Gad to the Levites of Merari's family (John xxi. 38). It received its name from Jacob seeing near this spot *two camps* of angels (Gen. xxxii. 1, 2). Here Ishbosheth fixed his residence during his short reign (2 Sam. ii. 8, 9). Hither David retired from the fury of Absalom; and near to it his army defeated the troops of his rebellious son (2 Sam. xvii. 27; xviii.)

MAL'ACHI, the last of the O. T. prophets. The word signifies *my angel* or *messenger*, and hence some have considered it as not a proper but a common name, and it has been attributed to Zerubbabel, to Ezra, to Nehemiah, and to Mordecai; but none of these persons are ever called prophets, nor can any reason be assigned why they should change their name. The general opinion is, that Malachi was a distinct person, and there appears no reason for questioning this. Of his history little is known. That he lived somewhat later than Haggai and Zechariah is apparent from the facts, that he is not named with them in the Book of Ezra, and that in his time the temple was already built and the temple-worship established (i. 10; iii. 1, 10). That he was contemporary with Nehemiah, or only some years later, is probable from the fact that the times in which he lived present the same aspect as the times of Nehemiah. Marriages with heathen wives, and the withholding of tithes, was a character common to both (compare ii. 11; iii. 8-10, with Neh. xiii. 10-12, 23-29). The Jews have other traditions respecting Malachi, as that he was of the tribe of Zebulun, was a native of the city of Sephoris, and died young; but as they rest on no authority they are unworthy of notice.

MAM'MON, a Syriac word signifying *riches*. To convey his idea energetically our Lord personifies wealth, representing it as a master who

rivals God in our hearts. Thus personified the idea has become familiar to us: 'Ye cannot serve God and mammon:' no one can, at the same time, love and serve God with his heart while his great aim and desire is to heap up, enjoy, and retain worldly wealth (Matt. vi. 24). 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations:' spend worldly riches, which so many get unjustly and use as instruments of dishonesty and wickedness, in a pious and charitable manner, that the poor saints, benefited thereby, may be stirred up to pray for you; and that when your riches are no more retained by you, ye may obtain the gracious reward of your charity in heaven; and those poor saints whom ye have supported may with pleasure welcome you into the celestial abodes (Luke xvi. 9). Augustine mentions that in the Punic language mammon signifies *gain*, a circumstance not unworthy of notice as bearing on the origin of the Carthaginians (Parkhurst, *Gr. Lex.* 414).

MAM'RE, an Amorite, who, with his brothers, Aner and Eshcol, assisted Abraham against Chedorlaomer. According to the E. T., Mamre communicated his name to a plain near Hebron; but others think that instead of the *plain of Mamre* the word should be translated the *oaks of Mamre* (Gesen. 50). Sozomen, the ecclesiastical historian, says that Abraham's oak was standing about 300 years after our Saviour's death, about six miles from Hebron, and was mightily honoured by pilgrimages to it and annual feasts at it; and adds that near it was Abraham's well, much resorted to by heathens and Christians for the sake of devotion or trade (Gen. xiii. 18; xiv. 24).

MANAS'SEH, the eldest son of Joseph, but, according as Jacob his grandfather had predicted, his tribe was less numerous and honoured than that of Ephraim his younger brother (Gen. xli. 50-52; xlviii. 12-20). When the Israelites came out of Egypt the tribe of Manasseh numbered 32,200; but in the wilderness they increased to 52,700 (Num. i. 32-35; xxvi. 34, 37). The one half of this tribe received their inheritance on the east and north-east of the Sea of Tiberias; the other half received their inheritance on the west of Jordan, on the north of the tribe of Ephraim (Num. xxxii. 33, 39-42; Josh. xiii. 29-31; xvii.) The whole tribe revolted from the family of David along with the other nine; but many of them in the reign of Asa joined the kingdom of Judah, that they might enjoy the worship of the true God (2 Chron. xv. 8-10). A part of the Manassites who remained in the land also joined in king Hezekiah's solemn passover, and their country was purged of idols by him and Josiah (2 Chron. xxx.; xxxi. 1, 5-10; xxxiv. 3-9). Part of this tribe returned to Canaan, and dwelt in Jerusalem after the captivity (1 Chron. ix. 3).

MAN'DRAKES. In Gen. xxx. 14-17 we are told that Reuben, Leah's son, having found *dudaim* (E. T. *mandrakes*) in the field, brought them home to his mother, and Rachel having wished to have them, Leah agreed to give them to her on condition that she was allowed to sleep

with her husband Jacob that night; and this having been agreed to, she accordingly lay with him, and as the result of this she conceived and had another son, Issachar. The only other passage in which dudaim are mentioned is Song vii. 13, where they are said to have a fragrant smell. The Septuagint interprets the Hebrew word in Genesis by *mandrake apples*, and in the Song by *mandrakes*. Onkelos, Saadiah, and the Syriac version agree with the Greek translators. The more ancient translators being thus agreed as to the plant intended by the Hebrew word, we deem it safest to follow them.

This plant frequently grows wild in Palestine and in the neighbouring countries. It is low like lettuce, and has also similar but dark green smooth-edged leaves, which are pointed at the ends, have no peduncle, but spring out immediately from the root. From the blossoms, which are blue or reddish, are formed apples, almost globular and yellow like oranges, which have a delightful smell, and which the Arabs eat with great relish. A single plant may have from six to ten of these beautiful apples. This fruit is, on account of its power to excite voluptuousness, called by the Arabs the devil's apple. They believed it aided the procreation of offspring. It was even supposed to possess the power of promoting conception when laid below the nuptial bed. The married women of modern times still make this use of it, in the hope thus to obtain offspring. This was no doubt the reason why Rachael, who had as yet no children, was desirous of obtaining from her sister Leah the mandrakes collected by Reuben (Rosen. *Bot.* 129).

MA'NEH, a weight among the Hebrews; but what it was it is not easy to say. In 1 Kings x. 17 we read, Solomon made 'three hundred shields of beaten gold: three pounds (maneh) of gold went to one shield;' and in 2 Chron. ix. 16 it is said, 'Three hundred shields made he of beaten gold: three hundred (supplement E. T. *shekels*) of gold went to one shield.' From comparing these two passages it has been concluded that a maneh consisted of a hundred shekels; but if the two entire passages be compared they will be found to correspond so much as not unnaturally to raise a question whether the discrepancy between the two may not improbably have arisen from some early transcriber omitting the word *hundred* in one passage, or adding it in the other.

In Ezek. xlv. 12 it is said: 'The shekel shall be twenty gerahs; twenty shekels, five-and-twenty shekels, fifteen shekels, shall be your maneh.' This passage it is not easy to understand. It may be understood of manehs of three different values, 20, 25, and 15 shekels; or else of one maneh of 60 (20 + 25 + 15) shekels; but neither of these interpretations is satisfactory. The former would make the maneh of variable and uncertain weight, so that when the word was used one could scarcely tell what was its value; and the latter seems an odd way of stating its value, and not very consistent with the simplicity of early times. We apprehend, therefore, that the weight of the maneh must be left undetermined.

The word is improperly rendered *pound* in the

E. T., in 1 Kings x. 15; Ezra ii. 69; Neh. vii. 71, 72, as if the maneh was of the weight of a pound English, a word of more than ordinary dubious import, as we have not only pounds of different weights, but the word is used by us sometimes in the sense of weight and sometimes in the sense of value. The original word maneh ought to have been uniformly transferred, not translated, as indeed should always have been done as to Jewish moneys.

The LXX. use the word  $\mu\nu\alpha$  in several places for the Hebrew maneh, from which it was probably derived; and it is also employed a number of times by our Lord in one of his parables (Luke xix. 12-25), where it is also improperly rendered pound in the E. T. The  $\mu\nu\alpha$  was a Greek weight equal to 100 drachmas; but it varied in different countries (Robinson, *Gr. Lex.*) Whether our Lord refers in the parable to the foreign  $\mu\nu\alpha$  or to the Hebrew maneh we are not prepared to say; but to whichever of them he alluded, it should not have been rendered pound, a word which is also used as the translation of  $\lambda\iota\tau\pi\alpha$  in John xii. 3; xix. 35.

MAN'NA, an article of food which God granted to the children of Israel in place of bread during their forty years' journeyings in the wilderness: 'On the fifteenth day of the second month after their departing out of the land of Egypt, they came into the wilderness of Sin, which is between Elam and Sinai.' There they murmured against Moses and Aaron for having brought them out of Egypt, where they 'sat by the flesh-pots and did eat bread to the full;' and God, to silence their murmurings, sent them quails for flesh and manna for bread. Of the latter we have the following account: 'In the morning the dew lay round about the host; and when the dew that lay was gone up, behold on the face of the wilderness there lay a small round thing, as small as the hoar-frost upon the ground; and it was like coriander seed, white; and the taste of it was like wafers made with honey.'\* This they were to gather every morning, every man, according to his eating, an omer; but when the sun waxed warm it melted away; and if they left of it until the following morning it bred worms and stank. On the sixth day of the week they gathered a double quantity—viz., two omers for each person; but on the seventh day, which was the Sabbath, there fell none; yet what they had reserved for it neither bred worms nor stank. Thus 'the children of Israel did eat manna forty years until they came to a land inhabited,' when 'they did eat of the old corn of the land. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more.' To commemorate the Israelites living on manna in the wilderness, the Lord commanded that a pot containing an omer of it should be laid up before the ark of the testimony, that the generations to come might see

\* In Num. xi. 7, 8, it is said: 'And the manna was as coriander seed, and the colour thereof as the colour of bdellium; and the people ground it in mills or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil.'

the bread wherewith he had fed them in the wilderness (Num. xvi. ; Josh. v. 11, 12).

Such was the miracle of the manna, one of the most remarkable miracles recorded in the O. T. ; yet various writers seek to explain it away by ascribing it to the operation of mere natural causes.

There is a well-known substance called manna which is used in medicine. It exudes from the bark of the stem and branches of several species of trees, but is obtained in still greater abundance and in a purer state by means of incisions in the bark. The substance, which distils spontaneously, is fluid during the night, and looks like dew, but begins to harden in the morning. It has a slight, peculiar odour, a sweetish taste, but leaves a bitterish impression on the tongue. It is collected principally in Calabria, Apulia, and Sicily, where it flows from the middle of June to the end of July from species of the ash tree (Thomson, *Mat. Med.* ii. 265 ; Duncan, *Dispensatory*, 266).

The manna of the East is far superior to the European. It is found in Syria, Arabia, and Persia, being obtained from the Eastern oak, the tamarisk, and from the shrubs called el-hadj and akul. Travellers agree in representing the grains of the Eastern manna as having a great resemblance to coriander seed. The peasants around Ispahan collect it before sunrise from a prickly shrub, the branches of which they beat with a stick, holding under them a sieve into which the grains fall. If the gathering of it be delayed beyond sunrise, no manna is obtained, as it is then melted (Rosen. *Bot.* 321).

We are informed by Niebuhr that in some parts of the East manna is found like a kind of pollen on the leaves of the trees called ballot and afs. It is found on them as a dew. The manna-harvest at Merden in Mesopotamia occurs in August, or, as others say, in July. It is said to be much more abundant after a dense mist, when the atmosphere is full of moisture, than in clear weather. The whitest and finest is that which is procured before sunrise by shaking it from the trees into a cloth. If it is not gathered at a very early hour, and a hot day ensues, it soon melts on the leaves ; yet it is not then destroyed, but seems to increase in thickness daily. The country people carry home a quantity of such leaves, and put them into boiling water, when the manna is seen to swim on the surface like oil. This kind of manna is probably that which the people of the East call *Heaven's* manna ; not, however, because they think it falls from the air, for in that case it would be deposited on other trees besides those before named.

Burckhardt also mentions a substance like manna. Speaking of the Wadi-el-Sheik, to the north of Mount Sinai, he says : ' In many parts it was thickly overgrown with the tamarisk or tarfa. It is the only valley in the peninsula where this grows at present in any quantity, though some small bushes are here and there met with in other parts. It is from the tarfa that the manna is obtained. This substance is called by the Bedouins *mann*, and accurately resembles the description of manna given in the Scriptures. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath that tree in the natural state. The

manna is collected before sunrise, when it is coagulated ; but it is dissolved as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, etc., which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins. In this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread or to dip their bread into. I could not learn that they ever make it into cakes or loaves. The manna is found only in years when copious rains have fallen ; sometimes it is not produced at all, as will probably happen this year. I saw none of it among the Arabs, but I obtained a small piece of last year's produce in the convent, where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake. It became soft when kept some time in the hand ; if placed in the sun for five minutes it dissolved, but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done in Num. xi. 8. Its colour is a dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves. Its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts for about six weeks ; sometimes it begins in May' (Burckhardt, *Trav. Syria*, 599).

Burckhardt further states that the tamarisk is one of the most common trees in Nubia and throughout the whole of Arabia. On the Euphrates, on the Astaborus, in all the valleys of the Hedjaz and Bedja, it grows in great quantities, yet nowhere but in the region of Mount Sinai did he hear of its producing manna (*Ib.* 601).

Though there are some points of resemblance between the substances mentioned by these and other writers and the manna with which the Israelites were fed in the wilderness, yet in other and most essential points they differ so entirely, and fall so short of affording any explanation of it, that it is truly strange any one could receive them as accounting in any manner of way for so great and marked a miracle. 'The tarfa,' says Dr. Wilson, 'is among the plants which grow spontaneously in Egypt ; and the Israelites would have recognised its exuded sugar ; but the manna received its name from the Israelites asking 'What is that?' (Exod. xvi. 15). The manna was a small round thing like hoar-frost, and of the size of coriander seed. It fell every morning, and when the dew was exhaled it was found alone upon the ground. It fell every day except on the Sabbath, and only around the camp of the Israelites. Every sixth day it fell in double quantities ; and though it became putrid when kept on ordinary days, it suffered no change on the Sabbath. It fell in such quantities that it maintained the whole host of Israel, amounting to about two millions and a



half of souls, who suffered no inconvenience from its almost exclusive use. It fell not merely for six weeks in a season, beginning with the month of July, but throughout the whole year, beginning in the first instance with the month of May, and continuing without failing for forty years. Though when left on the surface of the desert it was melted by the sun, it had such a consistence when taken into the tents that it was beaten in mortars and made into cakes.

Various other plants, which need not be here noticed, yield a substance which has been called manna. This coincidence of the name of the Arabic man and the Hebrew מן may be merely casual; or the Arabs may have given the name manna to the insipid sugar of the tarfa from seeing that it has some slight resemblance to the Scriptural manna' (Wilson, i. 193).

To this it may be added that none of the many travellers who have given a detailed account of the Arabian or natural manna ever speak of it as being ordinary food which would supply the place of bread; nor, judging from its qualities, is it likely that it can ever be so used (Rosen. Bot. 327).

MA'ON, a city in the south-east of Judah, where Nabal dwelt, and near to which was a wilderness where David lurked (Josh. xv. 55; 1 Sam. xxiii. 24, 25; xiv. 2). There is a place named Ma'en about a mile to the south of Carmel, which is without doubt the Maon of Nabal. The hill of Maon is of a conical shape, and rises gradually about 200 feet above the site of Carmel. The summit is crowned with ruins of no great extent; foundations of hewn stones, a square enclosure (the remains probably of a tower or small castle), and several cisterns (Robinson, Res. ii. 193). [ZIEGL.]

#### MA'RAH. [JOURNEYING OF THE ISRAELITES.]

MARBLE is a species of limestone, is of close texture and fine grain, takes a beautiful polish, and is found of various colours—white, black, gray, red, yellow, and green. It is often clouded, or it is streaked with veins of different colours. It is found in many parts of the world, and like other kinds of stone it is dug out of quarries in large masses. Marble was known from a very early period, and ancient statues immortalised their names by the masterpieces of art which they executed in it. It was also much used in architecture, particularly for pillars and other ornamental parts of buildings. Among the materials prepared by David for the temple at Jerusalem were 'marble stones in great abundance' (1 Chron. xxix. 2). In the court of the garden of the king of Persia's palace at Shushan the pillars were of marble, and the 'pavement was of red, and blue, and white, and black marble' (Esther i. 6).

Tables of marble were anciently used for writing on. Among the Arundelian marbles, which were brought from the East by the Earl of Arundel in 1627, and were afterwards presented to the university of Oxford, by far the most interesting was the Parian Chronicle, containing a chronology of Greece, and particularly of Athens, from the reign of Cecrops, B.C. 1582, to the archonship of Diognetus, A.D. 264, a period of 1316 years.

MARESHAH, a city in the plain of Judah, south-west of Jerusalem (Josh. xv. 44). In the valley of Zephathah, at Marwahah, Ase defeated the immense host of Zerah the Ethiopian, and pursued them unto Gerar (2 Chron. xiv. 9-15). Eusebius and Jerome speak of Marwahah as within about two miles of Eleutheropolis.

#### MARK, the writer of one of the Gospels.

In the Acts of the Apostles we read of 'John whose surname was Mark' (Acts xii. 12, 25; xv. 37); he is also called simply John (xiii. 5, 13); and likewise simply Mark (xv. 39). He was the son of one Mary, in whose house Peter, when he was miraculously delivered out of prison, found 'many gathered together praying' (xii. 12); and in Col. iv. 10 he is called 'sister's son to Barnabas.' 'It appears,' says Michaelis, 'that his original name was John, the surname of Mark having probably been adopted by him when he left Judaea to go to foreign countries; a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited than that by which they had been distinguished in their own country' (Michaelis, Introd. iii. 203). Mark attended Paul and Barnabas as their minister as far as Perna in Pamphylia; but he there 'departed from them and returned to Jerusalem' (Acts xiii. 5, 13). After the council held at Jerusalem Paul and Barnabas, having preached for some time at Antioch in Syria, proposed visiting the places where they had previously preached. Barnabas wished to take Mark with them; but Paul objected to this, because he 'departed from them from Pamphylia, and went not with them to the work; and the contention was so sharp between them that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus' (xv. 36-39). Paul, however, was afterwards reconciled to Mark, whom he enumerates among his fellow-workers when he was himself a prisoner at Rome 'who had been a comfort to him,' and whose salutation he sends to the church at Colosse, with a recommendation to them to receive him should he come unto them (Col. iv. 10, 11). He also sends the salutation of Mark to Philemon (ver. 24). It appears he did go to Asia Minor, for Paul in his Second Epistle to Timothy says: 'Take Mark and bring him with thee, for he is profitable unto me for the ministry' (iv. 11).

When Peter wrote his First Epistle, which appears to have been written from Babylon, and is addressed 'to the strangers scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,' he sends to them the salutation of 'Marcus, my son' (v. 13); so that Mark must have been then with him.

It is generally believed that the Mark of Paul and the Mark of Peter were the same person, and that he wrote one of the Gospels; but of this some are doubtful. [GOSPELS, Mark.] If, however, they were different persons, and if, as is commonly believed, Mark wrote his Gospel from the information given to him by Peter, it would be natural to conclude that the evangelist was the Mark referred to by Peter rather than the Mark mentioned in connection with Paul.

Of the subsequent history of the evangelist little is known. Eusebius thus writes: 'Mark, they say also, being the first that was sent to Egypt, proclaimed the gospel there which he had written, and first established churches in the city of Alexandria. And so great a multitude of believers, both of men and women, were collected there at the very outset, that in consequence of their extreme philosophical discipline and austerity, Philo has considered their pursuits, their assemblies and entertainments, and in short their whole manner of life, as deserving a place in his descriptions' (Eusebius, *Eccl. Hist.* ii. 16).

According to Jerome, he died in the 8th year of Nero, and was buried in Alexandria (Lardner, vi. 83); but according to an account in an Arabic MS. he was cruelly murdered by the populace of that city (Cave, 217). The Copts consider him the founder and first bishop of their church; and to this day their patriarchs take his name.

**MARRIAGE**, the relation between a man and a woman as husband and wife, with a view to their mutual comfort, the procreation of children, and the right care of providing for and bringing them up both for this world and the next.

Cain must have married his own sister, and so also probably did Seth and others of Adam's sons, and perhaps also of the antediluvian race. But this, it is plain, was a matter of necessity in the case of Cain, and probably also of others of Adam's sons; and if it occurred in others of the antediluvian families, it may also have been next to a matter of necessity with them. At all events, marriages in all likelihood took place between relatives much nearer to each other than was afterwards permitted by the law of Moses. The same thing would probably again take place after the flood, as the descendants of Shem, Ham, and Japhet, it is likely, would marry more commonly in their own line than in each other's. Even long after the flood we meet with marriages of this kind. Abraham and Nahor, two brothers, appear, according to Gen. xi. 29, 31, to have married their nieces, Sarah and Milcah. But elsewhere Sarah is called the daughter-in-law of Terah, Abraham's father, and he told her to call herself, when they were in strange places, his sister, he himself also doing so; and when it became necessary to vindicate the statement he gave this explanation, which looks like a detail of the fact: 'And yet indeed she is my sister: she is the daughter of my father, but not the daughter of my mother, and she became my wife' (xii. 11-13, 18, 19; xx. 2-5, 10-13). According to this account Sarah was Abraham's half-sister; yet how to reconcile the two passages is not easy. [SARAH.] Amram, the father of Aaron and Moses, married his father's sister; in other words, his own aunt (Exod. vi. 20). The marriage of the daughters of Zelophead to their father's brother's sons—i.e. their own cousins—appears to have been expressly authorised by God (Num. xxxvi. 10). The degrees of affinity nearer than cousins appear to be prohibited by the law of Moses (Lev. xviii. 6-17); but the marriage of cousins is not forbidden, and therefore it may be held to be permitted.

Anciently wives were sometimes purchased. Jacob rendered seven years' service to Laban for each of his two daughters (Gen. xxix. 15-28); but it is to be remarked that Leah and Rachel felt that they were degraded in being thus in a manner sold by their father (xxxi. 14, 15). Shechem the Hivite offered to give any price for Dinah, Jacob's daughter, but the offer was not accepted—at least other conditions were deceitfully proposed by his sons which gave occasion to a gross act of treachery and barbarity on the part of Simeon and Levi (xxxiv. 11-31).

By the law of Moses if a man lay with a virgin it was enacted 'he shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days' (Deut. xxii. 28, 29). We are disposed, however, to think that the fifty shekels which he was to pay was not as purchase-money, but as compensation for the disgrace he had brought on the family. By a previous law it was declared that 'if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry (קֶדֶן, *price*) of virgins' (Exod. xxii. 16, 17)—i.e. he must yet make a pecuniary compensation for 'having humbled her.'

When Saul proposed to give his daughter to David for a wife, and David expressed some hesitation regarding so high an honour, he caused it to be said to him: 'The king desireth not any dowry (price), but an hundred foreskins of the Philistines to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines' (1 Sam. xviii. 17-25). This can scarcely be held to be a case of sale and purchase; it was merely a pretext of reward for military service, the real design being the slaughter of David. Still, however, there is involved in all these passages the idea of the purchase of wives.

The most perfect example, however, which we have of the purchase of a wife is by the prophet Hosea: 'Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress,' etc. 'So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley' (Hosea iii. 1, 2). This, it is to be remarked, was at a late period of the kingdoms of Israel and Judah.\*

Anciently parents had more to do with the marriages of their children, particularly of their daughters, than the parties themselves, a practice which still prevails in many Eastern coun-

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\* 'Among the Orientals,' says Michaelis, 'we have manifestly to look for the origin of the purchase of wives in the established polygamy, for wherever that practice prevails there can never be so many maidens as there are wooers; and of course every man that wants a wife must lay his account with having to buy her. When, on the other hand, polygamy ceases the sale of daughters will gradually cease of course; for the father who is desirous to see his daughters provided for will ask an inferior price for them, and then come at last not only to give them for nothing, but even to give something along with them' (Michaelis, *Comment.* i. 450).

tries, and which probably arises not only out of the despotic authority which is so generally exercised in these countries, but partly at least out of the early age at which marriages are contracted, when they are but little able to choose for themselves. Of Ishmael it is said, 'His mother took him a wife out of the land of Egypt' (Gen. xxi. 21). Abraham when he 'was old and well stricken in age' devolved this duty of taking a wife for his son Isaac on the oldest servant of his house, whom he sent on a long journey to the country whence he himself came, and to his kindred, that he might from among them choose a helpmate for him (xxiv. 1-4); and when he got there he did not make the proposal to Rebekah herself, but to Laban and Bethuel, her brother and father, and they, so far as appears, without consulting the damsel, at once agreed to the marriage: 'The thing,' said they, 'proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken.' Rebekah herself appears to have been the last person to be consulted in the matter. After all was settled they called her, 'and said unto her, Wilt thou go with this man? And she said, I will go.' Accordingly no time was lost in her setting out for Canaan (xxiv. 50-59).

Isaac and Rebekah had probably little to do with the marriages of their son Esau, for these, it is said, 'were a grief of mind' unto them (xxvi. 34, 35); but at the instigation of Rebekah Isaac sent off Jacob, their other son, to Padan-aram, with instructions to take a wife of the daughters of Laban, their mother's brother (xxvii. 41-46; xxviii. 1, 2); and after he got there Laban took upon him to settle marriages between him and his two daughters, Leah and Rachel (xxix. 15-30).

When Moses fled from Egypt he was led, as it were accidentally, to the house of Jethro, the priest of Midian; and it is said he 'was content to dwell with the man, and he gave Moses Zipporah his daughter' (Exod. ii. 21).

Samson, though he made choice of a wife for himself, applied to his father and mother to get her for him (Judg. xiv. 1-3).<sup>\*</sup> Saul disposed of his two daughters in marriage (1 Sam. xviii. 17-27). Tamar, David's daughter, appears to have considered her father as having the right of disposing of her in marriage, even to her own brother (2 Sam. xiii. 10-13). These examples illustrate sufficiently the power exercised by parents in the disposal of their children, both sons and daughters, in marriage.

It was an ancient practice, approved, it appears, by God, that if a man died without leaving issue, his brother should marry his widow and raise up seed to the deceased. This singular custom had not its origin in the law of Moses. We find it existing in Canaan nearly 300 years before (Gen. xxxviii. 7-11, 24-26). It was, however, continued by the law of Moses

(Deut. xxv. 5, 6); and it appears to have been kept up in the time of our Lord—at least, the Sadducees profess to relate a case to him of seven brethren marrying in succession the widow of an elder brother, that they might raise up seed unto him, thinking to gravel him with the question whose wife should she be in the resurrection, a difficulty which he very easily solved: 'In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven' (Matt. xxii. 23-30). Among the ancient Hebrews this duty was held to be obligatory not on brothers only, but to extend to the nearest of kin (Ruth iii. 1-13; iv. 1-10, 13). If a brother or the nearest of kin declined the duty, the widow was to 'go up to the gate unto the elders and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.' Then the elders of his city shall call him and speak unto him, and if he stand to it and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed' (Deut. xxv. 7-10). From the example of Boaz and Ruth it appears that if the near kinsmen declined the duty the next of kin might take it upon him.

It is plain that monogamy—i.e. the marriage of one man to one woman—was the institution originally ordained by God. If Adam had been allowed a number of wives, the world would in the first instance have been earlier peopled, though the ultimate results of a permanent institution of that kind might have been much less favourable to the population of the earth. But this was not the arrangement of God. He created only one man and one woman, whom he united together in marriage; and hence the conclusive argument of our Lord: 'Have ye not read that he which made them at the beginning made them male and female?' (Matt. xix. 4). These words should have been rendered '*a male and a female*' (*ἄρσεν καὶ θῆλυ*). All that the common translation implies is that he made human beings of both sexes; but this would have furnished no argument for our Lord's conclusion as to the indissolubleness of the tie of marriage: 'For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. Wherefore they are no more twain but one flesh. What, therefore, God hath joined together let not man put asunder' (ver. 5, 6). The weight of the argument lies in this, that God created at first no more than a single pair, one of each sex, whom he united in the bond of marriage, and in so doing exhibited a standard of that union to all generations. The very words 'and they twain' shew that they were two, one male and one female, and no more. But this is by no means implied in the common translation. It lets us know, indeed, that there were two sexes, but gives us no hint that there were but two persons (Campbell, *Gospels*, iv. 123).

<sup>\*</sup> Such a custom appears not to have been confined to the Israelites. We find it also among the Canaanites. Shechem applied to his father Hamor to get Dinah, Jacob's daughter, to him as a wife (Gen. xxxiv. 4).

The first, so far as is recorded, to break through the institution of monogamy was Lamech, a descendant of Cain, who took unto him two wives, Adah and Zillah (Gen. iv. 19); though as the wickedness of man became great in the earth, which was at length the cause of the flood, it is probable the evil example of Lamech was followed by others; but the next case of polygamy which is mentioned in the Scriptures is that of Abraham. He had received from God the promise of a seed numerous as the stars of heaven (xv. 5), but as Sarah his wife had no children, and was now past child-bearing, she said unto him, 'I pray thee go in unto Hagar my maid; it may be that I may obtain children by her; and she took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife' (xvi. 1-3). This, however, was not a spontaneous act of polygamy on the part of Abraham: it was the result of the express desire of his own wife Sarah. His grandson Jacob had also two wives, and these sisters, Leah and Rachel; but neither was this a spontaneous act on his part. He was drawn and deceived into it by their father Laban (xxix. 15-30). Each of them had also a maid, the one called Zilpah, the other Bilhah; and both of them, like Sarah, proposed to Jacob that he should go in unto them, that they might obtain children by them, which he accordingly did; so that he may be said to have had four wives (xxx. 1-13). The circumstances now stated would appear to shew that even the married women had no delicacy, and little repugnance to the polygamy of their husbands. Esau, Jacob's elder brother, had two or three wives (xxvi. 34; xxxvi. 2, 3). Gideon, one of the judges, had many wives, and also a concubine (Judg. viii. 30). The next example which we have of polygamy in the Scriptures is that of Elkanah, who had two wives, Hannah and Peninnah (1 Sam. i. 2). Saul, the first king of Israel, besides his wife, had a concubine named Rizpah (2 Sam. iii. 7; xxi. 8, 10). His successor David had eight wives at least (1 Sam. xviii. 27; 1 Chron. iii. 1-5); but whether they were all living at any one time is not known. He had also at least ten concubines (2 Sam. v. 13; xv. 16). His son Solomon went far beyond these examples. He appears to have equalled some of the Oriental princes of later times: 'King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, Hittites. And he had seven hundred wives, princesses, and three hundred concubines' (1 Kings xi. 1, 3).<sup>\*</sup> It is needless to carry down these examples further. Some of the subse-

<sup>\*</sup> Considerable laxity, as regards marriage, had perhaps crept in among the Hebrews by the times of David and Solomon. Tamar thought David their father would not stand in the way of her brother Amnon marrying her (2 Sam. xiii. 13), yet this was directly contrary to the law of Moses (Lev. xviii. 9). Solomon's marrying wives of the neighbouring heathen nations was also contrary to the Mosaic law, and was condemned on the ground of the very evil which it led to in his case (Deut. vii. 1, 3, 4; 1 Kings xi. 1-3).

quent kings did indulge in a plurality of wives; as Rehoboam (2 Chron. xi. 18-21), Abijah (xiii. 21), Ahab (1 Kings xx. 3), and there may have been other cases of the same kind; but the practice, so far as appears, never at any time prevailed among the Israelitish people. Michaelis says: 'It is certain that it ceased entirely after the return of the Jews from the Babylonish captivity' (*Comment.* ii. 12). In the time of our Lord, notwithstanding of the great wickedness of the Jews of that period, we have in the Gospels no allusions to or indications of the existence of the practice.

Concubines were not held anciently to be whores or adulteresses. They were deemed secondary yet lawful wives. Hagar is distinctly called Abraham's wife, though Sarah was considered as his principal wife and her mistress, and she accordingly dealt very harshly with her (Gen. xvi. 3-6, 8, 9; xxi. 9-12; xxv. 5, 6). They are never repudiated as wives, nor are their children treated as illegitimate. On the contrary, the legal rights of both are substantially implied. The children of Zilpah and Bilhah are treated equally as Jacob's lawful children as his children by Leah or Rachel (xxix. 31-35; xxx. 1-13, 17-21; xlix.) Reuben's lying with Bilhah, Jacob, when he was dying, and many years after the fact, considers as lying with his wife, though she was a concubine (xxxv. 22; xlix. 4; comp. Lev. xviii. 8).

Polygamy gives rise probably, wherever it prevails, to peculiarities of feelings in families and to peculiarities of language. It not only generates jealousies and contentions among the inmates, but it attaches the children in a particular manner to their mother, whose affection, it may naturally be supposed, will have been specially called forth toward them, while feelings of an opposite kind will often be cherished toward the other mothers in the family, and toward their children. The recollection of this state of things will often be found to give a special signification to the phraseology of Scripture. 'I behaved myself,' says the Psalmist, 'as though he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother' (Ps. xxxv. 14; see also Gen. xxiv. 28; Ruth i. 8; Cant. iii. 4; viii. 2). There is something touching in the account given of Joseph: 'When he lifted up his eyes, and saw his brother Benjamin, his mother's son' (Gen. xliii. 29, 30). 'If,' says Moses, 'thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto him,' etc. (Deut. xiii. 6, 8). 'They were,' said Gideon, 'my brethren, the sons of my mother; as the Lord liveth, if ye had saved them alive, I would not slay you' (Judg. viii. 19; see also ix. 1-3). 'Thou sittest,' says the Psalmist, 'and speakest against thy brother; thou slanderest thine own mother's son' (Ps. l. 20). And again: 'Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out' (cix. 14; see also Cant. viii. 1).

The lateness of some of the marriages of early times is somewhat singular. We say nothing of the marriages of the antediluvians, because



our accounts of them are too imperfect to warrant any opinion concerning them; but Isaac was forty years old when he was married (xxv. 20). So also was his son Esau (xxvi. 34); and Jacob, according to the common chronology, was about eighty-four (xxv. 26; xxix. 21). Moses was 'full forty years old' when he was married to Zipporah—he may even have been much more (Exod. ii. 21; Acts vii. 23). The lateness of these marriages can scarcely have arisen from a cause which often occasions late marriages in the present day—the expense of providing for and supporting a family; and it is the more remarkable as contrasted with the early marriages of Orientals, as of the Hindoos, in modern times. Judging from the birth of their children, the wives whom they married were probably all young women. In subsequent times the Hebrews appear to have married at an early age (Prov. ii. 17; v. 18; Joel i. 8; Mal. ii. 14).

Hebrew heiresses were required by the Mosaic law to marry in the tribe of their father, that so the inheritance of the children of Israel might not remove from tribe to tribe, but that every one of the tribes should retain its own inheritance (Deut. xxxvi. 1-12).

By the law of Moses the Hebrews were expressly prohibited from intermarrying with the Canaanitish nations: 'Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly' (Deut. vii. 3, 4). The reason assigned for the prohibition will of course apply to heathen nations generally. It was, however, often disregarded by the Israelites, and fearful were the judgments which the neglect of it brought upon them (Num. xxv. 1-9; 1 Kings xi. 1-13; xvi. 31-33; 2 Kings viii. 18). After the return of the Jews from the Babylonish captivity a number of them married wives of the people of the land, and some of them had children by them. Both Ezra and Nehemiah, proceeding no doubt on the law of Moses in regard to such marriages, required them to separate themselves from them: and this many of them did (Ezra ix. x; Neh. xiii. 23-28); but we apprehend it may be questioned whether this was a legitimate conclusion from the law on the subject. It referred to a prospective act; this to an accomplished fact—things which are very different. There are some things which, when done, cannot be undone; and we are disposed to think that marriage is one of these things. To dissolve marriages which on one side have not been illegally formed, appears to involve gross injustice and great cruelty to such parties and to their children—a consideration which is not always duly thought of (Ps. xv. 4; 1 Cor. vii. 10-17). It might rather have been the duty of husbands who were thus situated to instruct their wives and children, and to endeavour to bring them over to the true religion, instead of casting them loose on the world, exposed to all the evils of such a life. Salmon was married to Rahab, a Canaanitish woman, commonly

called the harlot, and Boaz their son married Ruth the Moabitess; and from them descended not only David and his royal line, but the Lord Jesus Christ (Ruth iv. 18-22; Matt. i. 5, 6).

By the Mosaic law Hebrews were required to marry wives only of their own nation; but the law of Christianity, though not national, is morally still more strict. It enjoins believers to marry only believers: 'Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?' (2 Cor. vi. 14, 15). Though this passage may not have a special reference to marriage, yet the general principle laid down in it is specially applicable to it: to scarcely any subject, indeed, is it more applicable. The application of the principle to this subject is rendered quite undoubted by what the apostle says in another place: 'The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, *only in the Lord*' (1 Cor. vi. 39). Alas, that this great principle should be so little regarded in the present day!

Divorce by husbands of their wives was permitted by the law of Moses on very slight grounds, and it appears to have been effected in a very simple easy way: 'When a man,' says he, 'hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.' We find no such power, however, given to the wife; but it is added: 'And when she is departed out of his house, she may go and be another man's wife' (Deut. xxiv. 1, 2; see also verses 3, 4). Now this, it must be acknowledged, was a very imperfect law; and under the gospel it is entirely revoked. Our Lord, addressing the Pharisees, says expressly: 'Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.' He then issues a new and stricter law on the subject: 'And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery,'—a law which the disciples, with their Jewish prejudices, did not much relish, not regarding the hardship of the old law on woman: 'If,' said they, 'the case of the man be so with his wife, it is not good to marry' (Matt. xix. 8-10). The Mosaic law, it is worthy of remark, gave no similar right to the wife; but our Lord places the woman, negatively at least, on the same footing as the man: 'And if a woman shall put away her husband, and be married to another, she committeth adultery' (Mark x. 12). Here we have not only an important new law, but an important general principle, shewing that the Jewish polity was purely national: that as a polity it was not obligatory on other nations, and that even as to the Jews themselves it was now ceasing to be in force—was 'waxing old, and ready to vanish away.'

Though by the Mosaic law wives were not

authorised to divorce their husbands, yet before the end of the Jewish polity we have examples of this. The practice, as Josephus informs us, was introduced by Salome, the sister of Herod the Great. She sent a bill of divorce to her husband Costobarus (*Antiq.* xv. 7, 10), and her example was afterwards followed by others. All the three sisters of Agrippa divorced their husbands: Bernice, Polemon king of Pontus; Mariamne, Archelaus; and Drusilla, Azizus king of Emesa.

Since their last dispersion the Jews have become more cautious on the head of divorce. Scarcely anything but adultery, or strong suspicions thereof, are reckoned sufficient grounds for it: so many formalities are used about it, and the examination of the husband, with respect to his obstinacy, so close, that few seek or obtain it who can be reconciled to their wives. The bill of divorce runs to this purpose: 'On such a day, month, year, and at such a place, I, *N*, voluntarily divorce, put away, and restore to your liberty, you *N*. who was formerly my wife, and permit you to marry whom you please.' This bill of divorce must be written by one of their notaries, with the concurrence of three rabbis, on parchment, in twelve lines of square letters. Two witnesses must sign their attestation of the man's subscription, and other two must attest the date of it. Ordinarily there are other ten persons present at the giving of it. They generally advise the woman not to marry till after three months.

MA'RY, the virgin mother of our Lord, was by descent of the royal but now fallen family of David, as was also Joseph, to whom she was betrothed (*Matt.* i. 16, 18). Their ordinary place of residence was Nazareth, a city of Galilee; but a decree of Cæsar Augustus having occasioned them to repair to Bethlehem, the city of David, she being then great with child, there brought forth her first-born son, and on his being circumcised his name was called Jesus (*Luke* ii. 1, 4-7, 21). Of her subsequent history we have few notices in the Gospels. She was present, along with Mary her sister and Mary Magdalene, at the crucifixion of our Lord, and standing near the cross, he, notwithstanding his own sufferings, observed her, and affectionately commended her to the care of John, the disciple whom he loved, who was also standing by, 'and from that hour that disciple took her unto his own home' (*John* xix. 25-27)—circumstances which have been generally considered as proofs that Joseph her husband must now have been dead. After our Lord's ascension his disciples and others of his followers 'all continued with one accord in prayer and supplication,' among whom is particularly mentioned Mary his mother (*Acts* i. 14). This is the last notice of her on which any reliance can be placed. There are traditions of her death, but they are of a late date, and differ from each other, so that no credit can be attached to them.

Though little is said in the Scriptures about the mother of our Lord, much is said of her by the Romish Church. She has been a chief object of the regard of Romanists, and that regard has of late years been much on the increase. The following are some of their chief dogmas concerning her:—

1. Her immaculate conception and sinless nature. The Council of Trent, in treating of original sin, decreed that she was exempt from all sin, original and actual. Her immaculate conception has within the last few years been established as a standing and undoubted doctrine of the Romish Church by a bull of Pope Pius IX.

2. Her perpetual virginity, of which no evidence is or can be adduced; and which is rendered doubtful by the words 'her *first-born* son' in *Matt.* i. 25 and *Luke* ii. 7.

3. Her assumption into heaven. It is said that three days after her burial the grave was opened that the apostle Thomas might do reverence to her body, but that it was not found; there was only an exceeding fragrance; whence it was concluded that it had been taken up into heaven.

4. Her titles. Her most usual designation is that blasphemous one 'the mother of God.' She also receives innumerable other names of the most absurd and preposterous kind.

5. Her worship. She is a chief object of the worship of the Romanists, particularly of the more ignorant classes, and this is greatly fostered by the priests. She is probably more an object of their worship than God or Christ, and all the saints and angels put together. To the worship of the Virgin Protestants give the name of Mariolatry.

6. Her mediation. To her they look as their great mediator with her son, while the apostle says, 'There is one God, and one mediator between God and men, the man Christ Jesus' (*1 Tim.* ii. 5).

7. Her providence. To her they look for protection from evil, for deliverance from danger, for cure in sickness, for success in their enterprises, for, in short, whatever they want or desire. She is often alleged to have done things of a miraculous nature in behalf of those who apply to her.

Some of these dogmas are not confined to the Romish Church; they are also to be found in the Greek and other Eastern churches; thus shewing how early and how generally they must have infected the church of Christ.

MA'RY MAGDALE'NE, or rather 'the Magdalene' (*ἡ Μαγδαληνή*), was probably so called from being an inhabitant of Magdala, a city on the western side of the Sea of Galilee. She has commonly been supposed to have been the 'woman which was a sinner' mentioned in *Luke* vii. 36-50, and from that narrative, and from the circumstance that 'out of her went seven devils,' she has been supposed to have been a woman of bad character; but there is no proper ground for concluding that she was the woman referred to, and her being possessed of seven devils was her misfortune, not her crime, and no way implies depravity. Everything we read of her is creditable to her. She appears to have been among the women who ministered to our Lord of her substance (*viii.* 2, 3; *Mark* xv. 40, 41). She, with his mother and his mother's sister, stood by his cross when he was crucified (*John* xix. 25). When he was buried she 'and Mary the mother of Jesus beheld where he was laid' (*Mark* xv. 47). 'In the end of the Sabbath, as

it began to dawn toward the first day of the week, she came and the other Mary to see the sepulchre' (Matt. xxviii. 1), having 'bought sweet spices that they might anoint him' (Mark xvi. 1). He had already risen from the grave, and on her recognising him he said unto her, 'Touch me not, for I am not yet ascended to my father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God' (John xx. 1, 2, 11-17). Mary Magdalene was thus the first to whom the risen Saviour appeared, and she was also honoured to carry the glad tidings of his resurrection to his sorrowing disciples (Mark xvi. 9-11). This is the last notice which we have of her in the Gospels: she is not afterwards mentioned by name in the N. T.: but there can be little doubt she was among the women who after our Lord's ascension, along with the disciples, 'continued with one accord in prayer and supplication' (Acts i. 13, 14). It is somewhat strange that a woman of whom nothing evil, and of whom so much good is said in the N. T., should have had her moral character so much maligned in after-times that her very name should have become an appellation of asylums for the most depraved of womankind.

#### MATTHEW. [APOSTLES, and GOSPELS.]

MAZZA'ROTH (E. T. *planets*, marg. 'the twelve signs or constellations'; 2 Kings xxiii. 5). 'The Hebrews gave this name to the twelve signs of the zodiac, called in Arabic the circle of palaces. These were supposed to be the lodging-places of the sun during the twelve months of the year, and they rendered to them a superstitious worship.'

MAZZA'ROTH (Job xxxviii. 22; marg. 'the twelve signs'). Gesenius also understands by this word the signs of the zodiac. He considers it as probably the same word as Mazzaloth, the letters *l* and *r* being interchanged (pp. 461, 462).

MEALS. The meals of the Hebrews appear to have consisted of dinner and supper (Luke xiv. 12). It was their custom to take a light dinner early in the day, about 10 or 11 in the forenoon, consisting of fruits, milk, etc. The Egyptians also appear to have dined early. Joseph proposed that his brethren should dine with him at noon (Gen. xliii. 16). Though dinner might generally be a light meal, yet animal food appears to have been partaken of, at least on some occasions (Gen. xviii. 1-8; xliii. 16; Prov. xv. 17; Matt. xxii. 4; John xxi. 8-13, 15). But the principal meal of the Jews was supper, which was taken in the early part of the evening. Their feasts were usually appointed at supper-time, for the burning heat of the early part of the day in warm climates diminishes the appetite for food and the disposition to hilarity. To supper, as a chief meal among the Jews, we have repeated references in the N. T. We are told: 'Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee' (Mark vi. 21). Our Lord in one of his parables says: 'A certain man made a great supper and bade many' (Luke xiv. 16; see also ver. 21-24). When our Lord came to Bethany six days before the Pass-

over, 'there they made him a supper' (John xii. 1, 2). A few days after this, on the night on which he was betrayed, he instituted a solemn ordinance to commemorate his death, which he appointed to be continued in his church until the end of time. This ordinance the apostle Paul calls emphatically 'The Lord's Supper' (1 Cor. xi. 20, 23-32). In the Book of Revelation we have also reference to supper as a chief meal: 'Write, Blessed are they which are called to the marriage supper of the Lamb' (xix. 9); and again (ver. 17, 18): 'I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.' A sublime supper truly!

A prayer was offered up at meals (1 Sam. ix. 18). The form of the short prayer which was offered up in the time of our Lord, before and after meals, has been preserved by the Talmudists. It was as follows: 'Blessed be thou, O Lord our God, the king of the world, who hath produced this food or this drink' (as the case might be) 'from the earth or the vine.' The practice of prayer, or of giving of thanks, was observed by our Lord (Matt. xiv. 19; xv. 26; xxvi. 26, 27), and also by the early Christians (1 Cor. x. 30; 1 Tim. iv. 4, 5).

The Hebrews did not use knives and forks at table as we do. The food was conveyed from the dish to the mouth by the hand, as is still a common custom in the East; and it also appears to have been customary to eat out of a common dish (Ruth ii. 14; Prov. xix. 24; John xiii. 26).\*

They washed their hands before their meals, which was very necessary on account of their manner of eating (Mark vii. 2, 3, 5).

Even in early times there was a distinction of seats at feasts (1 Sam. ix. 22). In the time of Christ the Pharisees, and probably others, chose out the chief seats for themselves (Luke

\* Many of the Arabs and other Eastern people use no spoon in taking their victuals. They dip their hands into the milk, which is placed before them in a wooden bowl, and lift it to their mouth in their palm. Jowett says that all the guests in the family in which he resided helped themselves out of one dish, it being no uncommon thing to see the hands of four or five Arabs in it at one time. 'I would not have noticed,' he continues, 'so trivial a circumstance if it did not exactly illustrate what the evangelists record of the Last Supper: 'He that dippeth his hand with me in the dish, the same shall betray me.' From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. John, who was leaning on Jesus' bosom, describes the fact, with an additional circumstance: upon his asking, 'Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it; and when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.' When the master of the house found in the dish any choice morsel, he took it out and applied

xiv. 7). In Persia the utmost precision is observed in being seated in company according to rank (Perkins, *Residence in Persia*, 267). Perhaps the same was the case among the Jews, and hence might arise the advice of our Lord (ver. 8-11). In taking a high place one might expose himself to disgrace; in taking a low place he might, on the other hand, obtain honour.

Nothing can be more sacred to an Arab than the person and property of any one with whom he has eaten bread. This custom of binding friendship by eating at the table of another was probably recognised among the Jews, or at least the breach of it was deemed an aggravation of the unkindness. Hence perhaps the complaint of the Psalmist—'Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me' (Ps. xli. 9), words which our Lord also refers to as applicable to himself (John xiii. 18).

**MEALS, POSTURE AT.** In the O. T. times the practice of sitting at meals appears to have been universal. It is remarked by Philo that Joseph 'made his brethren sit down according to their ages: for men were not then accustomed to lie on beds at entertainments.' The words in the Septuagint and in the English version—'They sat before him' (Gen. xliii. 33)—are both literal translations of the Hebrew. In like manner Solomon says, 'When thou sittest to eat with a ruler' (Prov. xxiii. 1). But it were endless to enumerate all the examples that might be adduced. Suffice it to say, that this is as uniformly the way of expressing the posture at table in the O. T. as *κατακλινω*, or some synonymous term is employed for the same purpose in the New. The Hebrew word is equally unequivocal with the Greek.

The words of the prophet Amos have been thought to favour an opposite opinion: 'Woe to them that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph' (vi. 4-6). But this by no means proved that the Israelites were then accustomed to lie on beds when eating: the whole is a description of the luxury and voluptuousness in which some of the richer classes indulged themselves, and on this very account the prophet upbraids them in the severest terms, and threatens them with the heaviest punishment.

In the Apochryphal writings, which were pos-

it to my mouth. This was the true Syrian courtesy; and had I been sufficiently well-bred my mouth would have opened to receive it. On my pointing to the plate, however, he had the goodness to deposit the dainty bit there' (Jowett, *Res. in Syria*, 284).

'This manner' of eating 'with the fingers,' as practised in Egypt and other Eastern countries, says Lane, 'is more delicate than may be imagined by Europeans who have not witnessed it, or heard it correctly described' (Lane, *Mod. Egyptians*, i. 178).

terior in composition to those of the O. T., and probably posterior to the Macedonian conquests, though prior to the books of the New, we have the first indications of this change of posture. It is said of Judith, in the common version, that 'her maid laid soft skins on the ground for her over against Holofernes, that she might sit and eat upon them' (*ἐς τὸ ἐσθίειν κατακλινομένην ἐπ' αὐτῶν*—literally, 'that she might eat lying upon them'; Judith xii. 15). Again, in Tobit—*ἀνέπεσα τοῦ φαγεῖν* (not 'I sat,' but 'I lay down to eat'; Tobit ii. 1). From whom the Jews derived the custom we have no historical evidence. We find it at the court of Persia (Esther i. 6; vii. 8); but whether they adopted it from the Persians, to whom they were long subject, or whence they had it, is not known. There is thus some evidence that the Jews were not so obstinately tenacious of every national custom as has been often supposed. It is very remarkable that the change had become so general in Judæa in our Saviour's time that even the common people always conformed to it. The multitudes which our Lord twice fed in the desert are represented by all the evangelists as *lying*, not *sitting*, upon the ground. It is strange that our translators have here, by misinterpreting one word, invariably exhibited them as practising a custom which had long been abandoned by them.

It may perhaps be alleged that the posture in eating is a circumstance no way material to the right understanding of the passages wherein it is occasionally mentioned; that besides, to us moderns there appears in the expressions 'lying down to eat,' and 'laying themselves at table,' from their repugnancy to our customs, an extreme awkwardness and unnaturalness. Now, it must be admitted that it is sometimes of no consequence to the meaning of a passage whether a mere circumstance on which the instruction conveyed in the story does not depend be rightly apprehended or not. The two miracles of the loaves and fishes are to all valuable purposes the same, whether the people partook of the repast sitting or lying. The like may be said of the greater part of such narratives.

But such errors in translating, however trivial they may appear, are sometimes highly injurious to the sense, and render a plain story unintelligible and absurd. Of this we have an example in the following passage as it stands in the common version: 'And one of the Pharisees desired Jesus that he would eat with him. And he went into the Pharisee's house, and *sat* down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus *sat* at meat in the Pharisee's house, brought an alabaster box of ointment, and *stood* at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment' (Luke vii. 36-38). Now, any one who will reflect on this story as here told will see that it could not have taken place. If Jesus and others were sitting at table after our manner, the woman could not be behind them when doing what she is here said to have done. She must, in that case, on the contrary, have been under the table. The chairs on which the guests were seated would have effectually



ally precluded access from behind. It is said also that she stood while she bathed his feet with tears, wiped them with the hairs of her head, kissed and anointed them with the ointment. On the supposition of their sitting, she could not maintain anything like an upright posture; she must have been at least kneeling or lying on the floor. These inconsistencies instantly disappear when the evangelist is allowed to speak for himself, as instead of saying that Jesus *sat* down, he says expressly that he *lay* down (*ἀνέκλιθη*). The knowledge of their manner at meals makes everything in this story level to the meanest capacity.

At their feasts matters were commonly arranged thus: Three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to the servants for setting and removing the dishes and serving the guests. The other three sides were enclosed by the couches, whence it got the name of *triclinium*. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said particularly to have affected, was distinguished by the name *προτοκλισία* (Matt. xxiii. 6). The person intrusted with the direction of the entertainment was called *ἀρχιπρίκλος* (John ii. 8). The guests lay with their feet backwards, obliquely, across the couches, which were covered for their better accommodation with such sort of cloth or tapestry as suited the quality of the entertainer. As it was necessary, for the convenience of eating, that the couches should be somewhat higher than the table, the guests were raised perhaps three feet or upwards from the floor. When these particulars are taken into consideration, every circumstance of the story becomes perfectly consistent and intelligible. This also removes the difficulty there is in the account given by John of the Paschal Supper, where Jesus being set, as our translators render it, at table, one of his disciples is said in one verse to have been leaning on his bosom, and in another to have been lying on his breast. Though these attitudes are incompatible with our mode of sitting at meals, they were naturally consequent upon theirs. As they lay forwards, in a direction somewhat oblique, feeding themselves with their right hand and leaning on their left arm, they no sooner intermitted and reclined a little than the head of each came close to the breast of him who was next on the left (Campbell, *Gospels*, ii. 32). The phrase, as used in the N. T. (Luke xvi. 22, 23; John i. 18; xiii. 23), appears to imply that to lie next below, or 'in the bosom' of the master of the feast, was considered as the most favoured place, and is shewn by the citations of Kypke and Wetstein to have been usually assigned to near and dear connections.

**MEAT.** The food of the Hebrews was regulated by the appointment of God. What animals they might eat, and what they ought not, was particularly marked (Lev. xi.; Deut. xiv. 3-21). No blood, nor flesh with the blood, nor the fat of animals offered in sacrifice, was to be eaten. What the Hebrews reckoned high living

may appear from what Solomon had at his table: his 'provision for one day was 30 cors or measures of fine flour, 60 cors of meal; 10 fat oxen, 20 oxen out of the pasture, 100 sheep, beside harts and roebucks, and fallow-deer and fatted fowl' (1 Kings iv. 22, 23). It does not appear they were very nice in the seasoning or dressing of their food. Salt was the only seasoning of what was prepared in the temple, unless we add the oil wherewith meat-offerings were baken (Lev. vi. 14-18). The paschal lamb was eaten with bitter herbs, salt, honey, butter, oil; and perhaps sometimes aromatic herbs were used in their common ragouts. Anciently, it seems, every one of the guests used to have a table by himself: the Chinese and other Eastern nations, we are told, still follow this fashion; and the greatest honour done a guest was to give him a large share (Gen. xviii. 6-8; xliii. 34; 1 Sam. i. 4, 5). Nations were sometimes shy of eating with one another. The Egyptians would not eat with Hebrews (Gen. xliii. 32). The Jews shunned eating with heathens, and they and the Samaritans were even unwilling to supply each other with food (Luke ix. 51-53; John iv. 9). The different sexes feasted in different apartments; this was the common practice in some parts of the East (Esther i. 9). Anointing the heads of guests, music, and dancing, were common at their feasts (Luke vii. 37; xv. 25).

Among the modern Jews the master of the house or the chief person present blesses the bread, and afterwards blesses the wine. Just before they take their last glass he recites a pretty long prayer and thanksgiving, and the company recite the 9th and 10th verses of Ps. xxxiv. They are so superstitiously nice they will eat no food dressed by Christians or heathens. They never mix any milk-meat with flesh, nor will they take milk, butter, or cheese immediately after flesh; they will not even use the same instruments or vessels in dressing or holding milk-meat which they use for flesh-meat.

The abolition of the ceremonial law by the death of Jesus Christ took away the legal distinction of meats; but to avoid offence of the weak Jews who turned Christians, and were hard to wean from their ancient customs, the synod or council of Jerusalem, or whatever it is called, required their Christian brethren to abstain from meats offered to idols, and from things strangled, and from blood (Acts xv. 29). This matter, especially that of eating things offered to idols, and which were sometimes, after the oblation, sold in the public markets, occasioned no small disturbance. Paul determines that all food was clean and indifferent in itself; and that whatever was bought in the public market might be eaten without any scruple of conscience; but warmly inculcates the forbearance of flesh offered to idols, or of anything indifferent, if it tended to lay a stumbling-block before any person or grieved any tender conscience, and charges such as did otherwise with destroying their Christian brethren, for whom Christ died (Rom. xiv.; 1 Cor. viii.; x. 23-33).

**MED'EB**A, a city east of the Dead Sea, not

far from Heshbon. It appears to have belonged to the Moabites, but to have been conquered by Sihon king of the Amorites (Num. xxi. 30). In the division of the country it fell to the lot of the Reubenites (Josh. xiii. 9, 15, 16). In David's time it was in the hands of the Ammonites, and they put themselves in battle array before it, but being defeated by Joab they fled into the city (1 Chron. xix. 6-9, 14, 15); so that it appears to have been a fortified place of some strength. It afterwards belonged to the Moabites, and heavy judgments are denounced against it and the country of Moab (Is. xv.; Jer. xlviii.) Burckhardt found ruins of a place to the east of the Dead Sea which in all likelihood is the ancient Medeba. They are at least half an hour in circumference. There are many remains of private houses, but not a single edifice is standing (Burckhardt, *Trav. in Syria*, 366).

MEDIA, called by the Hebrews Madai, a country of Asia lying to the south and west of the Caspian Sea, and comprehending the modern provinces of Shervan, Azerbaijan, Mazanderan, Ghilan, and Irak-Adjemi, but its precise boundaries cannot be stated with certainty. The Medes, considering the situation of their country, were probably exposed to the aggressions of the Assyrians; and it would seem as if Media was subject to Assyria at the time when the kingdom of Israel was conquered by the king of Assyria, who is supposed to have been Sargon. 'The king of Assyria,' it is said, 'carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes' (2 Kings xvii. 6). In the great palace which Sargon built at Khorsabad Media was reckoned by him among the countries which formed a portion of his dominions. Media, however, does not seem to have been incorporated into Assyria, for both Sennacherib and Esarhaddon speak of it as 'a country which had never been brought into subjection by the kings their fathers.' The period or duration of this semi-dependence of Media on Assyria is involved in considerable uncertainty; but there are strong grounds for suspecting that the establishment of the Median monarchy did not precede by any long interval the ruin of Assyria. There are strong reasons for believing that the great Median kingdom was first established about the year B.C. 633 by Cyaxares, who only about eight years before, along with the Babylonians, took Nineveh the capital of Assyria, and brought that empire to an end; and though the Babylonian empire now arose on the fall of the Assyrian, yet it also was brought to an end about 538 B.C., when Babylon was taken by 'Darius the Mede' and Cyrus; and under the latter Media and Persia became united as one kingdom, laying the foundation of the great Persian empire to which we have frequent references in the Books of Ezra, Nehemiah, and Esther.

The Medes and Persians appear to have been both of Aryan origin, and to have been of the same ethnological family which at a very early period in the history of nations emigrated westward from beyond the Indus, and there is every reason to believe that their language and religion were almost identical (Rawlinson in *Herodot.* i. 401, 403, 405, 406, 407, 410).

As the Medo-Persian kingdom came to be denominated Persia, it is perhaps generally imagined that Media was the less powerful country of the two, and that it was absorbed by Persia (Parsees or Farsistan), but this was far from being the case. Media was by much the more powerful kingdom of the two. When Babylon was taken by the united forces of Cyaxares and Cyrus it is stated by Daniel that 'Darius (i.e. Cyaxares) the Median took the kingdom, being about threescore and two years old' (v. 31); he afterwards speaks of 'Darius the son of Ahasuerus of the seed of the Medes, which was made king over the realm of the Chaldeans' (ix. 1); and he speaks of him throughout as the king (vi.; xi. 1)—circumstances which indicate that Media was the leading power.

The Medes specially received a commission against Babylon: 'Behold I will stir up the Medes against them which shall not regard silver; and as for gold they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children' (Is. xiii. 17, 18). 'Go up, O Elam: besiege, O Media: arise, ye princes; anoint the shield. For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods hath he broken unto the ground' (xxi. 2, 5, 6, 9). 'Make bright the arrows; gather the shields; the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon to destroy it; because it is the vengeance of the Lord; the vengeance of his temple. Set ye up a standard in the land; blow the trumpet among the nations; prepare the nations against her; call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the land of his dominion' (Jer. li. 11, 27, 28; see also l. 41, 42).

That the Medes were archers like the Parthians in after-times is mentioned by ancient historians. Their bows, according to Xenophon, were three ells long; their arrows above two ells; and many shot with them on horseback. He also confirms another circumstance noticed by Isaiah—their disregard of silver and gold—for he represents Cyrus as thus commending them when addressing the assembled army: 'Ye Medes, all who hear me, I know well that it is not from a desire of riches that ye have come out with me to the battle' (Rosen. *Geog.* i. 175).

On the death of Darius (Cyaxares) Cyrus became the sovereign of the united kingdom of Media and Persia. He was by birth king of Persia, and according to Xenophon he fell heir by his wife to the kingdom of Media; but according to Herodotus he acquired it by conquest; but however this might be there is no question as to the simple fact (see Dan. x. 1; Ezra i. 1). We read of 'the seven princes of Persia and Media which saw the king's face, and which sat the first in the kingdom' (Esther i. 14; see also Ezra vii. 14; of 'the ladies of Persia and Media,' of 'the laws of the Persians and the Medes' (Esther i. 18, 19), and of 'the

Book of the Chronicles of the kings of Media and Persia' (x. 2)—circumstances which shew the union of the two kingdoms. The Persian empire became very extensive. Ahasuerus, the husband of Esther, is stated to have 'reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces' (i. 1); but after existing upwards of 200 years it was overthrown by Alexander the Great B.C. 330.

MEGID'DO, or MEGID'DON, a city in the lot of the western Manassites. It had previously a king of its own (Josh. xii. 21). The Canaanites retained it (Judg. i. 27). Near to it Jabin's army was routed by Deborah and Barak (v. 19). Solomon rebuilt or rather perhaps repaired and strengthened it (1 Kings ix. 15). Ahaziah fled to it when pursued by Jehu, and being wounded died there (2 Kings ix. 27). Josiah was slain in battle near to it (2 Chron. xxxv. 22). It was proverbial as a place of great mourning, probably from Josiah being there slain (Zech. xii. 11).

MELCHIZEDEK, king of Salem and priest of the Most High God. Who he was has been much disputed. Some will have him to be Christ or the Holy Ghost; but Paul distinguishes between him and our Saviour, and says he was but made like unto the Son of God (Heb. vii. 3). Both Moses and Paul represent him as a mere man who reigned at Salem in Canaan. But what man he was is as little agreed. The Jews and Samaritans will have him to be Shem, their ancestor. The Arabians will have him to be the grandson of Shem by the father's side, and the great-grandson of Japheth by his mother's, and pretend to give us the names of his ancestors. Jurieu will have him to be Ham; while Suidas supposes him to be a descendant of Ham. Dr. Owen would have him to be a descendant of Japheth, and a pledge of the offspring of Japheth's becoming the principal church of God. But why all this inquiry after a genealogy which God has concealed; and to render him a distinguished type of our Saviour, has brought him before us, as if dropt from heaven, and after his work returning thither?

Of Melchizedek the apostle says he was 'without father, without mother, without descent; having neither beginning of days nor end of life' (Heb. vii. 3). There here appears at first sight a great difficulty; yet we think the solution commonly given of it is quite satisfactory. 'All learned sober expositors,' says Dr. Owen, 'are come to an issue and agreement, as they are in general in this matter. For it is granted that Melchizedek was a man, really and truly so, and therefore must of necessity have all these things; for the nature of man, after him who was first created, who yet also had 'beginning of life and end of days,' doth not exist without them. Wherefore these things are not denied of him absolutely but in some sense, and with respect to some especial end. Now this is with respect to his office therein, or as he bare that office, he was 'without father, without mother,' et. And how doth this appear that so it was with him? It doth so because none of them is recorded or mentioned in

the Scripture, which yet diligently recorded them concerning other persons; and in particular concerning those who could not find and prove their genealogies, were by no means to be admitted to the priesthood (Ezra ii. 61-63). And we may therefore, by this rule, inquire into the particulars.

'1. It is said of him, in the first place, that he was *ἀνὴρ, ἀμήτωρ*, 'without father, without mother,' whereon part of the latter clause, namely, 'without beginning of days,' doth depend. But how could a mortal man come into the world without father or mother? 'Man that is born of a woman' is the description of every man. What, therefore, can be intended? The next word declares, *ἀγενεαλόγητος*, *without descent*, say we. But *γενεαλογία* is a *generation*, a *descent*, a *pedigree*, not absolutely, but *rehearsed, described, recorded*. *Γενεαλόγητος* is he whose stock and descent is entered on record. And so, on the contrary, *ἀγενεαλόγητος* is not he who hath no descent, no genealogy, but he whose descent and pedigree is nowhere entered, recorded, reckoned up. Thus the apostle himself plainly expresses this word (ver. 6), *ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν, whose descent is not counted*—i.e. reckoned up in record. Thus was Melchizedek without father and mother, in that the Spirit of God who so strictly and exactly recorded the genealogies of other patriarchs and types of Christ, and that for no less an end than to manifest the truth and faithfulness of God in his promises, speaks nothing to this purpose concerning him. He is introduced as it were one falling from heaven, appearing on a sudden, reigning in Salem, and officiating in the office of priesthood to the High God.

'On the same account he is said to be *μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων*, *without beginning of days or end of life*. For as a mortal man he had both. He was assuredly born, and did no less die than other men. But neither of these are recorded concerning him. We have no more to do with him, to learn from him, nor are concerned in him, but only as he is described in the Scripture; and there is no mention therein of the beginning of his days or the end of his life. Whatever, therefore, he might have in himself he had none to us. Consider all the other patriarchs mentioned in the writings of Moses, and you will find their descent recorded, who was their father, and so upwards to the first man; and not only so, but the time of their birth and death—the beginning of their days and the end of their lives—is exactly recorded. For it is constantly said of them, such a one lived so long and begat such a son, which fixed the time of birth. Then of him so begotten it is said he lived so many years, which determines the end of his days. These things are expressly recorded. But concerning Melchizedek none of these things are spoken. No mention is made of father or mother, no genealogy is recorded of what stock or progeny he was, nor is there any account of his birth or death. So that all these things are wanting to him in this historical narrative wherein our faith or knowledge is alone concerned.

'Whereas the observation of the apostle is

built on the silence of Moses in the history which was sufficient for him, whatever was the cause and reason of that silence, we may inquire whence it was? Whence it was, I say, that Moses should introduce so great and excellent a person as Melchizedek without any mention of his race or stock, of his parents or progenitors, of his rise or fall, contrary to his own custom in other cases, and contrary to all rules of useful history?

'The true cause of the omission of all these things was the same with that of the institution of his priesthood and the introduction of his person in the story. And this was, that he might be the more express and signal representative of the Lord Christ in his priesthood. For to this end it was not only needful that he should be declared to be a priest as the Messiah was to be, but also in that declaration all those circumstances were to be observed wherein the nature of the priesthood of Christ might be any way prefigured. After this the church being reduced into a standing order for succession, it was obliged necessarily for many generations for a priesthood which depended solely on their genealogy and pedigree both by father and mother (Ezra x. 18, 19; Neh. vii. 63-65). Wherefore, whereas the priesthood of our Lord Christ was to depend on no such descent ('for it is evident that our Lord sprang of Judah, whereof Moses spake nothing of the priesthood') it was necessary that it should be originally represented by one who had no genealogy, seeing that as to his office he himself was to have none. And therefore, when the church of Israel was in the highest enjoyment of the Levitical priesthood, whose office depended wholly on their genealogy, yea so far as on a supposition of a defect or change thereof, not only the priesthood itself, but all the sacred worship also which it was designed to officiate, must utterly cease; yet the Holy Ghost then thought meet to remind them that a priest was to come without respect to any such descent or genealogy, in that he was to be after the order of Melchizedek who had none (Ps. cx. 4). This is the true and only reason why, in the story of Melchizedek as the priest of the High God, there is no mention made of father, mother, genealogy, beginning of life, or end of days' (Owen on *Epist. Heb.* in loc.)

MELITA, the island on which the apostle Paul was shipwrecked on his voyage to Rome (Acts xxviii. 1). This has generally been considered to be Malta, a small island in the Mediterranean, between 50 and 60 miles south of Sicily. It is about 18 or 20 miles long, 12 at its greatest breadth, and 60 in circumference. Another island in the Adriatic Gulf, on the coast of Illyricum, named also Melita, now Meleda, has been supposed to be the scene of Paul's shipwreck; but the circumstances of the voyage entirely fail as regards that island, while they agree in a remarkable manner with Malta. The chief, indeed the only, argument in favour of Melita on the coast of Illyricum is, that the ship was 'driven up and down in Adria;' but ancient writers use the name Adria for all that natural division of the Mediterranean which lies between Greece and Sicily. Ptolemy distinguishes clearly between the Adriatic Sea and

the Adriatic Gulf. Pausanias says the Straits of Messina unite the Tyrrhene Sea with the Adriatic Sea; and Procopius considers Malta as lying on the boundary of the latter. The spot where the apostle's shipwreck is said to have taken place is now called St. Paul's Bay, and the whole circumstances of the story quite correspond to this very bay, which has always been the traditional scene of that event (Conybeare, ii. 351, 355).

Melita or Malta came into the hands of the Romans B.C. 242, and was governed by a prætor. At the time of Paul's shipwreck Publius, who is called 'the chief man of the island,' whose father 'lay sick of a fever and of a bloody flux,' and was miraculously cured by the apostle, was probably the prætor. About A.D. 828 the Saracens seized on this island. About 1090 Roger of Sicily took it from them. About 1530 Charles V., the emperor of Germany and king of Spain, gave it to the military knights of St. John of Jerusalem, whom the Turks had about seven years before driven, after a terrible siege, from Rhodes. Between the knights and the Turks there was almost perpetual war, and they on various occasions performed wonders of bravery in defending the island against the infidels. In 1798 Malta surrendered to the French under Bonaparte on his way to Egypt. It was afterwards taken by the English, and now forms one of the dependencies of the British empire.

MEMPHIS one of the chief cities of Egypt, long the capital of Lower Egypt, the Noph of Is. xix. 13; of Jer. ii. 16; xlv. i.; xlv. 14, 19; and of Ezek. xxx. 13, 16; and the Moph (E. T. *Memphis*) of Hosea ix. 6. By the modern Copts is called MENΦ, MENOTΦ, and NOTΦ; whence we may explain both the Hebrew forms מֹפֶּ (Moph) and נֹפֶּ (Noph), and also the Greek name Μέμφις (Horne, *Introd.* iii. 706).

Memphis was a city of the highest antiquity, its origin being attributed by Herodotus to Menes, the first of the kings of Egypt. It stood on the west side of the Nile, above the commencement of the delta; and it continued to be the capital of Lower Egypt throughout many dynasties, though sometimes, as we learn from the monuments and from Is. xix. 11, 13, it divided this honour with Zoan, which was also a very ancient city (Num. xiii. 22). It suffered much from the invasion of the Persians at the time Cambyses killed the bull Apis, the god of the Egyptians; but it was again restored, and maintained its pre-eminence until Alexandria, under the fostering care of the Ptolemies, threw it into the shade. It is said by Diodorus to have formed a circuit of 150 stadia, or about 18½ miles. At the time of our Saviour's birth it was, next to Alexandria, the chief city of Egypt, being still large and populous. Notwithstanding many disasters, it continued to make some figure till about A.D. 640, when the Saracens destroyed it, and built another city almost opposite to it on the east side of the Nile, which, with the additions made to it by the caliphs, is now called Grand Cairo. Its ruins, as described by Abulfeda in the 14th century, were still considerable; but a few years ago



there was nothing to indicate the site of this once-renowned capital except some large mounds of rubbish; a colossal statue, sunk deep in the ground, of Rameses the Great, the height of which, when entire, would be 42 feet 8 inches without the pedestal; a small figure of red granite, greatly mutilated, and a few remains of the foundations (Wilson, i. 115; Robinson, *Res.* i. 40).

The remains of Memphis have, however, acquired fresh interest from the explorations which have of late years been made of its ruins. Dr. Lepsius, in a letter dated January 2, 1843, says: 'It is strange how little this spot has been examined, though it has been the most frequently visited in Egypt. I will not, however, quarrel with our predecessors, as we reap the fruits of their neglect. Two tombs, besides the pyramids, are conspicuously marked on the best of the earlier maps. We have given forty-five tombs on our accurate topographical plan of the whole necropolis whose occupants have become known to me by their inscriptions; and altogether I have recorded eighty-two which seem worthy of notice by their inscriptions or other peculiarities.\* Few of them belong to later times; almost all of them were built during or shortly after the erection of the great pyramids, and therefore afford us an invaluable series of dates for the knowledge of the oldest determinable civilisation of the human race. We have thus early presented to us almost all the different component parts of architecture; sculptures of entire figures of all sizes, in alto-relievo and basso-relievo, are presented in astonishing numbers. The style is very marked and beautifully executed; but it is evident the Egyptians of that time did not possess that canon of proportion which we find prevailing at a later period. The painting on a very fine coating of lime is often beautiful beyond conception, and is sometimes preserved as fresh and perfect as if it had been done yesterday. The representations on the walls contain chiefly scenes from the life of the deceased, and appear specially intended to place before the eyes of the spectator his wealth in cattle, fish, game, boats, domestics, etc. We thus become familiar with all the details of his private life. The numerous inscriptions describe or designate these scenes, or they exhibit the often widely-branching family of the deceased, and all his titles and offices; so that I could almost compose a court and state calendar of king Cheops or Chephren. The most splendid tombs or rock-sepulchres belonged principally to the princes, their relations, or the highest official persons under the king, beside whose pyramids they are laid; and not unfrequently I have found the tombs of father, son, and grandson, even great-grandson; so that whole pedigrees of those distinguished families who, above 5000 years ago, formed the nobility of the land, are brought to light. The most beautiful of the tombs which, with many others, I myself discovered beneath the sand, which here buries all those things, belongs to a prince of the family of king Cheops' (Lepsius,

\* On our departure for Upper Egypt we had minutely examined 130 private tombs and had discovered the remains of 67 pyramids.

*Letters from Egypt, Ethiopia, and the Peninsula of Sinai*, 51).

M. Mariette, who was employed by the French government in making explorations of the ruins of Memphis, has also made some most interesting discoveries. The most important result of his labours is the recovery of the famous temple of Serapis, which was supposed to have been entirely destroyed. The sand and rubbish have been completely cleared away from the remains of this great and most ancient edifice. It contains numerous representations of Apis, and statues of Pindar, Homer, Lycurgus, Pythagoras, Plato, and Euripides; and it is preceded by a sort of alley or passage, on each side of which are Egyptian sphinxes, about 600 in number; and which is terminated by a number of figures representing, in a strange way, the Grecian gods united with symbolical animals. M. Mariette has also discovered the tomb of Apis. It is cut out of the solid rock, and consists of a vast number of chambers and galleries. In fact it may be compared to a subterraneous town. There have also been found statues perhaps as old as the pyramids and in an astonishing state of preservation: they are executed with great artistic skill, and are totally free from that inelegant stiffness of form which characterises early Egyptian sculpture. Some of these statues are in granite, and are coloured, and the colours are quite fresh. There are also numerous bronzes, jewels, vases, and little images. All the statues and other movables have been conveyed to Paris, to be added to the museum of the Louvre (*Jour. Sac. Lit.* January 1855, p. 470).

MER'CURY, the son of Jupiter and Maia, was one of the fabulous deities of the heathen, and messenger to the rest. His Greek name, *Hermes*, denotes him the interpreter of their will. He was worshipped as the god of learning, eloquence, and trade, and was famous for lying and deceit. At Lystra Paul was taken for Mercury because he was the chief speaker (Acts xiv. 8-12).

MERO'DACH-BAL'ADAN, or BERODACH-BALADAN, 'the son of Baladan king of Babylon,' the first king of Babylon mentioned in Scripture. He lived in the house of Hezekiah king of Judah, and he 'sent letters and a present to him; for he had heard that he had been sick, and was recovered' (Is. xxxix. 1). He is identified beyond a doubt with Mardoc-empadus or Mardoc-empalus, one of the early kings of the later Babylonian kingdom (Rawlinson in *Herodot.* i. 502).

Merodach was also the name of one of the deities of Babylon. In reference to the capture of that city by the Medes and Persians Jeremiah said: 'Babylon is taken, Bel is confounded, Merodach is broken in pieces: her idols are confounded, her images are broken in pieces' (l. 2). The name also entered into the designation of several of the Babylonian kings (*Id.* i. 627). Nebuchadnezzar's successor was called Evil-Merodach (Jer. lii. 31).

MEROM. [JORDAN.]

MESOPOTA'MIA. This name, which signifies 'the land between the rivers,' was com-

monly given by the Greeks, and after them by the Romans, to that extensive tract of country which lies between the rivers Euphrates and Tigris. The notions which were entertained of the extent of this country were very fluctuating and undefined; and its limits therefore cannot be stated with anything like precision. The name of Mesopotamia was unknown to Herodotus and Xenophon, and to all writers before the time of Alexander. It is, however, used in our E. T. (Gen. xxiv. 10).

The northern part was ranked by the Hebrews as Syrian. They called it Padanaram (Gen. xxv. 20; Hos. xii. 12)—i.e. 'the field of Aram or Syria;' and Aram-Naharaim (Gen. xxiv. 10)—i.e. 'Aram or Syria of the two rivers.' The Aram-Naharaim of the Hebrews was bounded on the north by the mountain-chain called Masius, by the Euphrates on the west, the Tigris on the east, and by Babylonia on the south. It did not form the ordinary seat of a powerful monarchy; on the contrary, it was always either split up among a number of petty kings, or else was rarely a province of one of the great empires which successively arose in that part of Asia. The chief towns were Nisibis, Carræ (the Haran of Scripture), and Ameda—the Diarbeker of modern times (Rawlinson in *Herodot.* i. 571).

Of the more ancient history of Mesopotamia little is known. About 1402 B.C. Chushan-Rishathaim king of Mesopotamia invaded the land of Israel, and the Israelites served him eight years; but they were then delivered from his sway by Othniel, the son of Caleb's younger brother (Judg. iii. 8-10). In after-times Mesopotamia formed part of the great monarchies which successively arose in Upper Asia—the Assyrian, the Babylonian, the Persian, and the Syro-Macedonian. The Parthians afterwards made themselves masters of the Syro-Macedonian as far as the Euphrates. The Romans, in pursuit of universal empire, invaded the country, and between them and the Romans there were continual wars. It was for some time a Roman province. Since 1516 it has formed part of the Turkish empire (Rosen. *Geog.* ii. 193).

**METALS.** The metals mentioned in the Scriptures are gold, silver, copper (translated brass), iron, lead, and tin. The only other metal known to the ancients was mercury or quicksilver, which, however, is not mentioned in the Bible. They also knew and employed ores or preparations of antimony and zinc; but there is no evidence that these bodies were known to them in their metallic state (Thomson, *Hist. Chem.* i. 51).

1. *Gold.*—This is a well-known metal, and is mentioned in the account given in Genesis of the situation of the garden of Eden: 'And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good' (Gen. iii. 10-12). As this description refers to the state of that part of the earth at a very early period of the world's history, this would shew that gold was early known, and known of different degrees of purity; for it is

here said, 'and the gold of that land was good,' which conveys the idea that there was other gold which was of less value.

Gold is frequently mentioned in the writings of Moses. Of Abraham we are told he 'was very rich in,' among other articles, 'gold' (xiii. 2); and it was probably even at an early period made into ornamental trinkets, for we find his servant presenting Rebekah with 'a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold' (xxiv. 22). It was probably even at an early period in common use among the Egyptians, particularly in the way of ornaments. When Pharaoh set Joseph over all the land of Egypt he 'took off his ring' (probably of gold) 'from his hand, and put it upon Joseph's hand, and put a gold chain about his neck' (xli. 42). When Moses led the children of Israel out of Egypt he told them to ask of their Egyptian neighbours, among other articles, 'jewels of gold' (Exod. xi. 2). Even the Israelites, notwithstanding they had been so long under oppression, must have been skilled in the arts of manufacturing gold into a variety of forms. Shortly after they left Egypt they were commanded to make the tabernacle; and among other directions which they received there were the following: 'And they shall make an ark of shittim-wood; and thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about; and thou shalt cast four rings of gold for it; and thou shalt make staves of shittim-wood, and overlay them with gold. And thou shalt make a mercy-seat of pure gold; and thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat; and the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings; and their faces shall look one to another' (xxv. 10-13, 17, 18, 20; see further, verses 23-29, 31-39). Shortly after we have an account of the making of the golden calf for the Israelites to worship: 'And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hands, and fashioned it with a graving tool, after he had made it a molten calf' (xxxii. 2-4). The whole of these circumstances shew that there was not only considerable abundance of gold among the Israelites, but that they had attained to considerable skill in manufacturing it into a variety of forms. Such a state of the arts could not be quite of recent origin in the world. This was about 1500 years before Christ.

The common Hebrew word for gold (זָהָב, *zahab*) signifies to be clear, to shine, alluding doubtless to the brilliancy of that metal. It is found in the earth, almost always in a native state, not in veins like many other metals, but in small pieces or grains, which are often carried down by the rains into the streams and rivers. It has of late years been found to be much more extensively diffused throughout the world than was generally supposed; and it is found not

only in small particles in the beds of streams and rivers, but buried in the earth or imbedded in quartz, often in nuggets of considerable size. Gold could scarcely fail to attract the attention of the inhabitants of the globe at a very early period. Its beauty, its malleability, its indestructibility, and other useful properties, would cause a value to be set upon it, especially after it was discovered that it was practicable to melt it by heat, and so to reduce the grains or small pieces of it into masses, and out of such masses to form ornaments and utensils of various kinds (Thomson, *Hist. Chem.* i. 51).

Gold appears to have been particularly abundant in the days of David and Solomon. David and the chief men of his kingdom gave to Solomon a vast amount of gold for the building of the temple and for its furniture (1 Chron. xxviii. 14-19; xxix. 2-7); and Solomon himself received a large amount of gold from various other quarters; so that it is said he 'made silver and gold at Jerusalem as plenteous as stones' (2 Chron. i. 15; viii. 18; ix. 1, 9, 13-24). The sums stated appear indeed almost incredible, and lead one to suspect that either there are errors in the numbers given in the MSS. which have come down to us (transcribers being particularly liable to make mistakes in copying numerals), or in the value which modern interpreters put on the ancient Hebrew talent. But whatever there may be in this, there can be no question as to the immense amount of gold expended by Solomon on the temple, the various palaces which he built, the cities which he founded, enlarged, or beautified, and the other great and expensive works which he executed (2 Chron. iii. 4-10; iv. 7, 8, 19-22; ix. 20; 1 Kings vii. 1-12; ix. 17-19; Eccles. ii. 4-10). May not this influx of the precious metals in the reigns of David and Solomon, and which probably did not stop with them (see 1 Kings xxii. 48), have been one cause of the subsequent decay of the kingdoms of Judah and Israel? There are no doubt other obvious and powerful causes of that decay; but yet this may have operated injuriously on them, as similar influences have on other countries, both ancient and modern.

Much of the gold in ancient times was obtained from Ophir (Job xxii. 24; xxviii. 16; Ps. xlv. 9; 1 Kings ix. 28; 1 Chron. xxix. 4; Is. xiii. 12), and from Sheba (Ps. lxxii. 15; 1 Kings x. 1, 2, 10). We are also told that 'all the kings of Arabia, and governors of the country, brought gold and silver to Solomon' (2 Chron. ix. 14). We likewise read of the gold of Parvaim (2 Chron. iii. 6) and of the gold of Uphas (Jer. x. 9; Dan. x. 5); but of the situation of none of these quarters have we any certain knowledge.

In modern times, though gold is so much employed as money, and though the references to it in the Scriptures are very frequent, we have not observed that its use as money is ever mentioned unless in 1 Chron. xxi. 24, 25; but in the parallel passage in 1 Kings xxiv. 24 it is silver that is spoken of, not gold. If it was gold that is spoken of in the former passage, it was not coined money, of which no such early example is known: its value was estimated by weight.

2. *Silver*.—This is also a well-known metal.

The earliest mention which we have of in the Scriptures is in Gen. xiii. 2, where it, as well as gold, is said to have constituted part of the riches of Abraham. It was early employed as money, long before gold was used for that purpose: 'Behold,' said Abimelech, the king of Gerar, to Sarah, Abraham's wife, 'behold I have given thy brother' (Abraham) 'a thousand pieces of silver' (xx. 16). When Abraham had occasion to purchase the cave of Machpelah as a burying-place he 'weighed to Ephron four hundred shekels of silver, current money with the merchant' (xxiii. 16). Joseph's brethren sold him to the Ishmaelites for twenty pieces of silver (xxxvii. 38). Afterwards Joseph, when he was ruler over all the land of Egypt, 'gathered up, in the years of famine,' all the money that was found in the land of Egypt and in the land of Canaan, and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt and in the land of Canaan, all the Egyptians came unto Joseph and said, Give us bread; for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail,' etc. (xlvii. 14-16). The Hebrew word *ḥeseḏ* (*cecepē*), here translated *money*, signifies *silver*, which was so called from its pale colour.

Silver, like gold, occurs very frequently in the metallic state; and hence it is likely it would early attract the attention of mankind. It is very beautiful, very ductile, and much more easily fused than gold. It would therefore be more readily reduced into masses, and formed into different utensils and ornaments, than even gold itself. The ores of silver which occur in the earth are heavy, and most of them have at least the appearance of being metallic, and the most common of them may be reduced to the state of metallic silver simply by keeping them a sufficient time in fusion (Thomson, *Hist. Chem.* i. 53).

The pieces of silver which are spoken of in some of the passages now quoted were not, however, coins. Coined money, it is generally understood, was as yet unknown. They were weighed. This was probably the earliest way of ascertaining the value of the precious metals when employed as money. Perhaps there were pieces of a determinate weight, as of a shekel, and then they were counted according to the practice of modern times. But as pieces of silver might in the course of circulation lose part of their original value, it probably came to be necessary both to weigh and to count them. Jeremiah, in buying a field from Hanameel, his uncle's son, shortly before the destruction of Jerusalem by Nebuchadnezzar, 'weighed him the money in the balances, seventeen shekels of silver' (xxxii. 9, 10). Perhaps, however, the shekels here refer not to the number of the pieces of silver, but to the weights employed in ascertaining its value (1 Chron. xxi. 25).

Among the Egyptians silver was early manufactured into household utensils and ornamental articles of dress. We read of Joseph's 'silver cup,' out of which he drank and wherewith he divined (Gen. xlv. 2, 5). Among the articles which Moses told the Israelites to ask of the Egyptians when they were about to leave Egypt were 'jewels of silver' (Exod. iii. 22).

The Israelites, during their long sojourn in Egypt, had probably learned the art of manufacturing this metal as well as gold into various forms. In constructing the tabernacle in the wilderness the Israelites were directed to make various articles of silver, as 'sockets of silver' (xxvi. 29), hooks of the pillars and their fillets of silver (xxvii. 10). Among the offerings of the princes on occasion of the dedication of the tabernacle were chargers and bowls of silver (Num. vii. 13, 19, 25, etc.) Two trumpets of silver were ordered to be made 'for the calling of the assembly and for the journeyings of the camps' (x. 2). A large amount of silver was provided by David and by the princes of the people for the building of the temple (1 Chron. xxix. 2, 4, 6, 7); and we are told that such was the abundance of silver in Solomon's days that he 'made silver in Jerusalem as stones' (2 Chron. ix. 27).

Tarshish is the chief source of the supply of silver that is mentioned in the Scriptures. Jeremiah says: 'Silver spread into plates is brought from Tarshish' (x. 9). Ezekiel, in detailing the varied traffic of Tyre, says: 'Tarshish was thy merchant by reason of the multitude of all kind of riches: with silver, iron, tin, and lead, they traded in thy fairs' (xxvii. 12).

8. *Copper* is also a well-known metal, and must have been known from a very early period. It frequently occurs native, and could not fail to attract the attention of mankind from its colour, weight, and malleability. It would not be difficult to fuse it even in the rudest ages; and when melted into masses, as it is very malleable and ductile, it would not require much skill to convert it into useful and ornamental utensils. The Hebrew word נְחֹשֶׁת (*nehushet*), translated *brass*, obviously means *copper*; and we have the authority of the Book of Genesis for its being known at a very early period: 'And Zillah, she also bare Tubal-Cain, an instructor of every artificer in *copper* and iron' (iv. 22). Tubal-Cain was the seventh from Adam, which brings us to a very early period of the world's history.

The word *copper* occurs in many other passages of the writings of Moses. That the word translated *brass* meant *copper* is obvious from the following passage:—'Out of whose hills thou mayest dig brass' (Deut. viii. 9). Brass does not exist in the earth, nor any ore of it; it is always made artificially. It must therefore have been *copper* which is here referred to by Moses.

In the earliest ages *copper* was employed for all those purposes for which iron was afterwards used—as weapons of war, instruments of agriculture and of the mechanical arts, and various articles for domestic use. The method of manufacturing iron was a later discovery. Hence Hesiod, speaking of the men of early times, says:—

'Their weapons were of brass, and also their dwelling:

And they worked in brass; and the dark iron did not exist.'

The poems of Homer, too, put it beyond a doubt that at the time of the Trojan war iron was little or not at all in use (Rosen. *Min.*) He represents his heroes as armed with

swords, etc., of *copper*. *Copper* is too soft to be made into cutting instruments; but the addition of a little tin gives it the requisite hardness; and we learn from the analyses of Klaproth that the *copper* swords of the ancients were actually hardened by the addition of tin.

The Latin word *aes* sometimes signifies *copper* and sometimes *brass*. It is plain from what Pliny says on the subject that he did not know the difference between *copper* and *brass* (Thomson, *Hist. Chem.* i. 55). We suspect that in the Scriptures the same words are also used of both; nor is this to be wondered at, they are so nearly allied, and in many respects so much resemble each other. *Brass* is an alloy of *copper* and *zinc*, the latter being obtained from the *lapis calaminaris*. It is one of the most useful of all the alloys; and in beauty resembles, if it does not even surpass, gold. In many passages of Scripture it appears a more appropriate substance than *copper*; and though in the passages already referred to there is ground to conclude that it is *copper* which is meant, yet in many, perhaps most others, we would be disposed to adhere to our present translation *brass*. Gesenius appears disposed to understand it in the O. T. of *brass*, or rather in both senses (*Lex.* 545); and so also does Robinson in the N. T. (*Gr. Lex.* 887).

*Copper* or *brass* appears to have been early known and much in use by the Israelites; and from the references to it in the Book of Job, probably at a still earlier period (vi. 12; xl. 18; xli. 27). In the construction of the tabernacle in the wilderness *brass* was much employed, and for a variety of purposes (Exod. xxvi. 11, 37; xxvii. 2-4, 6, 10, 11, 19). The laver of *brass* was made of the brazen mirrors which were offered by the worshippers (xxx. 18; xxxviii. 8). When the people, as a punishment for their murmurings, were bitten by fiery serpents and many of them died, Moses, by the command of God, 'made a serpent of *brass* and put it upon a pole; and if a serpent had bitten any man, when he beheld the serpent of *brass* he lived' (Num. xxi. 5-9). These passages shew not only the extensive use which was made of *copper* or *brass* at that period, but also that the arts of metallurgy were not unknown to the Israelites, as they probably also were to the inhabitants of Canaan; for when the Philistines took Samson captive they 'bound him with fetters of *copper* or *brass*' (Judg. xvi. 21); and Goliath the giant of Gath 'had a helmet of *brass* upon his head, and he was armed with a coat of mail, and the weight of the coat was 5000 shekels of *brass*, and he had greaves of *brass* upon his legs, and a target of *brass* between his shoulders' (1 Sam. xvii. 4-6). We are also told that before David went forth to fight Goliath, 'Saul armed him with his armour, and he put an helmet of *brass* upon his head; also he armed him with a coat of mail' (xvii. 38), which it is not improbable was of the same metal. In Solomon's temple *brass* was also much employed, and for various purposes. We are told that 'Solomon sent and fetched Hiram out of Tyre, a worker in *brass*; and he was filled with wisdom, and understanding, and cunning, to work all works in *brass*. For he cast two pillars of *brass* of eighteen



cubits high apiece; and he made two chapiters of molten brass to set upon the tops of the pillars; the height of the chapiters was five cubits.' 'And he made a molten sea, ten cubits from the one brim to the other,' and 'ten bases of brass,' and 'ten lavers of brass,' and 'the pots, and the shovels, and the basins; and all these vessels which Hiram made to king Solomon for the house of the Lord were of bright brass. In the plain of Jordan did the king cast them, in the clay-ground between Succoth and Zarthan. And Solomon left all the vessels unweighed, because they were exceeding many, neither was the weight of the brass found out' (1 Kings vii. 13-47). It would also appear that the gates of cities were made of brass (Ps. cvii. 16; Is. xlv. 2).

4. *Iron* stands in need of no description. It very rarely exists in the earth in a metallic state, but is most commonly in the state of an oxide; and the processes necessary for extracting the metal from its ores are much more complicated, and require much greater skill, than the reduction of gold, silver, or copper from their respective ores. This would naturally lead us to suppose that iron would be later of being discovered than the three metals already mentioned. But yet it appears from the Book of Genesis that it was known at an early period, for Tubal-Cain, of the seventh generation from Adam, as has been already noticed, was 'an instructor of every artificer in copper and iron' (iv. 22). It is possible that in these early times native iron may have existed as well as native gold, silver, and copper; and in this way Tubal-Cain may have become acquainted with the existence and properties of this metal. Iron is several times mentioned in the Book of Job: he says, 'Iron is taken out of the earth' (xxviii. 2); he speaks of graving with 'an iron pen' (xix. 24); mention is also made of 'the iron weapon, and the bow of steel' (xx. 24), and of filling the skin of leviathan 'with barbed irons' (xli. 7). Iron appears to have been well known in the time of Moses. He speaks of the Lord having 'brought forth the Israelites out of the iron furnace, even out of Egypt' (Deut. iv. 20); of 'an instrument of iron' (Num. xxxv. 16), and of 'a yoke of iron' (Deut. xxviii. 48). He also draws similes from it (Lev. xxvi. 19; Deut. xxviii. 23), which would imply the familiarity of the people with it. In detailing the excellences of Canaan before they entered upon it he mentions, among others, that its 'stones were iron' (Deut. viii. 9), which implies a knowledge of its ores, and probably the art of converting them into the metal. The bedstead of Og king of Bashan was of iron (Deut. iii. 11), and the Canaanites had 'chariots of iron' (Josh. xvii. 16). Jabin, who reigned in Hazor, 'had 900 chariots of iron.' It is remarkable, however, that neither in the erection of the tabernacle in the wilderness (Exod. xx. 25; Deut. xxvii. 5), nor in the building of the temple, do we find any notice of iron being at all used in the way either of tools or of materials. Subsequently iron is frequently mentioned in the Scriptures.

5. *Lead*.—The first mention which we have of this metal in the Scriptures is in Moses' triumphal song on the overthrow of the Egyptians in the Red Sea: 'They sank as lead in the

mighty waters' (Exod. xv. 10); unless the words of Job are to be held as a still earlier reference to it: 'O that my words were now written, that they were graven with an iron pen and lead in the rock for ever' (xix. 23, 24). Probably it was not much in use in the countries chiefly referred to in the Scriptures; at least it is comparatively seldom mentioned by the sacred writers.

6. *Tin* must have been known in the days of Moses, for it is mentioned among the spoil taken by the Israelites from the Midianites (Num. xxxi. 22). This was among the metals which the Tyrians received from Tarshish (Ezek. xxvii. 12). Though the ores of tin where it does occur are usually abundant, yet it is rather a rare metal, there being few countries where it is found. No mines of it have been known to exist in Africa. In Asia it is found in Malacca and in the island of Banca. In Europe, Cornwall, Spain, in the mountains of Galicia, and the mountains which separate Saxony and Bohemia, are the only countries where it occurs in abundance. It was from Spain and from Cornwall that the ancients were supplied with tin; and there is evidence that the Phœnicians at a very early period traded with Spain and with Britain, and that from these countries they drew their supplies of this metal (Thomson, *Hist. Chem.* i. 67). These circumstances go far to establish the opinion, that by Tarshish in the last-mentioned passage we are to understand Tartessus in Spain, which was a very flourishing colony and emporium of the Phœnicians. Tin is not often mentioned in the Scriptures, so that it is probable it was not in much use among the Israelites.

7. *Antimony*.—The ancients were not acquainted with the metal to which we give the name of antimony; but several of its ores and of their products were not altogether unknown to them. From the account of *stimni* and *stibium* by Dioscorides and Pliny there can be little doubt that these names were applied to the mineral now called *sulphuret of antimony*, or crude antimony. This pigment was known at a very early period, and was employed by the Asiatic ladies in painting their eyelashes, or rather the insides of their eyelashes, black. Thus it is said that when Jezebel heard of Jehu's having come to Jezreel, 'she painted her face:' the original is, 'she put her eyes in stibium,' or sulphuret of antimony (2 Kings ix. 30). A similar expression occurs in Ezek. xxiii. 40: 'For whom thou paintedst thy eyes'—literally 'put thy eyes in sulphuret of antimony' (see also Jer. iv. 30). This custom of painting the eyes black with antimony was transferred from Asia to Greece; and while the Moors occupied Spain it was also employed by the Spanish ladies. It is a curious circumstance that the word *alcohol*, which is now confined to spirit of wine was originally applied to the powder of sulphuret of antimony (Thomson, *Hist. Chem.* i. 74).

These were the chief metals which were known to the ancients, and they are the only ones mentioned in the Bible. It is not unworthy of notice that, with the exception of antimony, we have a complete enumeration of them so early as the time of Moses among the spoils

taken by the Israelites from the Midianites: 'gold and silver, brass, iron, tin, and lead' (Numb. xxxi. 22; see also Ezek. xxii. 20).

MICAH, the Morasthite, one of the minor prophets, belonged to Moresheth, a place which, from the name Moresheth-Gath, appears to have been near to or in the district of Gath. He prophesied in the days of Jotham, Ahaz, and Hezekiah, and was consequently a contemporary of Isaiah (i. 1, 14). His predictions had reference to both the kingdoms of Israel and Judah. His style is somewhat similar to that of Isaiah. There is one passage which is nearly the same in both (Is. ii. 2-4; Micah iv. 1-3). How to account for this is not easy.

MICHAEL. [ARCHANGEL.]

MICH'MASH, a city of the Benjamites, where the Philistines were gathered together in great numbers to fight with the Israelites (1 Sam. xiii. 5), and which became the scene of a daring and successful exploit of Jonathan, Saul's son (xiv. 4-23). There is a place called Mukhmas north-east of Jerusalem, which there is no reason to doubt is the Michmash of Scripture. It is now a desolate village; but it bears marks of having been once a place of some size and strength. 'There are,' says Dr. Robinson, 'many foundations of large stones, and some columns were lying among the ruins' (Robinson, *Res.* ii. 117, 119, 313; Wilson, ii. 288). There is here a deep valley, and in its bottom there are two conical hills nearly opposite to each other, leaving but a very narrow passage between them (Stewart, 357). The sacred historian, and also Isaiah, make particular reference to the passage or pass of Michmash (1 Sam. xiii. 23; xiv. 4; Is. x. 29). We doubt not it is to these two conical hills, which, from having since then been exposed for near 3000 years to the influences of the weather, may have had their sharpness smoothed down, that reference is made in 1 Sam. xiv. 4, 5.

MID'IAN, one of the sons of Abraham by his wife Keturah. 'Abraham,' it is said, 'gave all that he had unto Isaac; but unto the sons of the concubines he gave gifts, and sent them away from Isaac his son, while he yet lived, eastward unto the east country' (Gen. xxv. 5, 6). By the 'east country' we understand Arabia (compare Is. lx. 6); but the words do not determine the particular part of Arabia whither they went. It was to 'Midianites, merchantmen who passed by' that Joseph's brethren sold him; and they carried him down to Egypt, and again sold him there. In this passage Midianites and Ishmaelites are used as interchangeable terms, and also in Judg. viii. 24. They 'came from Gilead with their camels bearing spicery, and balm, and myrrh, to carry it down to Egypt' (xxxvii. 25, 27, 28, 36). The camels and the articles of merchandise here enumerated likewise point to Arabia; though, as Abraham was the common ancestor of Jacob's family and of the Midianites, and also of the Ishmaelites, the latter could not as yet be a nation, nor even a tribe. When Moses slew an Egyptian who was smiting a Hebrew he 'fled from the face of Pharaoh, and dwelt in the land of Midian.' There he was received into the

family of Jethro, the priest or prince of Midian, married his daughter Zipporah, and when employed in feeding his flock we find him in Arabia: 'He led the flock to the backside of the desert, and came to the mountain of Horeb, even to Horeb' (Exod. ii. 11, 12, 15-22; iii. 1). This part of the country was not the ordinary abode of Jethro; yet probably it was not at a great distance. Afterwards, when Moses had brought Israel out of Egypt, 'Jethro, his father-in-law, came with his sons and his wife unto Moses, into the wilderness, where he encamped at the mount of God;' and after some account of his visit we are told: 'And Moses let his father-in-law depart; and he went his way into his own land' (xviii. 5, 27). All these circumstances unite to shew that Jethro lived somewhere in Arabia Deserta; but as the Midianites were probably a nomadic race, he might not have a fixed residence.

We also find Midianites who dwelt among or near the Moabites, and who joined with them in sending for Balaam to come and curse the Israelites, who, after journeying forty years in the wilderness, had now reached the borders of Canaan and come into their neighbourhood; and having failed in this they, by the counsel of Balaam, enticed them to whoredom and to idolatry (Gen. xxxvi. 35; Num. xxii. 4, 7; xxv. 1-3, 6, 14-18; xxxi. 16; Rev. ii. 14). As a punishment for this, not only were 24,000 of the Israelites slain, but Moses, by the command of God, made war on the Midianites; and 12,000 men, a thousand of each tribe, having gone to the war, they slew all the males of Midian, and five of their kings, and also Balaam, by whose counsel the Israelites had been seduced; 'and they burnt all their cities wherein they dwelt, and all their goodly castles with fire;' and besides much other booty—'jewels of gold, chains, and bracelets, rings, ear-rings, and tablets'—they took 675,000 sheep, and 72,000 beeves, and 61,000 asses, and 32,000 women that had not known man by lying with him' (Num. xxv. 3-9; xxxi.) The mention of the cities in which they dwelt, and of their goodly castles, and the very attempt to seduce the Israelites, shew that these Midianites were a somewhat settled people, though, from the number of their herds and flocks, they may also have been partly nomadic. Their locality appears to have been to the east of the Dead Sea.

Two hundred years after this, 'the children of Israel having done evil in the sight of the Lord, the Lord delivered them into the hand of Midian seven years; and because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves, and strongholds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them, and destroyed the increase of the earth till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass; for they came up with their cattle and their tents, as grasshoppers for multitude: both they and their camels were without number; and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites' (Judg. vi. 1-6). When Gideon was at length raised up to de-

Ever the children of Israel 'the Midianites, and the Amalekites, and the children of the east, were gathered together, and went over and pitched in the valley of Jezreel' (vi. 33), the very centre of Canaan. He attacked them with only 300 men, and they, having been seized with a panic, fled in the direction of the Jordan; 'and the men of Israel of the northern tribes having joined in the pursuit of them, there fell an hundred and twenty thousand men that drew sword;' four of their princes were taken prisoners and slain, and immense booty was captured—ear-rings of gold, 'ornaments, and collars, and purple raiment that was on the kings of Midian, beside the chains that were about the camels' necks.' 'Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more' (vii. 19-25; viii. 4, 10-12, 21, 24-26, 28). The locality of these Midianites does not exactly appear; but it seems to have been east of the Jordan or Dead Sea, probably in part of Arabia. To these, as being very signal events, we find reference hundreds of years after this (Ps. lxxxiii. 9, 11; Is. ix. 4; x. 26; Hab. iv. 7). The Midianites do not again appear in the sacred history; perhaps they were lost in some of the neighbouring tribes. The reference to them in Is. lx. 6 is probably merely as representing the tribes of Arabia as brought into the church of Christ.

**MIG'DOL.** The word signifies *a tower*, and was a frontier town of Lower Egypt, towards the Red Sea. Between it and the Red Sea the Israelites encamped when they were leaving Egypt (Exod. xiv. 1). The remnant of the Jews who were not carried captive to Babylon, and who, on the murder of Gedaliah, were led down to Egypt by Johanan, took up their residence partly at Migdol (Jer. xlv. 1). It appears to have been considered as at the extremity of Egypt. The phrase 'from Migdol to Syene' (marg. Ezek. xxix. 10; xxx. 6) appears to have included the whole land of Egypt.

**MILE.** The ancient Hebrews had no miles, furlongs, or feet, in their reckonings of measure, but measured by cubits, reeds, and lines (Ezek. xl-xlviii.) The Greeks measured by stadia; the Romans by miles, each of which was equal to eight Greek stadia, and contained 1000 geometrical paces (*mille passuum*), or 5000 Roman feet, each *passus* or pace being 5 feet; but the Roman foot being somewhat less than the English foot, and the English mile consisting of 5280 English feet, the Roman mile was shorter than the English by 142 yards, or 426 feet. The word *μῖλον* (E. T. *mile*) occurs in only one passage of the N. T.: 'Whosoever shall compel thee to go a mile, go with him twain' (Matt. v. 41). In modern times travellers in the East very commonly reckon distances by *hours*, one of which is equivalent to about three miles.

**MILETUS**, a city and seaport of Ionia, on the western coast of Asia Minor, about thirty miles from Ephesus. It lay anciently near the mouth of the Meander, which was as remarkable for its windings as the Forth is at Stirling; but that river having been continually bringing down deposits of mud and sand, the consequence has been the formation of fresh land, which now

extends four or five miles seaward beyond the ancient site of Miletus. Here were four harbours sufficient to hold all the Persian fleet. Here was a magnificent temple of Apollo. Here Thales and Anaximenes, the famed philosophers, were born, and Timotheus, the famous musician. Paul, on his way from Macedonia to Jerusalem, touched at Miletus; and during his short stay he sent to Ephesus, and called the elders of the church to come and meet him there, and on that occasion he addressed to them a most solemn charge on the duties of their office as ministers of Christ, after which he and they took a tender and affectionate farewell of each other (Acts xx. 6, 15-38). Near the end of his life he speaks of having left Trophimus at Miletum sick (2 Tim. iv. 20). For about 300 years after Christ we find no marks of a church at Miletus; but in the 5th, 6th, 7th, and 8th centuries of the Christian era there were bishops in this place. Since the Saracens ravaged these parts the city has gone to ruin. There are still the remains of an enormous theatre, an aqueduct, the site of several temples, a Christian church, and the walls (*Bib. Sac.* Oct. 1851, vol. viii. p. 872; Rawlinson in *Herodot.* i. 281).

**MILK**, a liquid with which the breasts of females are furnished for the nourishment of their young. That of various animals is also much used as an ordinary article of food, especially in pastoral countries. Such a country Canaan appears to have been in early times. There Abraham, and Isaac, and Jacob, and also Lot, fed their herds and flocks, moving with them from place to place for the sake of pasture (Gen. xii. 16; xiii. 1, 5-11; xxvi. 12-23; xxx. 43; xxxii. 6, 7, 13-15; xxxiii. 13, 14; xxxvii. 12-17; xlv. 9, 10; xlv. 31-34; xlvii. 1-6). Accordingly, when the Lord appeared to Moses to give him his commission to deliver the children of Israel out of Egypt, he said: 'I am come down to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey' (Exod. iii. 8). This indeed came to be a common description of the land of Canaan, and occurs in numerous passages of Scripture. Much as milk is used with us, it appears to have been much more in use as a standing article of food in Canaan and such other countries (Gen. xlix. 12; xxv. 4; Joel iii. 18; 1 Cor. ix. 7); not only the milk of cows, but of sheep (Deut. xxxii. 14), and goats (Prov. xxvii. 27), and also of camels (Gen. xxxii. 15).

Milk is employed as an emblem of spiritual blessings (Is. lv. 1), and especially of the more simple and necessary truths of the gospel (1 Cor. iii. 1, 2; Heb. v. 12); and also of the unadulterated word of God (1 Pet. ii. 2). To 'suck the milk of the Gentiles' (Is. lx. 16) probably signifies to draw or receive from them the more precious things possessed by them which will be useful or beneficial to the church.

With us *butter* is a common production of milk, and is obtained by churning; but according to Michaelis it was not at all used by the Israelites. In the whole Hebrew Bible, he says, we do not once find the word butter, for *חֵמָה*, which in Job xx. 17; xxix. 6; Deut. xxxii. 14; Judg. v. 25; Is. vii. 15, 22, is so

translated, does not mean butter, but curdled milk (*Michaelis, Comment. iii. 140*). Gesenius refers to the opinion of Michaelis with approbation, and says: 'In no place of the O. T. does it appear that butter should be understood, which by the ancients, and even now by the Orientals, was only accustomed to be used medically' (*Gesenius, Lex. 285*). On reference to the above-mentioned passages it will be found that thick or curdled milk gives, in several of them, a more appropriate sense than butter. It is not likely, for example, to have been butter which Jael's wife gave to Sisera, for butter is not suitable for quenching thirst; it was more probably coagulated sour milk diluted with water, which is a common and refreshing drink in sultry regions. [BUTTER.]

Cheese is another production of milk, and is also mentioned in our common version; but in the three times in which it is mentioned it is always as the translation of a different word. Gesenius appears to have wavered as to the rendering of them. In 1 Sam. xvii. 18 Jesse, when sending David with some provisions to his other sons in the camp of Saul, says:—'Carry these ten cheeses (marg. 'cheeses of milk') to the captain of their host' (1 Sam. xvii. 18). The word here used (חֶמְצָה) Gesenius interprets 'a cutting,' 'a piece cut off,' 'ten cuttings of (thickened) milk, or of soft cheese' (305). The word used in 2 Sam. xvii. 29 is חֶמְצָה, which in this and other passages he interprets as 'curdled milk' (285); and we see no reason for here departing from its ordinary signification. In Job x. 10 the word is חֶמְצָה, of which he gives as the signification 'curdled milk cheese' (154).

MILL, MILLSTONE. [GRIND.]

MILLET. [CORN.]

MINISTER, To. 1. To serve (*Exod. xxviii. 1, 4, 41, 43; 1 Sam. ii. 11*). 2. To execute an office (*Deut. xviii. 5*). 3. To give charitable supply (*Matt. xxv. 44*). 4. To effect, produce (*Eph. iv. 29*).

MINISTER, a servant, one who attends upon and serves another. Thus Joshua is called Moses' minister (*Exod. xxiv. 13*). Jesus Christ was the minister of the circumcision, as he exercised his public ministry almost solely among the Jews (*Rom. xv. 8*). Angels are God's ministers: they stand before his throne, always ready to execute his commands and do his pleasure (*Ps. civ. 4; Heb. i. 7*); and they are called ministering spirits to the heirs of salvation, as they instruct, direct, guard, provide for, comfort, protect, or deliver them, as God appoints (*Heb. i. 14*). Apostles, evangelists, pastors, and teachers are ministers: they attend the service of God and his church, and did or should faithfully dispense Christ's word, sacraments, and censures to his people (*1 Cor. iv. 1; Eph. iv. 11-16*). Magistrates are God's ministers: their office is to serve him and their country by punishing evil-doers and protecting such as do well (*Rom. xiii. 4*). A minister of sin is one who encourages and assists in committing sin (*Gal. iii. 17*).

When our Lord, in the synagogue of Nazareth, had read a passage out of the prophet

Isaiah, it is said 'he closed the book, and gave it again to the minister' (*Luke iv. 20*). From the way in which we use the word minister, the English reader may be apt to suppose that it here means the person who presided in the service; whereas it denotes only a subordinate officer, who had, among other things, the charge of the sacred books, and delivered them to those whom he was directed by his superior to give them to, and who, after the reading was over, deposited them in their proper place. This officer the Jews called *Chazan*, who ought not to be confounded with *Agam*, ruler of the synagogue (*Campbell, Gospel, iv. 304*).

MIN'NI is mentioned in *Jer. li. 27*, along with Ararat and Ashchenaz, among the kingdoms which are called on to muster against Babylon. As it is here associated with Ararat, perhaps it lay near to Armenia. In a fragment of the *Universal History* of Nicholas of Damascus preserved by Josephus (*Ant. l. 1. 6*), mention is made of the province of Minyas, in the neighbourhood of Mount Ararat, which may not improbably be the Minni of Scripture (*Rosen. Geog. i. 135*).

MINT, a well-known herb, the leaves of which have a strong and rather agreeable smell and a pungent aromatic taste. It appears to have been cultivated by the Jews in the time of our Saviour, for this is one of the plants of which the Scribes and Pharisees paid tithe, while they 'omitted the weightier matters of the law, judgment, mercy, and faith' (*Matt. xxiii. 23*).

MIRRORE. Though looking-glasses are referred to in various passages of the common translation, they were unknown to the ancients. They, however, had mirrors of mixed metal, chiefly copper, most carefully wrought and highly polished (*Wilkinson, Anc. Egypt. ii. 345*). Such were the mirrors which the women of Israel brought with them out of Egypt, for of them were made 'the laver of brass and the foot of it of brass' (*Exod. xxxviii. 8*). Such also is the allusion in *Job xxviii. 18*: 'Thou hast spread out the sky as a molten looking-glass;—looking-glass is quite inappropriate; molten mirror is very expressive. Both these passages, it may be remarked, refer to early times. The ancient mirrors were mostly of a round form, and had handles attached to them (*Gesen. 171*), and those they belonged to carried them about in their hands (*Jahn, 84*). They are enumerated among the ornaments and attire of 'the haughty daughters of Zion' (*Isa. iii. 23*). The apostle Paul illustrates the imperfect state of our knowledge on earth by that opaque and dim representation of objects which such mirrors reflected: 'Now we see by means of a mirror (E. T. *through a glass*) darkly; but then face to face: now I know in part, but then I shall know even as also I am known' (*1 Cor. xiii. 12*). In *2 Cor. iii. 18* and *James i. 23* *glass* should also be rendered *mirror*.

MISREPHOTH-MA'IM. In *Josh. xi. 8* it is mentioned that the Israelites under Joshua fell upon certain Canaanitish tribes which had collected together at the waters of Merom to fight against them, and 'emote them and chased them unto great Zidon and unto Misrephoth-



Maim, and unto the valley of Mizpeh eastward; and in the account which is given of the Canaanites who had not been driven out by the Israelites we find mentioned, 'all the inhabitants of the hill-country from Lebanon unto Mizrephoth-Maim, and all the Zidonians' (xiii. 6). The Hebrew name signifies literally 'burnings of water'; but what is intended by it, it is difficult to determine. Some understand by it a place of hot baths; others think it signifies canals into which the salt water was led from the sea, and being evaporated by the heat of the sun a residuum of salt remained; others conjecture that it denotes glass furnaces, in which the sand of the river Belus was melted by fire, and then formed into glass. However, the etymology of the Hebrew name seems as obscure as the situation of the place is uncertain (*Revue. Geog.* iii. 106).

#### MITE. [AMARION.]

MITYLENE, the principal city in the island of Lesbos, in the *Ægean Sea*, and about seven or eight miles from the continent of Lesser Asia. It was handsome in its form and buildings, but unwholesome as to the air when the south or south-west winds blew. It was famous for the birth of Pittacus the wise Grecian, Theophrastus the historian, Alcæus the poet, Sappho the poetess, and Diophanes the rhetorician. Paul touched here as he sailed from Corinth to Jerusalem (Acts xx. 14); but we find no appearance of a Christian church except in the 5th, 6th, 7th, and 8th centuries. It is now a place of little or no consequence.

MIZPEH, or MIZPÂR. This word signifies a watch-tower, a lofty place whence one can see far and wide (*Gen.* 502), and hence several places in the land of Israel were so called.

(1.) A city of the tribe of Benjamin (*Josh.* xviii. 26). Here the Israelites assembled about the affair of the Levite's concubine who was shamefully abused and murdered by the men of Gibeon (*Judg.* xx. 1). This was one of the places where Samuel in circuit judged Israel. Here they were gathered together to Samuel, and fasted, and confessed their sins; and the Philistines having come up against them they completely defeated them (1 Sam. vii. 5-11, 13, 15, 16). To Mizpeh Samuel again convened the people of Israel for the purpose of choosing a king, when the lot fell upon Saul the son of Kish, whom he had previously anointed as such (x. 1, 17-25). Ase repaired and probably strengthened Mizpeh with stones and timber which he carried from Ramah, a place which Baasha king of Israel was then building or fortifying (1 Kings xv. 22). Gedaliah, who, when the body of the Jews were carried captive to Babylon, was appointed governor of the remnant which was left in the land, dwelt at Mizpeh; but they had scarcely gathered to him to that place when he and a number of them were treacherously murdered by Ishmael 'of the seed royal' (*Jer.* xl. 5-12; xli. 1-10).

The locality of Mizpeh is nowhere clearly indicated, neither in the O. T. nor by Josephus. Dr. Robinson endeavoured to ascertain its site, but without success. He was inclined, however, to regard a place called Neby Samwil, which lies about two hours north-west of Jeru-

salem, as probably its site (*Robinson, Rev.* 2. 145); but the grounds on which he formed this opinion were by no means conclusive.

2. Mizpeh of Gilead, as it is called (*Judg.* xi. 29), to distinguish it from other places of the same name, was situated, as the designation shows, in the land of Gilead eastward of the Jordan. To this place the Israelites of that part of the country assembled themselves when they were threatened with an attack by the Ammonites (*Judg.* x. 17). Jephthah having agreed to be their captain, he led them out against the Ammonites and completely defeated them. On returning to his house in Mizpeh his daughter, an only child, came out to meet him with timbrels and with dances. It was a most disastrous circumstance. He had rashly vowed 'that whatsoever should come forth of the doors of his house to meet him if he returned in peace from the children of Ammon should surely be the Lord's, and he would offer it up for a burnt-offering'; and though it was a vow which, as it was sinful to make it was still more sinful to keep, it is stated that he 'did with her according to his vow which he had vowed' (xi. 1-11, 29-40).

When Jacob fled from Padan-aram Laban, his father-in-law, overtook him in Mount Gilead; they there gathered a heap of stones, which Laban called Mizpeh, to be a witness of a covenant into which they there entered. Whether this was the spot on which Mizpeh of Gilead was afterwards built it is impossible to say.

3. Mizpeh of Moab was probably so designated to distinguish it from other cities of the name of Mizpeh, particularly Mizpeh of Gilead. It was no doubt situated in the country of Moab, but its exact locality is not known. To this place David brought his father and mother, and placed them under the care of the king of Moab while he was in hiding on the west of the Dead Sea (1 Sam. xxii. 1, 3, 4).

4. Mizpeh, a valley in the north-east of Palestine, under Mount Hermon, inhabited by the Hivites (*Josh.* xi. 3, 8).

MIZRAIM, the name by which, in the O. T., Egypt is commonly designated, probably from its having been peopled by Mizraim the son of Ham. The Arabs still call Egypt *Mesr*; and they called Memphis, and now call Grand Cairo, *Mesr*, from Mizraim.

MOABITES, the descendants of Moab, the son of Lot by his eldest daughter. He was born about the same time as Isaac; and notwithstanding his incestuous birth, as they were nearly related to each other, the Moabites and the Israelites were branches of a common stock (*Gen.* xii. 5; xix. 37). When the Israelites, after journeying forty years in the wilderness, came to the borders of Canaan, the Moabites had already possession of the country on the east of the Dead Sea, south of the Arnon, that river being their northern border (*Num.* xxi. 13; *Judg.* xi. 16). It was, in fact, the land of their origin, for here Moab their father was born (*Gen.* xix. 30, 37). Their country had previously extended further north, probably to the river Jabbok; but Sihon king of the Amorites had 'fought against the former king of Moab, and taken that part of his land out of

his hand' (Num. xxi. 24-26). The country of the Moabites was anciently possessed by the Emims, 'a people great and many, and tall as the Anakims' (Gen. xiv. 5; Deut. ii. 9-11). The Israelites having conquered Sihon king of the Amorites and Og king of Bashan, Balak the king of Moab took the alarm, and sent to Mesopotamia for Balaam, a noted soothsayer, to come and curse them; but, withheld by God, instead of cursing them, he pronounced blessings upon them (Num. xxi. 20-25, 31-35; xxii. 1-6; xxiii. 24). But now the people of Israel 'began to commit whoredom with the daughters of Moab, and they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods,' for the Moabites were already idolaters, worshippers of Chemosh and Baalpeor (xxi. 29; xxv. 1-3). To punish their wickedness it was enacted that 'a Moabite or an Ammonite should not enter into the congregation of the Lord, even to the tenth generation' (Deut. xxiii. 3). After the Israelites had been settled in Canaan for a considerable period Eglon the king of Moab, aided by the Ammonites and Amalekites, 'smote them, and possessed the city of palm-trees' and they served him eighteen years; but he was then assassinated by Ehud a Benjamite; and Israel 'slew of Moab at that time about 10,000 men, all men of valour: so Moab was subdued that day under the hand of Israel' (Judg. iii. 12-30). Some time before, or not long after these events, there was a famine in Canaan, and a Bethlehemite named Elimelech, and his wife Naomi, and their two sons Mahlon and Chilion, went into the country of Moab. There the two young men took them wives of the women of Moab, the one named Orpah, the other Ruth—circumstances which are embodied in one of the most beautifully simple narratives of Holy Writ (Ruth i.-iv.) Saul, after he 'took the kingdom over Israel, fought against all his enemies on every side,' amongst others, against Moab; 'and whithersoever he turned himself he vexed them' (1 Sam. xiv. 47). David 'smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive: and so the Moabites became David's servants, and brought gifts' (2 Sam. viii. 2). Moab was afterwards tributary to the king of Israel, of which we have the following account: 'And Mesha king of Moab was a sheepmaster, and rendered to the king of Israel 100,000 lambs and 100,000 rams, with the wool; but when Ahab was dead, the king of Moab rebelled against the king of Israel.' This led on to a war, in which the Moabites were defeated and their country was laid waste; but it does not appear that the tribute was again renewed (2 Kings i. 1; iii. 4-27). Not long after, or perhaps shortly before this, the Moabites, Ammonites, and Edomites came against Jehoshaphat king of Judah, and, passing Engedi on the west side of the Dead Sea, had advanced toward the wilderness of Tekoa; but now they fell out among themselves, and attacked and slaughtered each other, and left behind them immense spoil (2 Chron. xx. 1-4, 20-25). About the time of Elisha's death bands of the Moabites invaded

the land of Israel (2 Kings xiii. 20). Heavy judgments are denounced on Moab by several of the prophets: by Isaiah (xv. xvi. xxv. 1-12); by Jeremiah (xxv. 21; xlviii. 1-46); by Ezekiel (xxv. 8-11); by Amos (ii. 1-3); by Zephaniah (ii. 8-11).

The only historical notice which we have of the Moabites in the Scriptures, after the Babylonish captivity, is of the Jews intermarrying with them and the neighbouring heathen nations: 'Yea, the princes and rulers had been chief in this trespass,' including numbers of the priests and Levites; but Ezra required them to separate themselves from their strange wives, a measure to which they appear to have generally agreed, though some of them had children by them (Ezra ix. 1, 2; x. 9-44). The evil was not, however, put an end to; for Nehemiah, some years later, says: 'In those days saw I Jews that had married wives of Ashdod, of Ammon, and of Moab;' and though he sought to check the practice, there is no proper evidence that he was successful (Neh. xiii. 23-30). There is, however, a prophetic notice of Moab in Dan. xi. 41, the reference of which is much later, the passage being commonly understood of the time of Antiochus Epiphanes; and Josephus, in his account of Alexander Jannæus, mentions the cities between the Arnon and the Jabbok under the name of the cities of Moab (*Antiq.* xiii. 15). Afterwards the names Moab and Moabites disappear, being probably merged along with those of some other nations in that quarter of the world in the general name of Arabs, and until the present century the country ceased to be visited by travellers from the West.

MOLE, a small four-footed animal which ferrets in the earth, has its feet formed for digging, its eyes very small, and hence it is believed by the vulgar to be blind. It lives on roots, insects, and worms; but that the Hebrew word *tinshemeth* signifies a mole we are not prepared to affirm, though the Jewish rabbins and the Chaldee paraphrasts so interpret it. Bochart will have it to signify a chameleon, Castalio a toad, and others a weasel. It is certain it was legally unclean (Lev. xi. 30). In ver. 18 the same word is translated a *swan*.

In Is. ii. 20 it is said, a man shall cast idols to the moles and to the bats: that is, he shall throw them away with the utmost contempt. The word here employed is a different word from that in Leviticus. Gesenius understands by it a digging animal; and though he does not reject the sense *mole*, he appears to think it might perhaps be better rendered *rat*, so called from its digging (Gesenius, *Lex.* 297).

MO'LECH, Mo'LOCH, MIL'COM, the principal god of the Ammonites. He must have been early an object of worship, for God prohibited the Israelites from worshipping him while they were yet in the wilderness (Lev. xviii. 21; xx. 2-5); but notwithstanding this prohibition it would almost seem, from what Stephen says, that they had worshipped Molech in the wilderness (Acts vii. 42, 43). Solomon built an high-place on 'the hill that is before Jerusalem (the Mount of Olives) 'for Molech the abomination of the children of Ammon' (1 Kings xi. 7).

Among the acts of idolatrous worship in ancient times was the horrible rite of parents sacrificing their children, making their sons or their daughters to pass through the fire unto Molech (2 Kings xxiii. 10). Some indeed would explain this as merely signifying that they caused them to pass between two fires in honour of the idol; but it is quite plain that the unhappy victims were actually burned or sacrificed (Ps. cvi. 37, 38; Jer. vii. 31; Ezek. xvi. 20; xxiii. 37, 39). This horrible rite is often spoken of as if it was peculiar to the worship of Molech; but it was also a rite in the worship of Baal (Jer. xix. 5; xxxii. 35), and perhaps also of other idols (2 Kings iii. 27; Micah vi. 7). Ahaz, Manasseh, and probably others of the kings practised this horrible rite (2 Kings xvi. 3; xxi. 6). The statue of Molech has been described as of brass, of the human form, with outstretched arms and hollow within. In the hollow fire was kindled; and the unhappy victim was put into the burning arms of the statue, where it expired amidst horrible pains, drums meanwhile being beat to drown its cries; but there is no evidence that this description applies to the Molech of the O. T.

**MONEY.** The most ancient method of trade was by barter, exchanging one thing for another; in after-times the more precious metals were used as the price in merchandise. Gold and silver, however, when thus employed, were long weighed, not coined. Abraham weighed the 400 shekels of silver which he gave for a burying-place. It is called 'money current with the merchant' (Gen. xxiii. 15, 16). Joseph was sold for twenty shekels' weight of silver; and his brethren carried back to Egypt the same weight of money that had been returned in their sacks (Gen. xxxvii. 28; xliii. 21). Jeremiah weighed the seventeen shekels of silver which he gave for his cousin's field (Jer. xxxii. 10). Shekels and talents whereby money was estimated were weights, not coins (2 Sam. xii. 30; xiv. 26).

At the present day much of the trade of the world is carried on by barter or in the way of exchange, particularly with barbarous and semi-barbarous nations. Even in China this is to a great extent the case in both the home and the foreign trade, and a large portion of its commerce is carried on with sycee silver, which is not coined but weighed.

The question of the first invention of coined money is one of those questions which it is impossible to solve, and on which it is only possible to arrive at a probable opinion. There can be no doubt that the precious metals were selected in various places, quite independently of each other, to serve as the common medium of exchange—a use for which they are better adapted than any other commodity. But whether the practice of stamping certain masses of them with an authoritative stamp, and as a guarantee of their being of the alleged weight and purity, arose in one place only, and then spread from a single centre gradually over the world, or whether the idea occurred separately to several nations, will perhaps never be determined. Herodotus, who travelled in so many countries, and who was everywhere so diligent in collecting information, appears to have been

convinced that the practice of coining money originated not with the Egyptians, Assyrians, Babylonians, Phoenicians, Phrygians, or the Greeks, but with the Lydians, who were the first he says to coin both gold and silver. We have no authority in favour of any other country equal to that of Herodotus.

It is very remarkable that among the numerous remains of Egyptian and Assyrian antiquity which have come down to us not a single coin has yet been found. Had Assyria or Babylonia possessed a coinage it is almost impossible but that the researches which have been prosecuted of late years with so much success throughout Mesopotamia should have failed to bring to light a single specimen. Clay tablets, commemorating grants of money specifically *by weight* have been found in considerable numbers, but not a coin or the trace of a coin has been discovered. On the other hand, within a circuit of some thirty miles round Sardis, the ancient capital of Lydia, a number of gold and silver coins have been found of a peculiar type and of the rudest character and execution. The staters of Lydia are not of pure gold, but of *electrum*, or three parts of gold and one of silver. They were mere lumps or dumps of a certain weight, often cracked at the edge, from being suddenly flattened by the blow. They were impressed with a lion's head or other emblem on one side only.

Previous to the Babylonish captivity it would appear that the money dealings of the Hebrews were entirely conducted by weighing it; but in Ezra ii. 69 and Neh. vii. 70-72 we read of דרם, which, though it is rendered in the E. T. *drams*, is generally considered by critics to signify darics, a Persian gold coin originally issued by Darius, the son of Hystaspes, after whom it was so called. The impression on this coin exhibited on one side the representation of a king, on the other an archer, having on his head an accuminated tiara, and holding in his left hand a bow, and in his right hand an arrow. The oldest coins of real gold were those of Darius. Golden and also silver darics are preserved in the numismatic museums of Paris and Vienna (Jahn, *Bib. Antiq.* 57; Wilkinson in *Herodot.* ii. 150; Gesenius, *Lex.* 15). The resemblance of the daric in form, style, and weight to the coins of Lydia shews that Darius took them for his pattern when he struck a coinage for Persia (*Jour. Sac. Lit.* January 1855, vol. vii. p. 471).

There is no indication that the Jewish shekel was, up to the age of the Maccabees, anything more than a denomination of weight, as its name implies. About 140 B.C. Antiochus Sidetes, king of Syria, gave permission to Simon Maccabæus, 'the priest and prince of the Jews,' to coin money for his country with his own stamp upon it (1 Maccab. xv. 1-6; *Edin. Rev.* civ. 164, 166).

Though Jewish money continued to circulate in the country after it fell under the power of the Romans, yet Roman coins were also now brought into circulation. When the chief priests and scribes sought to ensnare our Lord by the question, 'Is it lawful for us to give tribute unto Cæsar or no?' he met them by saying: 'Shew me a denarius. Whose image and superscrip-

tion hath it! they answered, Caesar's' (Luke xx. 19-26). The denarius is not unfrequently mentioned in the Gospels, thus shewing that it was in common circulation among the Jews. The Greek drachma and didrachma were also in

circulation among them, though probably to a less extent. The following tables of moneys mentioned in the Scriptures are taken from Dr. Arbuthnot:—

*Jewish Money reduced to the English Standard.*

Silver Money.				£	s.	d.
Gerah	.	.	.	0	0	1 <sup>1</sup> / <sub>2</sub>
10	Bekah	.	.	0	1	1 <sup>11</sup> / <sub>16</sub>
20	2	Shekel	.	0	2	3 <sup>1</sup> / <sub>2</sub>
1,200	120	50	Maneh, Mina Hebraica	5	14	0 <sup>1</sup> / <sub>2</sub>
60,000	6000	3000	60	Talent	342	8 9

Gold Money.

	£	s.	d.
A shekel of gold	1	16	6
A talent of gold	5475	0	0

*Greek, Roman, and Persian Money.*

	£	s.	d.
Lepton (E. T. mite)	0	0	0 <sup>1</sup> / <sub>30</sub>
Kodrantes (E. T. farthing)	.	.	.
Assarion (E. T. farthing)	.	.	.
Drachma (E. T. penny)	0	0	7 <sup>1</sup> / <sub>2</sub>
Didrachma (E. T. Matt. xvii. 24)	0	1	3 <sup>1</sup> / <sub>2</sub>
Denarius (E. T. penny)	0	0	7 <sup>1</sup> / <sub>2</sub>
Daricus, according to Josephus worth 50 Attic drachmas	1	12	3 <sup>1</sup> / <sub>2</sub> *

MONEY-CHANGERS. The word is apt to suggest to our minds the idea of persons who gave smaller pieces of money in exchange for larger, according to a practice common among ourselves; but though it is probable enough they might in some cases do this, it is likely they chiefly corresponded to the money-changers of Paris and other continental cities, who in exchange for the moneys of foreigners give the coins current in their respective countries. In the time of our Lord multitudes of Jews came yearly from other countries to worship at Jerusalem, particularly at the great festivals. As they would of course bring with them Roman, Greek, and other coins, and these had often on them figures of the emperors and other princes, with their respective superscriptions, and probably not unfrequently of heathen temples and other heathen symbols; and as it would in all likelihood be deemed profanation to receive these into the treasury, or even to introduce them into common circulation there, thence arose the practice of money-changers having tables at which they took these in exchange for shekels and other Jewish moneys. It appears that the money-changers, and others who carried on traffic in the temple, were anything but distinguished for their honesty. 'It is written,' said our Lord, 'my house shall be called the house of prayer, but ye have made it a den of thieves.'

\* For a further account of these moneys, and in some instances of a different value set upon them, see the respective articles. Wilkinson, for example, says the daric was worth about £1 : 1 : 10 (Wilkinson in *Herodot.* ii. 151).

(Matt xxi. 12, 13; see also John ii. 15, 16). Some money-exchangers appear to have acted as a kind of bankers, receiving money and granting interest upon it (Matt. xxv. 27).

MONTH. [TIME, DIVISIONS OF.]

MOON, THE, is not a planet like our earth, or as Mercury, Venus, or Jupiter, which all revolve round the sun, but a satellite to our earth, and moves round in 27 days, 7 hours, and 43 minutes, at the mean distance of about 237,000 miles, and at about the rate of 2270 miles per hour. It not only moves monthly round the earth, but accompanies it in its annual circuit round the sun, both of them revolving round it as their common centre of gravity. It has a diameter of 2160 miles, and accordingly is much less than the earth, which is about 3<sup>1</sup>/<sub>2</sub> times larger. It is a remarkable circumstance that the moon, though it turns upon its axis, always presents to us the same face. We have no knowledge of the other side.

The physical constitution of the moon is better known to us than that of any of the other heavenly bodies. By the aid of telescopes we discern inequalities in its surface which can be nothing else than mountains and valleys. These mountains are very numerous, and there occur among them all degrees of elevation up to 22,823 feet, or about 1400 feet higher than Chimborazo in the Andes. The generality of them present a striking uniformity and singularity of aspect. They are wonderfully numerous, especially to the southern portion of the disc, occupying by far the larger portion of the surface, and are almost universally of an exactly circular or cup-shaped form; but the larger have, for the most part, flat bottoms within, from which rises centrally a small, steep, conical hill. They offer, in short, in its highest perfection, the true volcanic character as it may be seen in the crater of Vesuvius, but with this remarkable peculiarity, that the bottoms of many of the craters are very deeply depressed below the general surface of the moon, the internal depth being often two or three times the external height. In some of the principal ones decisive marks of volcanic stratification, arising from successive deposits of ejected matter, and evident indications of lava-currents streaming outwards in all directions, may be clearly traced with powerful telescopes. What, moreover, is ex-



tremely singular in the geology of the moon is, that although nothing having the character of seas can be traced, yet there are large regions perfectly level and apparently of a decided alluvial character.

The moon has no clouds nor any other decisive indications of an atmosphere. Hence the climate of the moon must be very extraordinary; the alternation being that of unmitigated and burning sunshine, fiercer than an equatorial noon, continued for a whole fortnight, and the keenest severity of frost, far exceeding that of our polar winters, for an equal time. It is possible that certain circumstances may, to some extent, preserve an equilibrium of temperature and mitigate the severity of both climates; but this process, if it goes on at all, must be confined within very narrow limits.

Though the surface of the full moon exposed to us must necessarily be very much heated, yet we feel no heat from it, and even in the focus of large reflectors it fails to affect the thermometer. It therefore appears that its heat never reaches the earth at all.

Telescopes must yet be greatly improved before we can expect to see signs of inhabitants, as manifested by edifices or by changes on the surface of the soil. Owing to the want of air, however, it seems impossible that any form of life analagous to the forms seen on earth can subsist there. No appearances indicating vegetation, or the slightest variation of surface which can, in Sir John Herschel's opinion, fairly be ascribed to change of season, can anywhere be discerned (Herschel, *Outlines*, 239, 258, 261, 262).

The moon is an opaque body like the earth, and shines only by reflecting the light of the sun. When the earth, in its circuit in the heavens, comes between the sun and the moon, the moon falls into the earth's penumbra or shadow, and having no light of her own she suffers an eclipse from the interception of the sun's rays. On the other hand, when the moon comes between the sun and the earth, the sun is eclipsed to the inhabitants of our globe. Eclipses, however, are only occasionally total: most commonly they are only partial, and they vary in extent according to the extent of the penumbra or shadow where it falls.

The moon is the chief cause of the tides of the ocean as a result of the law of universal gravitation. Though partly influenced by the sun, they are chiefly produced by the influence of the moon: the sun's influence is only known by its increasing or diminishing her more powerful action.

It has been long an established and generally-received opinion, that the phases of the moon have a certain influence upon the weather, and various prognostications have accordingly been founded upon them; but of any material influence of the moon on the weather there is no decisive evidence (Herschel, *Outlines*, 261).

The moon was a chief measure of time among the Hebrews, and regulated their feasts and other ceremonies and customs. Frequent reference is particularly made to the new moons (1 Sam. xx. 5; Ps. lxxxi. 8; Is. i. 13, 14). The Mandingoes, and other negro tribes, like the Hebrews of old, measure time by moons.

In the East, where the moon, traversing a clear and cloudless sky, shines forth with peculiar beauty, it early became an object of worship, but in different countries under different names. It was the moon which the Phœnicians worshipped under the name of Ashtaroth—a form of idolatry to which the Israelites appear to have been peculiarly prone (Deut. iv. 19; xvii. 3; Judges ii. 11, 13; x. 6; 1 Sam. vii. 8, 4; 1 Kings xi. 5). It was no doubt the moon which the remnant of Judah who, when the body of the nation were carried captive to Babylon, escaped to Egypt, and particularly the women, worshipped under the name of the Queen of Heaven (Jer. xlv. 17-19, 25). To the early worship of the moon in Arabia we have distinct references in Job xxxi. 26-28).

Insanity was long ascribed to the influence of the moon, as one of its causes. Hence the words lunatic and lunacy, from *luna*, the moon; but this idea is now considered to be a vulgar error, and is generally discarded by medical men.

MORI'AH, a district of country in Canaan. In this quarter, which was hilly, Jerusalem stood; and on one of the hills, which was specially called Mount Moriah, the temple was afterwards built. Perhaps it was on this hill that Isaac was proposed to be offered up (Gen. xxii. 2; 2 Chron. iii. 1).

MORN'ING. 1. That part of the day before or about the rising of the sun (Mark xvi. 2). 2. The light, which by its spread forms the morning (Joel ii. 2). The morning is represented as having *eyelids*, to represent the first appearance of the rising light in the sky (Job xli. 18); as having *wings*, to denote the quick spread of light (Ps. cxxxix. 9); and as having a *womb*, from which the dew is produced (Ps. cx. 3). Every morning is daily, often (Ps. lxxiii. 14). In the morning is early, seasonably, earnestly, suddenly (Ps. v. 3; xxx. 5). To execute judgment in the morning is to do it readily, and as seasonably and speedily as possible (Jer. xxi. 12; Ps. ci. 8). To eat in the morning denotes unseasonable and intemperate eating and drinking; luxury (Eccles. x. 16; Jer. v. 8).

MO'SES, the brother of Aaron and Miriam, and younger than the former by three years, was born, according to the common chronology B.C. 1571 (Exod. vi. 20; vii. 7). Being destined to act a distinguished part in life, he was early preserved in a very remarkable manner. Pharaoh, king of Egypt, had given orders to kill every male child of the Hebrews as soon as it was born. The mother of Moses, seeing that he was a goodly child, hid him three months, but not being able to hide him longer, she put him in an ark of bulrushes and laid it in the flags by the brink of the river Nile. There the ark was discovered by Pharaoh's daughter; and when she opened it, behold the babe wept; and she had compassion on him, and gave directions for his preservation; and the child grew, and he became her son (ii. 1-10). He was thus not only preserved, but he received an education, as was afterwards the case with the apostle Paul, which developed his mental powers, and eminently contributed to qualify him for the great

undertaking to which he was destined. 'Moses,' says Stephen, 'was learned in all the wisdom of the Egyptians' (Acts vii. 22); and there was at that period more learning in Egypt than in any other part of the world. It was the cradle of the arts and sciences. In Egypt he remained 'full forty years' (vii. 23), by which time, it may naturally be supposed, his mind would be well matured. He appears already to have felt the spirit of the deliverer of his nation stirring within him, and having killed an Egyptian who smote one of his brethren, and this becoming known to the king, he fled from Egypt to the land of Midian. There he dwelt with Jethro, the priest or prince of Midian, married his daughter Zipporah, and kept his flock (Exod. ii. 11-22)—an occupation in which he would have good opportunity of acquiring a knowledge of the country through which he was afterwards to lead his countrymen. Here, at Horeb, he received his commission to go to Pharaoh and to the people of Israel, with a view to his leading them out of Egypt and conducting them to Canaan, the country promised to their fathers (iii.) Forty years had passed since Moses fled from Egypt; he was now eighty years of age when he spake unto Pharaoh. He wished to be excused from the high office put upon him, saying, 'O my Lord, I am not eloquent, neither heretofore, nor since thou has spoken unto thy servant; but I am of a slow speech, and of a slow tongue.' To meet this objection, Aaron, who could 'speak well,' was appointed to be his spokesman unto the people, and also to Pharaoh (iv. 10-16; vi. 12, 30; vii. 1, 2, 7). Of Moses' subsequent history it is not necessary to enter into any details: these are known to every reader of the Bible. After leading the Israelites out of Egypt, and conducting them through the wilderness forty years, he reached with them the promised land; and having conquered Sihon king of the Amorites, and Og king of Bashan, and divided their country, which lay on the east of the Jordan, between the tribes of Reuben and Gad, and the half-tribe of Manasseh, he was not permitted to pass over the Jordan and to enter Canaan, but was commanded to go up unto Mount Nebo, to the top of Pisgah, and from thence to take a view of the country, after which he died there, and was 'buried in a valley in the land of Moab, over against Baal-peor; but no man knoweth of his sepulchre unto this day. He was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated' (Deut. xxxiv. 1-7).

Moses was unquestionably a man of great powers of mind: he was at once a great leader and a great legislator. Among all the worthies of the O. T. we do not know that as a great man he has his equal. Of his disinterestedness we have an interesting example. Though he was at the head of the nation of Israel, he did not improve the opportunity of advancing his own family: though he was of the tribe of Levi, he fixed the priesthood in the family of his brother Aaron: his own sons and their descendants were simple Levites (1 Chron. xxiii. 12-17).

To us some of the laws of Moses may appear to be characterised by undue severity, and others to be frivolous; but it ought to be recollected that different laws are suited to and re-

quired by different states of society. Laws which would be imperfect and oppressive in a country such as ours, which has become an established and well-ordered state, might be quite suited to an ignorant, disorderly, semi-barbarous people. Such a people require laws of a much more stringent, repressive, and summary nature: they are essentially necessary for their mutual protection, the maintenance of order and of their several rights. Now, the Israelites had been reduced to bondage in Egypt, and every one knows that slavery has a most degrading effect, both intellectually and morally, on the human character; and that a nation of slaves newly and suddenly liberated may be expected to be restless and lawless. Such the Israelites signally were in the wilderness, as is manifest from their frequent murmurings and rebellion; and the only code of law which could have maintained obedience and order among them was necessarily of a repressive and summary nature. Laws may be severe, but if they are necessary they are not to be held as cruel or unjust.

Though some of the laws of Moses may appear to us severe, and especially the way in which execution was sometimes done on transgressors, yet on the other hand there was much of humanity in many of them; a humanity which we seek in vain in the laws of other nations in a similar state of society—such as the laws relative to the cities of refuge, for the protection of female chastity, the mitigation of slavery, the protection of strangers from oppression, the provision for the poor, the guardianship of the widow, the fatherless, and the orphan.

The command to exterminate the Canaanites is often referred to as characterised by great cruelty; but it is to be recollected that the 'earth is the Lord's' (Ps. xxiv. 1), and that he may give it to whomsoever he pleaseth. In the exercise of his sovereignty he might have destroyed them all by pestilence, an earthquake, or a deluge. Such inflictions have been common in all ages; and the extermination of the Canaanites by the Israelites was, as regarded the ruler of the universe, an act of the same kind, the difference in the agency making no difference in the nature or character of the act; and in regard to it, equally as in regard to other modes of destruction, no human being is entitled to say unto God 'What dost thou?' But there are two considerations which go far to vindicate the divine procedure in the case referred to:—

1. The Canaanites were an exceedingly wicked race. Idolatry, licentiousness, and many other abominations prevailed among them to a fearful extent, and they had thus incurred the displeasure of Jehovah, and exposed themselves to condign punishment.

2. Their extermination was necessary to the accomplishment of the design of God in choosing Israel as his peculiar people, and making them the depositories of the true religion, and appointing them to hand it down from generation to generation. Had the Canaanitish nations been left in the country they could scarcely have failed to corrupt the Israelites, to have enticed them to idolatry and to all manner of licentiousness, and so have defeated the whole of God's design. This in fact was the result of part of the Canaanites being spared (Exod. xxiii.

81-33; xxxiv. 10-17; Deut. vii. 1-6; Judg. ii. 7, 10-13; Ps. cvi. 34-39).

**MOTH**, a well-known genus of insects, of which there are numerous species. The species referred to in the Scriptures is obviously that which eats and destroys clothing: 'The moth shall eat them up like a garment' (Is. li. 8; see also l. 9; Job xiii. 28). 'Therefore will I be unto Ephraim as a moth' (Hos. v. 12): privily yet effectually to consume him. 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt' (Matt. vi. 19, 20). Anciently the Orientals were in the way of laying up a quantity and variety of clothing for their own use or for presents to others (Gen. xlv. 22; Judg. xiv. 12, 13; 2 Kings v. 5, 22, 23). These and also other articles were reckoned treasures, as well as money (Jer. xli. 8). Here they are so called by our Lord, and he speaks of them as liable to be corrupted—i.e. eaten and destroyed by moths (see also James v. 2). Alluding to the uncertainty of the riches or other possessions of a wicked man Job says: 'He buildeth his house as a moth' (Job xxvii. 18), whose habitation in the larva state, or in the clothing it is eating, is so readily destroyed. Of man himself Eliphaz says: 'He is crushed before the moth' (iv. 19). How easily a moth is crushed every one knows; yet in this we have a lively image of the ease with which man is destroyed: 'When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth' (Ps. xxxix. 11); it is insensibly yet quickly and completely destroyed.

The ordinary word in the O. T. for moth is מוֹץ. This is rendered by the LXX. σῆς, and that is also the word used in the N. T. for moth. Now in Is. li. 8 we meet with this a Hebrew word, מוֹץ. In the same passage the former word occurs, and the verse is thus rendered in the E. T.: 'For the moth (מוֹץ) shall eat them up like a garment, and the worm (מִדָּ) shall eat them like wool.' We are not aware of any worm that is given to eat wool; and we see no reason why מִדָּ should not have its ordinary signification assigned to it here. It may be a different species of moth from מוֹץ; but it to be recollected that the species of moths are numerous.

#### MOTHER. [FATHER.]

**MOUNT**. 1. A single hill or mountain, as Mount Hor (Num. xx. 22); Mount Gerizim, Mount Ebal (Deut. xi. 29); Mount Tabor (Judg. iv. 6, 12). 2. A range or cluster of mountains, as Mount Lebanon, an extensive range of mountains, or rather two extensive ranges of mountains, Libanus and Anti-Libanus, on the north of Canaan; Mount Gilboa, a range of mountains on the south-east of the plain of Esdraelon (1 Sam. xxxi. i. 8; 2 Sam. i. 6, 21). 3. A mountainous or hilly tract of country, as Mount Seir, a common name for the land of Edom or Idumæa (Gen. xiii. 6; xxxii. 3; Deut. ii. 4, 5, 22; Ezek. xxxv. 2-4, 7-9, 15). Mount Ephraim, a mountainous or hilly district of country in the tribe of Ephraim (Josh. xix. 50; xx. 7; Judg. vii. 24; 1 Sam. ix. 4; Jer. l. 19). In which of these senses Mount Gilead is to be understood is not very clear. We do not think

it is applied to the whole land of Gilead. There is, however, a mountain called Mount Gilead (in the present day Jebel Jalad) on the east of the Jordan and south of the Jabbok; but this appears to be too far south for Mount Gilead mentioned in Gen. xxxi. 21, 23, 25, 54, for the next notice we have of Jacob is at Mahanaim (xxxii. 1, 2), and we afterwards find him passing over the ford Jabbok (ver. 22). Some extend the name to the mountainous range on the east of the Jordan, while Michaelis supposes Mount Gilead must have been much nearer the Euphrates than where it is laid down in our maps. 4. Mounts, mounds, especially such as armies cast up around a city they were besieging (Jer. xxxii. 24; xxxiii. 4; Ezek. iv. 2; xvii. 17; see also 2 Sam. xx. 15; 2 Kings xix. 32).

**MOUNTAIN**. *Mountains* are used in various figurative senses in Scripture. The following are some of these senses—1. The people that dwell in a mountainous or hill country (Ezek. vi. 2, 3). 2. The temple of Jerusalem, which was built on a hill, Mount Moriah (Is. xxx. 29; 2 Chron. iii. 1). 3. The church of God typified by Mount Zion, and which is firmly settled, conspicuous, and useful in the world (Ps. ii. 6; Is. ii. 2; xi. 9), and which, as a great mountain, shall fill the whole earth, when all nations shall be gathered to Christ (Dan. ii. 35, 44, 45). 4. Powerful obstacles to the extension of Christ's kingdom (Is. xl. 4; xli. 15; xlix. 11; Zech. iv. 7). 5. The places where idols were worshipped, which were often on hills and other elevated places (Ezek. xviii. 6, 11). 6. Idols worshipped in these places, or anything we trust in instead of God (Jer. iii. 23). 7. Places of power and authority in a kingdom. Samaria is called a mountain partly on this account and partly as being built on a hill (Amos iv. 1; vi. 1; 1 Kings xvi. 24). Babylon is called a *mountain* because of her great power; a *destroying mountain* because it overwhelmed the nations around; and a *burning mountain* because at last burnt with fire, and the rubbish looked like a *burnt mountain* (Jer. li. 25).

**MOURN'ING** is a condition of mankind in all ages and in all countries. Some expressions of it are natural, and as such are universal, while others are very general. Such are some of the manifestations of mourning mentioned in the Scriptures. Weeping is perhaps of all others the most universal expression of sorrow; and as such it is often mentioned in the Scriptures. On the death of Sarah 'Abraham came to mourn and to weep for her' (Gen. xxiii. 2). On the death of Jacob 'Joseph fell upon his father's face, and wept upon him, and kissed him' (l. 1). At the grave of Lazarus 'Jesus wept' (John xi. 35). We have also, on that occasion, another natural expression of sorrow. When Mary, the sister of Lazarus, 'rose up and went out hastily,' the Jews, who had come to comfort the bereaved family, said: 'She goeth unto the grave to weep there' (xi. 31). The incident also furnishes an example of friends coming to sympathise with and to comfort mourners—a natural, and hence a common practice. We find it so early as the time of Job (ii. 11).

Though grief is apt to give utterance to itself in words, and sometimes does so in very pathetic

language, as in David's lamentation over Absalom his son (2 Sam. xviii. 33); yet in other cases deep grief manifested itself in keeping silence, which perhaps speaks more than any words the tongue could utter (Job ii. 13; Lam. ii. 10). Another natural expression of sorrow is not taking one's ordinary food (Deut. ix. 18; Ezra x. 6).

Though the practice was only occasional, yet in particular cases, as among ourselves, elegies or other poetical effusions were written on the death of distinguished persons or persons much beloved. Such was the beautiful and tender elegy of David over Saul and Jonathan (2 Sam. ii. 17-27). Josiah's untimely death was the occasion of a similar lament by Jeremiah (2 Chron. xxxv. 25).

As among ourselves, mourners were found refusing to be comforted. When Jacob's family sought to administer consolation to him on the supposed death of Joseph, 'he refused to be comforted, and said, I will go down into the grave unto my son mourning' (Gen. xxxvii. 35). Rachel 'weeping for her children' is also represented as 'refusing to be comforted, because they were not' (Jer. xxxi. 15).

But the modes of expressing mourning mentioned in the Scriptures are for the most part entirely different from those which prevail among us. One of the most common was rending the garments, a practice which prevailed from very early times (Gen. xxxvii. 29, 34; xlv. 13; 2 Sam. i. 11; Acts xiv. 14). It was probably only an upper and loose garment (*E. T. mantle, coat*) that was rent (Job i. 20; ii. 12; Ezra ix. 3). Rending the garments was also an expression of indignation and zeal, real or affected (Matt. xxvi. 65; Acts xiv. 14).

Wearing sackcloth was also a common expression of grief. Sometimes, it is said, they clothed or covered themselves with sackcloth (Ps. xxxv. 13; 2 Kings xix. 1, 2; Jonah iii. 5, 6, 8). In extreme cases it appears to have been worn next the skin (Job xvi. 15; 2 Kings vi. 30), but most commonly about the loins (Gen. xxxvii. 34; 1 Kings xx. 31, 32; Jer. xlviii. 37; Amos viii. 10), perhaps in the form of a girdle (2 Sam. iii. 31; Ps. xxx. 11; Is. iii. 24; xv. 3; xxii. 12; Lam. ii. 10). They also lay in sackcloth (1 Kings xxi. 27). The king of Nineveh commanded sackcloth to be put on man and beast (Jonah iii. 8). In Rev. vi. 12 it is said: 'The sun became black as sackcloth of hair.'

Mourners are represented as covering their heads (2 Sam. xv. 30; Esther vi. 12; Jer. xiv. 3, 4); as shaving their heads (Job i. 20); as making themselves bald (Is. xv. 2; xxii. 12; Jer. xvi. 6; xlviii. 37; Micah i. 16; Amos viii. 10); as cutting off the hair (Jer. vii. 29); as shaving or cutting off the beard (Is. xv. 2; Jer. xli. 5; xlviii. 37); as cutting themselves (Jer. xvi. 6; xli. 5).

Besides these there were other expressions of mourning; as casting up dust or earth upon their heads (Josh. vii. 6; Job ii. 12; Neh. ix. 1; Lam. ii. 10; Ezek. xxvii. 30), and in some cases ashes (2 Sam. xiii. 19); as sitting on the ground (Job i. 20; ii. 13; Is. iii. 26; xlvii. 1; Lam. ii. 10; Ezek. xxvi. 16); as sitting on ashes (Job ii. 8; Ezek. xxvii. 30; Jonah iii. 6); as

smiting upon their thigh (Jer. xxxi. 19; Ezek. xxi. 12), and upon their breasts (Luke xviii. 13).

As abstinence from food was one of the natural manifestations of grief, fasting came to be an ordinary mode of expressing mourning (2 Sam. iii. 35-37; xii. 16, 17). It was even appointed and practised, not only as expressive of sorrow for sin, but as a means of averting divine judgments and of conciliating the divine favour (Judg. xx. 26; 1 Sam. vii. 6; Jer. xxxvi. 9; Joel ii. 12, 15; Jonah iii. 5, 7; Matt. vi. 16-18; ix. 14, 15; 2 Cor. xi. 27).

On the death of distinguished persons the mourning lasted for a number of days. Joseph being the chief ruler in the land of Egypt when his father Jacob died, 'the Egyptians mourned for him three score and ten days,' and agreeably to his father's wish he conveyed his body to Canaan there to bury it, and there 'went up with him all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house. And there went up with him both chariots and horsemen; and it was a very great company;' and on reaching Canaan 'they mourned with a great and very sore lamentation: and he made a mourning for his father seven days' (Gen. l. 3, 7-10). When Aaron died in the wilderness the Israelites mourned for him thirty days; and when Moses died they in like manner wept and mourned for him thirty days (Deut. xxxiv. 8). When the men of Jabesh-gilead carried off the bodies of Saul and of his sons from the wall of Bethshan, and brought them to Jabesh, and burnt them there, 'they took their bones, and buried them under a tree, and fasted seven days' (1 Sam. xxxi. 11-13).

The expressions of mourning now enumerated were seldom exhibited singly and alone. Several of them were commonly found together. Thus Job 'rent his mantle, and shaved his head, and fell down upon the ground' (Job i. 20). After the defeat of the Israelites by the men of Ai 'Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads' (Josh. vii. 6). On occasion of the funeral of Abner, who had been assassinated by Joab, 'David said to Joab, and to all the people who were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And David himself followed the bier. And they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept' (2 Sam. iii. 31, 32). Tamar, when she had been ravished by her brother Amnon, 'put ashes on her head, and rent her garment of divers colours, and laid her hand upon her head, and went on crying' (xiii. 19). When David fled from his son Absalom Hushai met him 'with his coat rent, and earth upon his head' (2 Sam. xv. 32). Ezra, on hearing that many of the Jews had married strange wives, says, 'I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished' (Ezra ix. 3): 'In that day,' says Isaiah, 'did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth' (Is. xxii. 12).



Several enactments were made by Moses in regard to mourning. The Israelites were forbidden to 'make any cuttings in their flesh for the dead' (Lev. xix. 28), or 'any baldness between their eyes' (Deut. xiv. 1). The priests were forbidden to observe the ordinary outward forms of mourning except for their near relations (xxi. 1-6); and the high-priest was not to observe them even for his father or his mother (xxi. 10-12); and so also were the Nazarites so long as their vow was upon them (Num. vi. 6-8).

Among the Hebrews there were hired mourners. Such perhaps were 'the mourners who go about the streets' referred to by Solomon (Eccles. xii. 5), and 'the singing men and the singing women,' who 'spoke of Josiah in their lamentations' (2 Chron. xxxv. 25). Such, doubtless, were the 'mourning women' referred to in the following passage:—'Call for the mourning women that they may come; and send for cunning women that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters; and teach your daughters wailing, and every one her neighbour lamentation' (Jer. ix. 17, 18, 20). Such also appear to have been 'the minstrels' mentioned in Matt. ix. 23.

The Hebrews appear to have had tears very much at command—at least, we find bodies of them weeping together. In some of these cases, perhaps, it was the result of sympathy. In this way the Israelites in the wilderness gave utterance more than once to their regrets: 'Then Moses heard the people weep throughout their families, every man in the door of his tent' (Num. xi. 10). 'And all the congregation lifted up their voice and cried; and the people wept that night' (xiv. 1). 'All the congregation of the children of Israel were weeping before the door of the tabernacle of the congregation' (xxv. 6). In like manner, when the messengers of the inhabitants of Jabesh Gilead came to Gibeah and told the hard conditions which Nahash the Ammonite had imposed upon them, it is said: 'All the people lifted up their voice and wept' (1 Sam. xi. 1-4). Even David and his band of men—rough warriors as many of them probably were, were overcome with weeping when, on their return to Ziklag, they found 'the city burned with fire, and their wives and their sons and their daughters taken captives. Then David,' it is said, 'and the people that were with him lifted up their voice and wept, until they had no more power to weep' (1 Sam. xxx. 1-4).

MULE, the hybrid offspring of a jackass and a mare; the produce of a horse and a she-ass is called a hinny. The mule is considerably the larger of the two, assuming more of the appearance and dimensions of the mare than of the ass; the hinny, on the other hand, partakes more of the dimensions and appearance of the mother ass. Of the two, the mule is by far the most generally cultivated, because it is much more robust and hardy, and every way more fitted for the purposes of riding, draught, and burden. The mule is longer-lived than either the horse or ass, less liable to disease, and

more capable of active exertion. It is extremely sure-footed, and in most cases the best judge of its own movements (*Edin. Encyc.* art. 'Mazology,' xiii. 469). Mules were much esteemed by the ancients. David speaks of his own mule (1 Kings i. 33). Absalom and also his other sons rode on mules (2 Sam. xiii. 29; xviii. 9). Solomon rode on a mule at his coronation (1 Kings i. 33); and he afterward had a number of them (iv. 28; x. 25). So also had Ahab (xviii. 5). The people of Togarmah traded in the fairs of Tyre with horses and mules (Ezek. xxvii. 14). The Jews on their return from Babylon brought with them 245 mules (Ezra ii. 66). The Persians employed mules in carrying letters by posts through the country (Esther viii. 10). Susiana is still celebrated for its mules (Layard, *Nin. and Bab.* 449). They are much used in countries where the roads are rocky and mountainous. Great numbers are kept about the Alps, on the north of Italy, and in the Pyrenees between France and Spain. In Spain people of the first rank use them in their carriages.

MUSIC is one of the natural endowments and tendencies of man, as it is also of many of the birds of the air; and we may therefore suppose the faculty would be early exercised by him—probably long before instrumental music of any sort was thought of. Jubal, a descendant of Cain, is the first who is mentioned as having invented or practised it. He is called 'the father of all such as handle the harp and the organ' (Gen. iv. 21). Instrumental music was probably an early, as it still is a common, accompaniment of vocal music. 'Wherefore,' said Laban to Jacob, 'didst thou flee away secretly, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret and with harp?' (xxx. 27.) The song of Moses after the passage of the Israelites through the Red Sea was accompanied with music, both vocal and instrumental, and also with dancing: the men and women even appear to have taken each their particular parts in it: 'Then sang Moses and the children of Israel this song unto the Lord.' 'And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea' (Exod. xv. 1, 20, 21). When Jephthah returned to his house after defeating the Ammonites 'his daughter came out to meet him with timbrels and with dances' (Judg. xi. 34). In like manner, when David returned from the slaughter of Goliath the Philistine, 'the women came out of all cities of Israel, singing and dancing, with tabrets, with joy, and with instruments of music. And the women answered as they played, and said, Saul hath slain his thousands, and David his ten thousands' (1 Sam. xviii. 6, 7). David himself was not only an exquisite poet, but a skilful player on the harp, and was called on to exercise his musical gift in the court of Saul with the view of soothing his fits of insanity (xvi. 14-23).

Music, both vocal and instrumental, formed a great constituent of the temple worship under the Mosaic economy; and special arrangements were made for the conduct of it, more especially by David. The three chief musicians appointed by him were Asaph, Heman, and Jeduthun: the four sons of Asaph, six of Jeduthun, and fourteen of Heman, were constituted the chiefs of the twenty-four classes, each of which consisted of twelve persons, making in all 288 who took part in the musical services (1 Chron. xxv.) At the dedication of the temple by Solomon there was a grand musical performance (2 Chron. v. 12, 13). Amidst the idolatry and corruption of many of the following reigns the order established by David was doubtless neglected, but it was restored by Hezekiah (2 Chron. xxix. 25-30; xxx. 21), and again by Josiah (xxxv. 15); and after the captivity it was renewed in the services of the second temple (Ezra iii. 10, 11; Neh. xii. 45-47).

The chief instruments in use in divine worship in the services of the sanctuary, or on other occasions, were the harp, the psaltery, the tabret, the timbrel, the cornet, the organ, the viol, the pipe, cymbals, and trumpets appearing to have been made originally of the horns of animals, but afterwards of brass or other metals (1 Chron. xv. 16, 19-21, 24, 28; xvi. 5, 6; Ps. cxlix. 3; cl. 3-5; Is. v. 12).

Josephus says: 'David composed songs and hymns to God of several sorts of metre: he also made instruments of music. Now, the construction of the instruments was this: the viol was an instrument of ten strings; it was played upon with a bow. The psaltery had twelve musical notes, and was played upon by the fingers. The cymbals were broad and large instruments, and were made of brass' (*Antiq.* vii. 12. 3).

The Babylonians had also their instruments of music, some probably the same as or similar to those of the Jews, but some also which probably were different. These were likewise employed in the worship of their gods. When Nebuchadnezzar set up the golden image, the height whereof was threescore cubits and the breadth six cubits, the assembled multitudes were to fall down and worship it when they 'heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music' (Dan. iii. 1, 4, 5).

We have given the names of the instruments of music which are given in our common translation; but how far they are appropriate names is very uncertain. In fact we have very imperfect means of knowing what the instruments were; and hence it serves little purpose to institute any inquiry. But from the names of so many instruments we learn the general fact, that by the Jews, the Babylonians, and probably other nations, music was anciently much cultivated, and that with considerable success.

**MUSTARD-SEED.** The later Hebrews used, according to Rosenmüller, to compare proverbially anything very small and insignificant to mustard-seed. Agreeably to this practice our Lord says: 'The kingdom of heaven is like to a grain of mustard seed, which indeed is the least of all seeds, but when it is grown is the

greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof' (Matt. xiii. 31, 32). 'In a proverbial simile,' says Rosenmüller, 'literal accuracy is not to be expected. We ought therefore not to be surprised that mustard-seed is spoken of as smaller than all other seeds, though it is well known that smaller seeds are to be found' (Rosen. *Bot.* 104). 'A grain of mustard-seed' is a proverbial phrase for the least, the smallest particle.

Though with us the mustard-seed grows to be merely a plant, yet that there was a species of the *sinapi*, or at least what the Orientals comprehended under that name, which grew to the size of a tree, appears from some quotations brought by Lightfoot and Buxtorf from the writings of the rabbis—men who will not be suspected of partiality when their testimony happens to favour the writers of the N. T. (Campbell, *Gospels*, iv. 104).

Perhaps this is the tree which Professor Royle goes far to identify with the *Salvadora persica*, called in Arabic *khardal*, in Hebrew *chardal*, in the north-west of India *kharjal*, and therefore apparently the same as *sinapi*, which in the Syriac version is translated *khardalo*. It is said to grow in the neighbourhood of Damascus and Jerusalem, on the shores of the Dead Sea, in the valley of the Jordan, and on the shores of the Lake of Gennesareth. He thus winds up his argument: 'In conclusion, it appears to me that, taking everything into consideration, *Salvadora persica* appears better calculated than any other tree that has yet been adduced to answer to everything that is required, especially if we take into account its name and the opinions held respecting it in Syria. We have in it a small seed, which, sown in cultivated ground, grows up and abounds in foliage. This being pungent, may, like the seed, have been used as a condiment, as mustard and cress are with us. The nature of the plant, however, is to become arboreous; and thus it will form a large shrub, or a tree twenty-five feet high, under which a horseman may stand, where the soil and climate are favourable. It produces numerous branches and leaves, among which birds may and do take shelter, as well as build their nests. It has a name in Syria which may be considered as traditional from the earliest times, and of which the Greek is a correct translation. Its seeds have the pungent taste, and are used for the same purposes as mustard; and in a country where trees are not plentiful—i.e. the shores of the Lake of Tiberias—this tree is said to abound; that is, in the very locality where the parable was spoken. If we consider, moreover, the wide distribution of this plant from Damascus to Cape Comorin, and from the Persian Gulf to Senegambia, we shall find that it is well suited to illustrate the typical comparison of the doctrine of the gospel, which, though at first gaining only a few adherents, would in the end spread far and wide' (*Jour. Sac. Lit.* April 1849, 270, 277, 282).

**MYRA**, one of the six principal cities of Lycia on the south-west coast of Asia Minor. Here Paul was transferred from the ship belonging to Adramyttium, in which he had sailed

from Camara, to a ship of Alexandria which was sailing to Italy (Acts xvii. 2, 5, 6). Myra was among the most important cities of Lycia; and its ruins appear to be but little injured by age. The theatre is among the largest and best built in Asia Minor: much of its fine corridor and corbelled proscenium remains. The tombs are generally very large, and many of them are very beautiful. The sculpture is of the finest age for ease, simplicity, and beauty of proportion (Bos. Sac. viii. 873).

**MYRRH**, a vegetable production; but from what plant it is obtained, and whether it is a spontaneous exudation from the plant or is procured artificially by means of incisions, in the same way as some other gum-resins, are circumstances which are still involved in mystery. The best myrrh comes from Abyssinia, but what we receive is brought from the East Indies, and is produced on the eastern coast of Arabia Felix. It consists of irregular masses, sometimes in the form of tears, is of a reddish-yellow colour, nearly opaque and brittle, breaking with a vitreous fracture, and is easily powdered. The taste is bitter and slightly aromatic, and it has a strong, peculiar, yet not unpleasant odour.

Myrrh is first mentioned in the O. T. in Gen. xxxvii. 25, in the account of Joseph's brethren selling him to the Ishmaelites: 'And they lifted up their eyes, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spices and balm and myrrh, going to carry it down to Egypt.' It was one of the articles of the present which Jacob sent to Joseph while he was yet ignorant of who he was, and he speaks of it as if it were produced in Canaan: 'Take of the best fruits in the land, and carry down the man a present; a little balm, and a little honey, spices and myrrh, nuts and almonds' (xliii. 11). It was also one of the principal spices which were used in compounding the ointment or holy oil for anointing the tabernacle, etc. (Exod. xxx. 23-33). It is often referred to in Canticles (i. 13; iii. 6; iv. 14; v. 1, 5, 13). It appears to have been much used as a perfume. 'All thy garments,' says the Psalmist addressing the Messiah, 'smell of myrrh, and aloes, and cassia' (Ps. xlv. 8). 'I have perfumed my bed with myrrh, aloes, and cinnamon,' said the harlot to her infatuated victim (Prov. vii. 17). The females destined to the bed of Ahasuerus king of Persia were purified 'six months with oil of myrrh, and six months with sweet odours' (Esther ii. 12). Myrrh appears to have been valuable as a present: it formed part of the gifts which the magi from the east presented to the infant Saviour: 'When they had opened their treasures, they presented unto him gifts, gold, frankincense, and myrrh' (Matt. ii. 11). The ancients ascribed such a strengthening power to it that they believed that a man after using it could endure any degree of pain. It was probably with this intention that the soldiers who took part in the crucifixion of our Lord 'gave him vinegar to drink mingled with myrrh,' which, however, he would not take—not, as is often supposed, for the purpose of rendering him less sensible of pain, for their whole conduct towards him indicates an utter want of sym-

pathy for him, but with the view of supporting him under the agony of crucifixion, lest he should sink prematurely beneath it, and his sufferings should thus terminate sooner than they desired. Myrrh was also considered as a powerful antiseptic, and hence it was used by the ancients in embalming their dead. It was with 'a mixture of myrrh and aloes, about an hundred pounds weight,' that Nicodemus embalmed the body of our Lord (John xix. 39).

The Hebrew name for this substance is *mir* (מִיר), from which we have the word myrrh, which has been received into almost all European languages, ancient and modern, and goes far to identify it.

Myrrh was employed in ancient times in medicine; and in modern times it still holds its place as a useful remedy in various diseases (Thomson, *Mat. Med.* i. 683; H. 106; Duncan, *Dispensary*, p. 317; Rosen. *Bot.* 100).

**MYRTLE**, a plant distinguished for its beautiful dark green shining leaves, its snow-white flowers, and its fragrant smell. With us it is known only as a flower, or at most as a shrub; but when mentioned in the Scriptures it is always spoken of as a tree (Neh. viii. 15; Is. xli. 19; iv. 13; Zech. i. 8, 10, 11). In the Morea an intelligent traveller, Mr. Emerson, states that he 'travelled for hours through an uncultivated country, whilst the groves of myrtle formed an almost continuous arbour overhead, covered here and there with its delicate white flowers, and exhaling at every motion the most delicious perfume, while its dark polished leaves combined coolness with beauty' (Emerson's *Letters from the Aegean*, i. 113). In the present day it is frequently to be seen growing in Palestine, Syria, and the neighbouring countries.

**MYRIA**, a province on the N.W. of Asia Minor, separated from Europe by the Hellespont. It was distinguished in ancient times for its fertility; and if properly cultivated would be one of the finest tracts in Asia Minor (Rosen. iii. 11). 'Passing by Mysia,' Paul and his companions in labour 'came down to Troas,' and from thence they sailed to Macedonia (Acts xvi. 8, 11, 12). Pergamos, the seat of one of the seven churches to which Christ sent messages by his servant John, was a city of Mysia (Rev. iii. 12).

**MYSTERY**. The Greek word *μυστήριον* occurs frequently in the N. T., and is uniformly rendered in our version *mystery*, a word which, in its ordinary use in the English language, denotes a doctrine incomprehensible by human reason, which perhaps exhibits difficulties, and even apparent contradictions, which we cannot solve or explain. Now this is not the meaning of the word as it occurs in the N. T., though this is the sense in which it is commonly understood by most readers. The leading and ordinary meaning of the word as there used is a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. Now, this is totally different from the current use of the English word *mystery*, something incomprehensible. In the former sense a thing was no longer a mystery than whilst it remained unrevealed; in the latter a thing is

equally a mystery after the revelation as before. To the former we apply properly the epithet *unknown*; to the latter we may, in a great measure, apply the term *unknowable*. Thus the proposition that God would call the Gentiles and receive them into his church was as intelligible and comprehensible as that he once had called the descendants of the patriarchs, or as any plain proposition or historical fact. Yet, whilst undiscovered, or at least veiled under figures or types, it remained in the Scriptural idiom a mystery, 'having been hid from ages and from generations.' But after it pleased God to reveal this his gracious purpose to the apostles by his Spirit it was a mystery no longer (Rom. xvi. 25, 26; 1 Cor. ii. 7-10; Eph. i. 9, 10; iii. 1-6, 9-11; vi. 19; Col. i. 25-27). In all these passages it will be plainly seen that the apostle treats of something which had been concealed for ages, and was for that reason called *μυστήριον*, but was now openly revealed; and not of anything, in its own nature, dark and inconceivable. This, it may also be remarked, is the ordinary sense of the word in the Septuagint and in the Apocrypha, both of which, in matters of criticism on the Hellenistic idiom, are of good authority.

Nay, even in the N. T. the word is not confined to divine secrets. It is used in reference to those of a very opposite nature. Thus the apostle, speaking of the anti-Christian spirit, says, 'The mystery of iniquity doth already work' (2 Thess. ii. 7)—i.e. the spirit of anti-Christ hath begun to operate, but its operation is latent and unperceived. The gospel of Christ is a blessing; the spirit of anti-Christ a curse. Both are equally denominated *mystery*, or *secret*, whilst they remain concealed.

There is one passage wherein it may be supposed that the word *μυστήριον* must have the same sense in which the English word is commonly understood—namely, something which, though revealed, is inexplicable, and by human faculties incomprehensible: 'Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory' (1 Tim. iii. 16). But this need be no exception to the meaning which we have assigned to the word *mystery*. When a word in a sentence of Holy Writ is susceptible of two significations, so that the sentence, whichever of the two ways it is interpreted, conveys a distinct meaning suitable to the scope of the place; and when one of these interpretations expresses the common import of the word in Holy Writ, and the other assigns it a meaning which it plainly has not in any other passage of Scripture, the rules of criticism manifestly require that we recur to the common acceptation of the term. Nothing can vindicate us in giving it a singular or even a very uncommon signification, except that all the more usual meanings would make the sentence involve some absurdity or nonsense. This is not the case here. The purport of the sentence plainly is: 'Great unquestionably is the divine secret of which our religion brings the discovery; God was manifest in the flesh.' That *mystery* is not to be understood here in the ordinary sense of that word in the English lan-

guage it is perfectly plain, for the word, whatever be its meaning, is applicable to all the articles enumerated by the apostle. With the exception of the first, the word so understood is not applicable to any of them: most of them are very simple facts, which, so far from being incomprehensible, may be understood by the most ordinary minds: 'seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.'

In the N. T. the word *mystery* is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. This sense is so nearly related to, if not coincident with that already given, that it is perhaps nothing more than a particular application of the same meaning. It is plain that in this case the word is used comparatively; for however clear the meaning intended to be conveyed in the apologue or parable may be to the intelligent, it is obscure compared with the literal sense which to the unintelligent proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. Perhaps there was some allusion to this import of the term when our Lord said to his disciples: 'Unto you it is given to discover the mystery of the kingdom of God: but unto them that are without all these things are done in parables: that seeing they may see, and not perceive, and hearing they may hear, and not understand' (Mark iv. 11, 12); in other words, that it may remain as to them a mystery or *secret*, a thing unknown. The moral truths, for example, alluded to in the parable of the sower, and brought out by our Lord in his explanation of it, though called *mysteries*, were as far from being mysteries, in the common acceptation of the word *incomprehensible doctrines*, as anything in the world could well be.

In this sense *μυστήριον* is used in these words: 'The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches' (Rev. i. 20). Again, in the same book: 'I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns' (Rev. xvii. 7). Such also is its meaning in these words of the apostle: 'This is a great mystery; but I speak concerning Christ and the church' (Eph. v. 32; Campbell, *Gospels*, ii. 60, 62, 64, 67, 75; iv. 102).

## N

### NA'DAB. [ABIHU.]

NA'HUM, one of the minor prophets, belonged to Elkosh in Galilee. Critics are not agreed as to the time when he prophesied; but the more general opinion is, that it was in the reign of Hezekiah. Some would refer it particularly to the time of the invasion of Judah by Sennacherib, king of Assyria. After a lofty description of Jehovah, the great subject of his prophecy is the ruin of Nineveh and the destruction of the Assyrian



empire. This he describes in a manner so powerful and graphic that he is scarcely excelled by the greatest masters of oratory.

NA'IN, a city where our Saviour restored the son of a widow to life as they were carrying him out to burial (Luke vii. 11-15). It has now dwindled to a small hamlet, which lies about three miles to the south-west of Mount Tabor, and retains in Arabic the name of Nein (Robinson, iii. 226).

NA'OTH, a place in or near Ramah, to which Samuel went with David, and where they dwelt for a time, but from which David fled when Saul came thither in pursuit of him (1 Sam. xix. 18-24; xx. 1).

NA'KED. 1. Altogether unclothed; without clothes (Gen. ii. 25; iii. 7). 2. Poorly clothed (Is. lviii. 7; James ii. 15). 3. Not without clothes nor yet poorly clad, but not having on all the clothes usually worn, particularly the upper garment (1 Sam. xix. 24; Is. xx. 2, 3; John xxi. 7; probably also Acts xix. 16). It is of importance to mark the sense of the word in the Scriptures, as it removes the charge of indecency which might otherwise be brought against some passages. Husbandmen, it may naturally be supposed, were obliged by the heat of the climate to carry on their labours in the field in comparatively a state of nudity, and on leaving their homes probably often threw off their upper and such other garments as they could most readily want. This may enable us to understand the charge which our Lord gave his disciples in view of the invasion of Judæa by the Romans: 'Neither let him which is in the field return back to take his *himation*' (E. T. *clothes*; Matt. xxiv. 18). [DRESS.] 4. Clearly seen and fully known (Job xxvi. 6; Heb. iv. 13). 5. Destitute of worldly good things (Job i. 21; Eccles. v. 15). 6. Destitute of innocency, holiness, and righteousness, inherent or imputed, and hence exposed to shame and misery (Rev. iii. 17, 18). 7. Deprived of the divine favour and protection, and ready to be a prey to their enemies (Exod. xxxii. 25; 2 Chron. xxviii. 19). Before the fall there was no sinful, shameful, or hurtful nakedness, as there were no sinful dispositions, no part of the human body was unfit to be seen; but sin entering they found they were naked, that they were become unholy and unrighteous, and that they needed a covering for those parts of their body afterwards called nakedness (Gen. iii. 7; ix. 22).

NAME is properly that by which a person or thing is called to distinguish them from other persons or things.

The name of God signifies—1. God himself (Exod. iii. 13, 14; Ps. lxi. 5; Mal. i. 11; 1 Tim. vi. 1). It is of importance to mark this sense of the word. It gives precision to many passages which might otherwise be felt to be vague and indefinite. Such passages may generally be tested by substituting the personal pronouns for the word *name* (comp. John xii. 28 with xvii. 4). 2. Particular glories or perfections of his nature (Exod. xxxiv. 5-7). Jehovah is not the only example of this. In the Hebrew language the names given to God often involve

ideas of this kind—as Shaddai, *the Almighty* (Gen. xlix. 25; Ruth i. 20, 21). We also have examples of the same kind in English—as the *Almighty*, the *Eternal*, the *Creator*.

Of the names of persons and places mentioned in the Scriptures some things are not unworthy of notice. 1. We have but an imperfect list of Cain's descendants; but it is rather singular to find two of them of the same name as two of Seth's—Enoch (Gen. iv. 17; v. 18), and Lamech (iv. 18; v. 25). Methusael and Methuselah (iv. 18; v. 21) agree very nearly in their radical letters; but the slight difference makes them differ in their signification. 2. Even in early times the practice began of calling cities by the name of one whom it was wished to commemorate or to honour. Thus Cain 'builded a city, and called it after the name of his son Enoch' (iv. 17). The city of Sidon was doubtless called after Sidon, Canaan's eldest son (x. 15, 19). The names of cities, if we were able to trace them, would in all likelihood be often found to have been taken from their founders or from others related to them. In later times we have many examples of this—as Rome, Alexandria, Antioch, Cæsarea. The Psalmist refers to a kindred practice of rich men in his day: 'Their inward thought is that their houses shall continue for ever, their dwelling-places to all generations: their lands they call after their own names' (xlix. 11). This is analogous to, though the converse of, the practice which was formerly common and still prevails to some extent in this country, of calling people by the name of their lands. 3. Anciently it does not appear to have been a practice to name children after their parents or other persons whom it might be wished to honour. We do not recollect a single example of this in the whole O. T. We have some examples of persons bearing the same name; but considering the multitude of names which occur in the genealogies and in other parts of Scripture, the wonder is they are so few. Even the great men of the nation have no successors by name. We have no second Abraham, or Isaac, or Jacob, Moses or Aaron, David or Solomon. By the time of the Maccabees, however, the practice had begun. In that remarkable family we find the names Judas (Judah), Simon (Simeon), Eleazer, and Jonathan (1 Maccab. ii. 1-5). This name Judas appears to have become particularly common, no doubt from Judah, who might in some sense be held the father of the Jewish nation. In the N. T. we have Judas the son of Alphaeus, Judas Iscariot (Luke vi. 15, 16), Judas of Galilee (Acts v. 37), Judas at Damascus (ix. 11), Judas surnamed Barsabas (xv. 22, 27, 32). We have, in like manner, James (Jacob, *Ἰακώβος*) the son of Alphaeus, and James the brother of John (Matt. x. 2, 3); and a distinct person, 'James the Lord's brother' (Gal. i. 19). We have also Joseph the husband of Mary (Matt. i. 18, 19), and Joseph of Arimathæa (Luke xxiii. 50, 51), and Josephus the Jewish historian (see also iii. 24, 26, 30).

In the later period of the Jewish history it appears to have become a practice to call children by the name of their parents or some other near relative. When John the Baptist was circumcised the friends and neighbours 'called

him Zecharias, after the name of his father; and when his mother objected to this, and proposed that he should be called John, 'they said unto her, There is none of thy kindred that is called by this name' (Luke i. 59-61), an answer which shows the views then entertained among the Jews. 4. In the later times of the Jewish commonwealth persons had not unfrequently two names, the one Syriac, the other Greek or Latin. 'It was customary with the Jews,' says Cave, 'when travelling into foreign countries or having occasion frequently to converse with the Greeks and Romans, to assume to themselves a Greek or Latin name of great affinity and something of the same signification with that of their own country. Thus among our Lord's disciples we have Simon, whom our Lord called Cephas or Peter, both words signifying 'a rock'; we have Thomas, who was called Didymus, both words signifying 'a twin'; we have also Matthew and Levi, and probably also Bartholomew and Nathaniel. We have likewise Saul, 'who was also called Paul,' and Tabitha, called Dorcas, both words signifying 'a goat' (Cave, *Hist. Apostles*, 184). 5. Names of persons, places, or things were often significant. Thus Melchisedek signifies 'king of righteousness' (Gen. xiv. 18; Heb. vii. 2); Abraham, the 'father of a multitude' (xvii. 5); Immanuel, 'God with us' (Isa. vii. 14; Matt. i. 23); Beelzebub, Beel-sebub, 'Lord of Sins' (2 Kings i. 2; Matt. x. 25); Beth-shemesh, 'house of the sun' (1 Sam. vi. 12); En-gedi, 'the fountain of the kid' (xxiii. 29); Eben-ezer, 'the stone of help' (vii. 12). 6. Names of God often enter into the composition of other words, as Beth-el, 'the house of God' (Gen. xii. 8); Ishmael, 'God will hear' (xvi. 11); Jehovah-Jireh, 'the Lord will see or provide' (xxii. 14).

**NAPHTALI**, the sixth son of Jacob, and the second by Bilhah the handmaid of Rachel (Gen. xxx. 7, 8). In his blessing of Naphtali Jacob said: 'Naphtali is a hind let loose, he giveth goodly words' (xlix. 21). This might express the activity and courtesy of that tribe; but some prefer the translation of the Seventy, which reads the passage—'Naphtali is a tree shot out, putting forth goodly branches;' and so would import the fertility and increase of that tribe; but neither do the Hebrew accents countenance this reading, nor is it materially different from the blessing of Joseph in the very next verse. When the Israelites came out of Egypt this tribe consisted of 53,400 fighting men (Num. i. 43); but they decreased in the wilderness to 45,400 (xxvi. 50). Their inheritance was along the south of Lebanon and to the west of the waters of Merom and the lake of Tiberias, and was extremely fertile (Josh. xix. 32-39). But they permitted the Canaanites to retain Beth-anath and Beth-shean, two of their cities, on condition of their paying them tribute (Judg. i. 33). Under Barak, their countryman, they and the Zebulunites fought with distinguished bravery against the army of Jabin the younger; and under Gideon they, along with other tribes, pursued the Midianites (Judg. iv. 6, 10, v. 18, vii. 23). Instigated by Asa, Bechadad king of Syria terribly ravaged the land of Naphtali (1 Kings xv. 20). The Naphtalites were carried

captive by Tiglath-pileser king of Assyria (2 Kings xv. 20).

**NARCISSUS**. In Rom. xvi. 11 Paul says: 'Greet them that be of the [household] of Narcissa, which are in the Lord.' There were at Rome, about this time, two noted persons of this name—one the well-known freedman and favourite of the emperor Claudius, who possessed great influence with him, and who was put to death by Nero A.D. 54, soon after the death of Claudius, and therefore before this epistle was written. The other was a favourite of Nero's, and is probably the person here referred to. This Narcissus was put to death by Galba (Conybeare, ii. 199). Whether the person referred to was a Christian does not appear, though the Greeks have made him bishop of Athens. Some of his slaves or freedmen may have become Christians, and the salutation does not necessarily include him. It may mean merely the Christians in his house.

**NATHANIEL**. [APOSTLES, *Bartholomew*.]

**NATAP** (נָטָפ) one of the ingredients in the Jews' sacred perfume (Exod. xxx. 34). This is the only passage in which the word occurs, and there in the E. T. it is rendered *stacte*. The word Natap has been very variously translated, and we do not feel able to determine what substance it was. Nothing certain is known in regard to it.

**NAZARETH**, a city of Galilee, where the parents of our Saviour dwelt, and where he was brought up (Luke ii. 4, 5, 39, 51; iv. 16). It is mentioned only in the N. T. The name does not occur in the O. T. nor in Josephus. Though in the phraseology of Scripture it is called a city, it was probably only a small and unimportant village (Robinson, iii. 196). Nathanael's question: 'Can any good thing come out of Nazareth?' (John i. 46) seems almost to indicate something worse than insignificance. The Jews called the early Christians Nazarenes, obviously in contempt (Acts xxiv. 5). Those mongrel religionists who were for mingling Christianity with Judaism came afterwards to be called Nazarenes.

The present town of Nazareth, called in Arabic En-Nasirah, lies in a lovely little dell or basin surrounded on all sides by hills, some one of which may well have been the spot whither Jesus was led by his townsmen 'unto the brow of the hill whereon their city was built, that they might cast him down headlong; but he, passing through the midst of them, went his way' (Luke iv. 28-30). Though not so mean as some other villages in the country, there is nothing very striking in its appearance. The houses are in general well built of stone. They have only flat terraced roofs, without the domes so common in Jerusalem and the south of Palestine. The conventual buildings of the Franciscan monks, including the Latin Church of the Annunciation, with their different enclosures surrounded by strong walls; the Casa Nuova, or house built by the convent for the accommodation of travellers; and the Mohammedan mosque, are the buildings which chiefly attract the attention of visitors (Robinson, *Res.* iii. 183, 186; Wilson, ii. 91, 92).

The population of Nazareth Dr. Robinson states as follows :—Greeks, 1040 ; Greek Catholics, 520 ; Latins, 480 ; Maronites, 400 ; Moslems, 680 : in all, 3120 (*Res.* iii. 185).

NAZ'ARITES, persons, either men or women, peculiarly devoted to the service of God for a particular period or for life. During the period of his vow a Nazarite was to drink no wine nor strong drink, nor vinegar of any kind, nor liquor of grapes, nor eat moist grapes or dried—nothing, in short, that was made of the vine, from the kernels even to the husk. No razor was to come on his head, but he was to allow the locks of the hair of his head to grow. He was to 'come at no dead body,' and was not to make himself unclean for his father or mother, his brother or sister, if any of them died.

If any man died suddenly by him, and he defiled the head of his consecration, he was to shave his head in the day of his cleansing, on the seventh day ; and on the eighth day to bring two turtles or two young pigeons to the door of the tabernacle of the congregation ; and the priest was to offer up the one for a sin-offering and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, 'and shall hallow his head that same day ; and he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass-offering ; but the days that were before shall be lost, because his separation was defiled.'

When the period of his vow was completed the Nazarite was to be brought unto the door of the tabernacle of the congregation, and was to offer one he-lamb for a burnt-offering, and one ewe-lamb for a sin-offering, and one ram for peace-offerings ; and a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering and their drink-offerings. And he was to shave his head at the door of the tabernacle of the congregation, and to take the hair of his head and put it in the fire, which was under the sacrifice of the peace-offerings. And the priest was to take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and put them upon the hands of the Nazarite ; and the priest was to wave them for a wave-offering before the Lord ; and after that the Nazarite might drink wine. 'This was the law of the Nazarite' (*Num.* vi. 1-21).

Nazarites, it is probable, were not frequent among the Israelites. The practice involved somewhat burdensome and inconvenient privations, and none were under any particular obligations to submit to them. The only distinct example which we have in the Scriptures is Samson (*Judg.* xiii. 7). John the Baptist is supposed by some to have been a Nazarite, but the passages on which this opinion is founded (*Luke* i. 15 ; vii. 33) are quite insufficient to prove it. Whether Paul's vow (*Acts* xviii. 18), and that of the four men mentioned in *xxi.* 23-27, were Nazarite vows, is, we think, doubtful ; but see *Lam.* iv. 7 ; *Amos* ii. 11, 12.

NEAP'OLIS (*Νέα Πόλις*, *New City*), a seaport on the east coast of Macedonia. It was the

harbour of Philippi, which was ten miles inland. It was here the apostle Paul first entered Europe (*Acts* xvi. 11 ; *Conybeare*, i. 309).

NEBA'JOTH, or NEBA'IOTH, the eldest son of Ishmael, and one of the twelve princes or chiefs of tribes who were descended from him (*Gen.* xxv. 13, 16, 18 ; *1 Chron.* i. 29). It appears to be of these twelve tribes that it is said : 'They dwelt from Havilah unto Shur, that is before Egypt as thou goest toward Assyria.' This appears plainly to point to Arabia as the country inhabited by the several tribes descended from Ishmael, among which we are of course to include the descendants of Nebaioth. Kedar was Ishmael's second son ; and Isaiah, speaking of the future glory of the church, says : 'All the flocks of Kedar shall be gathered unto thee ; the rams of Nebaioth shall minister unto thee' (*Is.* 7). This passage shews that the wealth of both tribes consisted chiefly in their flocks ; and hence it is likely they were nomadic tribes. Profane writers speak of the *Naḥarāi* and the Nabatæi (Nabathæans), names probably derived from the Nebaioth of the Hebrews. They are generally supposed to have inhabited Arabia Petrea : Ptolemy places them in Arabia Felix. Jerome, following Josephus, says, the whole region from the Euphrates to the Red Sea is called to this day Nabathæa, which is part of Arabia.

NE'BO, one of the gods of Babylon (*Is.* xlv. i.), and also of Assyria. His character and functions are not very clearly defined. Some of the epithets applied to him seem to refer to him as the god who patronised knowledge or learning. The statues of Nebo in the British Museum were found in a chamber at the south-east corner of the mound at Nimroud. The most famous temple of Nebo, however, was at Borsippa near Babylon, which was almost as celebrated as the neighbouring temple of Bel-Merodach at Babylon. Each of these temples had a tower attached to it in which was deposited the ark or tabernacle of the god. The tower of the temple at Babylon, containing the ark of Merodach, is fully described in the inscription of Nebuchadnezzar, and that of which Herodotus has given so remarkable an account in his notice of the great temple of Belus at Babylon. The tower of the temple at Borsippa, which contains the ark or tabernacle of Nebo, and which was built after the fashion of the seven spheres, is the celebrated edifice of which the ruins exist to this day, bearing the name Birs Nimroud (*Rawlinson*, *Herodot.* i. 638).

The name of Nebo enters into the composition of many of the Chaldean names, as Nabopolassar, Nabonassar, Nebuchadnezzar, Nebuzaradan, Nebushashan, Samgar-nebo, etc.

NE'BO, MOUNT. [ABARUM.]

NEBU-CHADNEZZAR, the king of Babylon, is said to have been the son of Nabopolassar, who, after being confederated with Cyaxares king of Media in taking Nineveh and overthrowing the Assyrian empire, founded the Babylonian empire as distinguished from the kingdom of Babylon. Nebuchadnezzar succeeded his father as king of Babylon about the

year B.C. 604 (Rawlinson in *Herodot.* i. 507, 508).

The first notice which we have of Nebuchadnezzar in the Scriptures is of his defeating the army of Pharaoh-Necho king of Egypt, at Carchemish, by the river Euphrates. This appears to have been about the beginning of his reign. He also subjugated Jehoiakim, one of the sons of Josiah, whom Pharaoh-Necho had made king of Judah in the room of his father, and he took 'from the river of Egypt unto the river of Euphrates, all that pertained to the king of Egypt' (Jer. xli. 1, 2; 2 Kings xxiv. 1, 7).

On the death of Jehoiakim his son Jehoiachin reigned in his stead; but after a short reign of three months Nebuchadnezzar besieged Jerusalem, and it having surrendered to him, he carried him and great numbers of his people captive to Babylon, together with all the treasures and part of the sacred vessels of the temple. This was in the eighth year of his reign (2 Kings xxiv. 8-16; Jer. xxvii. 19, 20).

Nebuchadnezzar now placed Zedekiah, another of the sons of Josiah, on the throne of Judah; but after a reign of about eleven years Jerusalem was again taken by his army, and, with its temple, was burned to the ground; and the king having been made prisoner, he and his people were carried captive to Babylon. This was in the nineteenth year of Nebuchadnezzar's reign, and was the completion of the captivity of the kingdom of Judah (Jer. xxxvii. 1; 2 Kings xxiv. 17; xxv. 1-21).

The Scriptures also refer to the siege of Tyre by Nebuchadnezzar, and it is said the siege was protracted for thirteen years, and that when the city was taken it was found to be deserted, the inhabitants having transported themselves and their effects to the neighbouring island (Ezek. xxvi. 7-14; xxix. 17, 18). He appears also to have conquered the land of Egypt, and there to have obtained 'wages for the service that he had served against Tyre' (xxix. 19, 20). Nor were these his only conquests. He appears to have been one of the great conquerors of ancient times. (For other notices of Nebuchadnezzar, see Dan. i. 3-21; ii. ; iii.)

But the chief glory of Nebuchadnezzar were the gigantic works which he executed in Babylon and other parts of his dominions. Of these perhaps the most extraordinary were, when we consider their extent, the walls of the capital. The great outer wall was an old work which it is probable he merely repaired and renovated; but he appears to have built entirely a second wall, somewhat less thick but almost as strong, as a defence for 'his inner city;' the circumference of which, as given in *The Standard Inscription of Nebuchadnezzar*, was 16,000 cubits, or about five English miles. He also 'constructed an entirely new palace, a magnificent building, the ruins of which remain in the modern Kasr.' [BABYLON.] Another construction (probably) of this monarch's was the great canal of which Strabo speaks (and which may be still distinctly traced) running from the Hit, the Is of Herodotus, to the bay of Graine in the Persian Gulf, 'a distance of from 400 to 500 miles, large enough to be navigated by ships, and serving at once for purposes of trade, for irrigation, and for protection against attacks

from the Arabs. From these instances we may judge of the scale on which his other great works were constructed. He built or rebuilt almost all the cities of Upper Babylonia, Babylon itself (upon the bricks of which scarcely any other name is found), Sippara, Borsippa, Cutha, Tere-don, Chilmod, etc.; he formed aqueducts, and constructed the wonderful hanging gardens at Babylon; he raised the huge pyramidal temples at Borsippa and Akkerkuf, which still remain in the Birs-i-Nimrud and the Nimrud-Tepesse, together with a vast number of other shrines not hitherto identified; he formed the extensive reservoir near Sippara, 140 miles in circumference; he built quays and breakwaters along the shores of the Persian Gulf; he made embankments of solid masonry at various points of the two great streams; and finally, he greatly beautified, if he did not actually rebuild, the famous temple of Belus' (Rawlinson in *Herodot.* i. 511).\*

The latter part of the reign of Nebuchadnezzar (a period of about eighteen years) is not distinguished by any known event of historical importance. The embellishment of his capital, and the great works of public utility which he had commenced in various parts of his kingdom, may have principally occupied him. During seven years, however, he was incapacitated from

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\* The fact of Nebuchadnezzar rebuilding Babylon is vouched for by Berosus, as quoted by Josephus (*Cont. Apion.* i. 19), and is confirmed by the bricks found in its ruins. The other cities are assigned to him either because his name is found exclusively upon their bricks, or because they are expressly declared to be his in the inscriptions. Most of the other great works here mentioned are ascribed to him on the same authority, particularly on that of *The Standard Inscription of Nebuchadnezzar*.

Sir H. Rawlinson, in a paper on 'The Inscriptions of Assyria and Babylonia,' in the *Journal of the Royal Asiatic Society*, xii. 476, says: 'It was a custom borrowed from Assyria that the bricks used in building the ancient cities on the Lower Tigris and Euphrates should be stamped with the name and titles of the royal founder. With regard to Babylonia proper it is a remarkable fact, that every ruin from some distance north of Bagdad as far south as the Birs-Nimroud is of the age of Nebuchadnezzar. I have examined the bricks *in situ* belonging to perhaps one hundred different towns and cities within this area, and I never found any other legend than that of Nebuchadnezzar, son of Nabopolassar king of Babylon. At the same time, it is impossible to believe that Nebuchadnezzar was really the first builder in Babylonia. As far as the town of Babylon is concerned, I admit without hesitation that it owes its origin to that king, for the name of any other is never once mentioned in the inscriptions anterior to the time of Nebuchadnezzar; and the monarch, moreover, says in Scripture, 'Is not this great Babylon that I have built?' In a foot-note Rawlinson further says: 'At Bagdad itself the right bank of the river within the town is formed, for the space of nearly 100 yards, of an enormous mass of brickwork, which, until lately, was supposed to be of the time of the caliphs,



performing the duties of his station by the malady sent to punish his pride, a form apparently of the madness called lycanthropy. After a reign of 43 years, the longest recorded of any Babylonian monarch, he died B.C. 561\* (Rawlinson in *Herodot.* i. 516).

NEHEMIAH, tirshatha or governor of Judah under the Persian government. He was previously cup-bearer to Artaxerxes Longimanus, the king of Persia; but receiving accounts from Judah that 'the remnant that were left of the captivity there were in great affliction and reproach; that the wall of Jerusalem was broken down, and the gates thereof burned with fire,'

but which I found, on examination, the bricks to date from the age of Nebuchadnezzar.' We have no doubt that most of the great works in and about Babylon were executed by Nebuchadnezzar, but we cannot easily receive Rawlinson's opinion that it owed its origin to him. He himself, in what is called *The Standard Inscription of Nebuchadnezzar*, refers to various works which were begun by his father Nabopolassar, and which he only completed.

\* The following statement by Rawlinson in his *Bampton Lectures* is interesting: 'Berosus appears to have kept silence on the subject of Nebuchadnezzar's mysterious malady. I cannot think with Hengstenberg that either he or Abydenus intended any allusion to this remarkable fact in the accounts which they furnished of his decease. It was not to be expected that the native writer would tarnish the glory of his country's greatest monarch by any mention of an affliction which was of so strange and debasing a character. Nor is it at all certain that he would be aware of it. As Nebuchadnezzar outlived his affliction, and was again 'established in his kingdom,' all monuments belonging to the time of his malady would have been subject to his own revision; and if any record of it was allowed to descend to posterity care would have been taken that the truth was not made too plain by couching the record in sufficiently ambiguous phraseology. Berosus may have read, without fully understanding it, a document which has descended to modern times in a tolerably complete condition, and which seems to contain an allusion to the fact that the great king was for a time incapacitated for the discharge of the royal functions. In the inscription known as *The Standard Inscription of Nebuchadnezzar* the monarch himself relates that during some considerable time—four years apparently—all his great works were at a stand: 'he did not build high places—he did not lay up treasures—he did not sing the praises of his Lord, Merodach—he did not offer him sacrifice—he did not keep up the works of irrigation.' The cause of this suspension at once of religious worship and of works of utility is stated in the document in phrases of such obscurity as to be unintelligible. Until, therefore, a better explanation is offered, it cannot but be regarded as at least highly probable that the passage in question contains the royal version of that remarkable story with which Daniel concludes his notice of the great Chaldean sovereign' (Rawlinson, *Bampton Lect.* 165).

he obtained permission from the king to go to Jerusalem to build it. This was in the twentieth year of the reign of Artaxerxes, about 445 B.C., and, it is to be noticed, about ninety years after the return of the Jews from Babylon under Zerubbabel, upon the proclamation of Cyrus, which was in 536 B.C. (Neh. i. 1-3; ii. 1-8). Ezra the priest was now in the country, having come about thirteen years before with a new body of Jews from Babylon (Ezra vii. 1, 6-8; viii. 1-20), and had promoted a reformation among his brethren in regard to their marriages, many of them having taken strange wives of the heathen nations around them (ix. x.) Nehemiah no sooner arrived than he took measures for the building of the walls of Jerusalem (Neh. ii. 11-20; iii.), and the work was carried on successfully amidst much opposition from their enemies (iv. vi.); but though the walls were finished, and 'the city was large and great, the people were few therein, and the houses were not builded' (vii. 4; xi. 1, 2). The work of religious reformation was now carried on conjointly by Ezra and Nehemiah (viii. ix. x.) Nehemiah remained in the country at this time about twelve years; but in the thirty-second year of Artaxerxes he returned to Persia; but after a time he again obtained leave of the king and came to Jerusalem (xiii. 6, 7); and on his return he found that many disorders had in the meanwhile arisen among his Jewish countrymen, to the remedying of which he now vigorously set himself (xiii. 7-31). 'How long he remained at the court of Artaxerxes,' says Davidson, 'is uncertain; but Havernick has shewn that it could not have been above nine years, and supposes him to return about B.C. 424. The duration of his second administration probably lasted about ten years—i.e. toward the close of the reign of Darius Nothus (xii. 22), or B.C. 413 or 412. Thus his administration lasted perhaps about twenty-four or twenty-five years' (Horne, ii. 697). All this is certainly very possible, but it rests on slender evidence; and it will be remarked that the figures here given do not quite correspond with each other.

The book which bears the name of Nehemiah, there are no sufficient reasons for doubting, was written by himself. To the English reader this may appear undoubted from the very introduction: 'The words of Nehemiah the son of Hachaliah' (i. 1); but though the original will bear this translation, the likelihood is, according to the use of the Hebrew phrase in other passages, as 1 Kings xi. 41; 1 Chron. xxix. 29, that it should be rendered, 'The acts of Nehemiah.' But though this cannot be held as proof of Nehemiah being the writer of the book, we have direct evidence that the first part of it was written by him, for the writer uses throughout the first person (i.-vii.) In x. 28-39 he also uses the first person plural, and in xii. 27-43 he uses the first person singular; and in xiii. 6-31 we certainly have Nehemiah again writing. As the book thus bears that so much of it was written by him, and as there is nothing in the other parts to prevent his having written them also, we apprehend we are entitled to consider the whole as proceeding from him. It is not often that such satisfactory evidence can be adduced of the authorship of an ancient book.

The Nehemiah who returned from Babylon with Zerubbabel was a different person from him who is the subject of this article. As he had occasion to see the ruins of Jerusalem, he could scarcely now have been under 110 years of age, and so not very fit for being a cup-bearer in the twentieth year of Artaxerxes.

NER'GAL, an idol of the Cuthites, who were a tribe of the Chaldeans or Persians. Two of Nebuchadnezzar's princes were, in honour of it, called Nergal-sharezer (2 Kings xvii. 30; Jer. xxxix. 3).

NE'RO, one of the emperors of Rome; and though his name does not occur in the N. T., there is repeated reference to him as emperor. Though but seventeen years of age when he succeeded Claudius, A.D. 54, he conducted the government in a way which gained him general approbation; but he afterwards became one of the most cruel and tyrannical of princes, and one of the most frivolous and contemptible of men—a very monster of wickedness and folly. About A.D. 64 the city of Rome was set on fire and a great part of it destroyed; and he lay under the imputation of having been the author of the calamity. 'To suppress this common rumour,' says Tacitus, 'Nero procured others to be accused, and inflicted exquisite punishments upon those people who were in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again, and spread not only over Judæa, the source of this evil, but reached the city also, whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they only were apprehended who confessed themselves of that sect; afterwards a vast multitude were discovered by them, all which were condemned, not so much for the crime of burning the city as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts and torn to pieces by dogs; some were crucified; others, having been daubed over with combustible materials, were set up as lights in the night-time, and thus burned to death. Nero made use of his own gardens as a theatre upon this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator in the habit of a charioteer, at other times driving a chariot himself; till at length these men, though really criminal and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man.'

It was to Nero, under the name of Cæsar, that Paul appealed when Festus proposed that he should go up to Jerusalem, and there be judged of those things which were laid to his charge (Acts xxv. 9-12). It was to prosecute this appeal that he was carried to Rome. It was probably to Cæsar, under the designation of a lion, that he refers in these words: 'I was delivered out of the mouth of the lion' (2 Tim. iv. 17).

Under him the apostle suffered martyrdom, being, according to the common tradition, beheaded. Nero's tyranny and cruelties became so arbitrary and insupportable that the legions in the provinces revolted, and even his own friends and flatterers abandoned him. Being driven to desperation, he died miserably by his own hand A.D. 68, after a reign of nearly fourteen years.

NET'ER. נֵטֶר (*neter*) in the two passages where it occurs (Prov. xxv. 20 and Jer. ii. 22) is rendered in the E. T. *nitre*, our translators having doubtless been misled by the similarity of the name. But *neter* is not the *nitre* or salt-petre of commerce: it is the *natron* of the ancients, the carbonate of soda of the moderns. It is found native in the soils of Egypt, Syria, and other parts of the world; and hence it has been called the mineral alkali. The *natron* lakes of Egypt are particularly famous. It also abounds in common or sea salt and in marine plants. It is employed in medicine, in the manufacture of glass, and is one of the chief constituents of soap. Hence the words of Jeremiah: 'Though thou wash thee with *natron* (E. T. *nitre*), and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.' The reference of Solomon is not quite so clear: 'As vinegar upon *natron* (E. T. *nitre*), so is he that singeth songs to a heavy heart.' If vinegar is poured on *natron*, or the carbonate of soda, the carbonic acid makes its escape, producing an agreeable effervescence. Perhaps, therefore, the meaning is, that the music of song produces excitement or lightness even in hearts burdened with sorrow.

NETH'INIM. Some writers represent them to have been bondmen or slaves of the tabernacle and temple, and trace their origin to the Gibeonites whom Joshua, as a punishment for the deceit they had practised upon him, adjudged to be 'hewers of wood and drawers of water for the house of God' (Josh. ix. 23); but we see no indication in the Scriptures that they were bondmen, or that their origin is to be traced to the Gibeonites. The first reference which we have to them is to their being 'appointed by David and the princes for the service of the Levites' (Ezra viii. 20); but whether this was their original appointment we do not know, nor yet what was the kind of service which they had to render to the Levites. It is only after the return of the Jews from Babylon that mention is made of them at all. Among the captives who returned with Zerubbabel there were a number of Nethinim (Ezra ii. 43-54, 58); and more than seventy years after there came back from 'the place Casiphia' 220 Nethinims (viii. 17-20)—circumstances which shew their existence as a class previous to the captivity. They were in fact a class sufficiently important to be mentioned along with the priests and Levites and the children of Solomon's servants, and as well as them are said to dwell in their cities (ii. 70; Neh. xi. 3), which does not quite correspond with the idea of their being mere bondmen or slaves of the temple.

NIB'HAZ, a deity of the Avites, who, it is said, was worshipped in the likeness of a dog (2 Kings xvii. 31).

NICODE'MUS, a Pharisee, and a ruler of the

Jews, who is styled by our Lord  $\delta \delta\iota\delta\alpha\kappa\alpha\lambda\omicron\varsigma \tau\omicron\upsilon \iota\sigma\rho\alpha\eta\lambda$ , THE teacher of Israel, perhaps as being a person of great eminence as a teacher (John iii. 1, 10). He is commonly supposed to have been a member of the sanhedrim, but of this there is no sufficient evidence. It is rather singular that he is not mentioned by any of the evangelists except John, and each of the three times that he does mention him he characterises him as 'he that came to Jesus by night.' It was with him that our Lord had the memorable conversation recorded in John iii. 2-21. It was he who, when the Pharisees and the chief-priests sent officers to apprehend our Lord, and on their failing to bring him, manifested the bitterness of their spirit toward him, so far stood up for him (he being one of them) as to say 'Doth our law judge any man before it hear him and know what he doeth?' (vii. 32, 45-53). It was he who, when our Lord was crucified, joined Joseph of Arimathea ('another disciple of Jesus, but secretly for fear of the Jews') in burying his body (xix. 38-42). It is said that when the other members of the sanhedrim heard of Nicodemus' baptism they deposed him from his office of senator, and excommunicated him from their synagogue; but Gamaliel, his cousin, took him to his country house, where he lived the rest of his time, and was honourably buried near to Stephen the deacon. A spurious Gospel, called by some the Acts of Pilate, is ascribed to Nicodemus; but it is plainly marked with forgery.

NICOLA'ITANES, a sect or class of persons referred to in the message of Christ sent by his servant John to the church of Ephesus: 'This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate' (Rev. ii. 6); and again, in the message to the church in Pergamos: 'So thou hast also them that hold the doctrine of the Nicolaitanes, which thing I hate' (ii. 15). It is worthy of remark that in the messages to the other five churches of Asia there is no reference to either the doctrine or the deeds of the Nicolaitanes; that their deeds are represented as hated by the church in Ephesus; and that it is only the church in Pergamos which is said to be infected with their doctrine, and that even of its members only some were infected with them. From these circumstances, and from their not being mentioned in any other part of the N. T., it is natural to conclude that up to the end of the 1st century the Nicolaitanes had not spread much in the churches.

The Nicolaitanes are said by some early writers to have sprung from Nicolas, one of the seven deacons (Acts vi. 5); but their accounts are very improbable and contradictory, so that no reliance is to be placed upon them. We are entitled to hope, notwithstanding such traditions, that Nicolas continued to maintain the character which is implied in his being chosen by the church in Jerusalem to the office of a deacon. The origin and also the tenets of the Nicolaitanes are involved in great obscurity.

NICOPOLIS, a city where Paul informs Titus he had determined to winter (Titus iii. 12); but whether this was Nicopolis on the river Nessus, which was then the boundary between Thrace and Macedonia, and hence it is sometimes reckoned to belong to Macedonia, though it

properly belongs to Thrace; or Nicopolis in Epirus, on the Ambracian Gulf, we cannot positively determine. The subscription to the Epistle states that it 'was written from Nicopolis of Macedonia.' Theodoret says: 'Nicopolis is a city of Thrace, nigh unto Macedonia' (Lardner, Works, vi. 321). Jerome supposed it to be Nicopolis in Epirus (*ib.* vi. 324). Conybeare assumes that the Nicopolis referred to by Paul was the city of that name in Epirus: 'Its position would render it a good centre for operating upon the surrounding province, and there the apostle might make excursions to those churches of Illyricum which he perhaps founded himself at an earlier period. This city was founded by Augustus as a permanent memorial of the victory of Actium, and stood upon the site of the camp occupied by his land forces before that battle. We learn from the accounts of modern travellers that the remains upon the spot still attest the extent and importance of 'the city of victory'' (Conybeare ii. 481).

NILE, the great river of Egypt, and one of the most remarkable rivers in the world. The sources of this river were a subject of great curiosity and of much speculation among the ancients; and they have not been less so in modern times. At Khartoum, the capital of Nubia, occurs the confluence of two great branches of the Nile, called the Blue Nile and the White Nile. Mr. Bruce, the celebrated Abyssinian traveller, supposed that he had discovered the sources of this celebrated river, consisting of three large springs among some mountains 6000 feet above the level of the sea, situated, according to his calculations, in from 10° to 11° N. lat., and 36° to 37° E. long. This was the Blue or Great Eastern branch of the Nile, and its sources had long been known. They were first visited by the Portuguese Jesuit, Father Lobo, and afterwards by Bruce (Wilkinson in *Herodot.* ii. 36). This, through all the middle ages down to a recent period, had the reputation of being the true or parent Nile; but the White or western branch is now known to be both larger and longer; and the researches of Captains Speke and Grant are generally considered to have now established the fact that the origin of this branch is to be found in the lake Victoria N'yanza, at a point in its northern shore about 20 miles north from the equator.

But though the Blue or eastern branch is the smaller of the two, it is the one which possesses the real characteristics of the Nile, having the same black alluvial deposit, and the same beneficent properties when it inundates the land. The White river, on the contrary, has a totally different character, and its waters possess none of those fertilising qualities for which the Nile is celebrated; and this is probably the reason why the Abyssinian branch has so often been looked upon as the real fountain of the Nile (Wilkinson in *Herodot.* ii. 30).

After the junction of the eastern and western branches of the Nile at Khartoum the united stream flows on other 1500 miles to the Mediterranean Sea. It is a remarkable circumstance that during the whole of these 1500 miles, with one exception—that of the small tributary the Albara or Tacazze (a stream which may be

waded across in the dry season)—not one drop of water falls into it.

The most remarkable phenomenon connected with the Nile is its annual inundation of Egypt. Without any promontory sign the water becomes red and turbid, gradually overflows its banks, and inundates the neighbouring country, and having reached its height, retires as gradually within its ordinary limits, and recovers its clear and limpid appearance. The causes of this phenomenon are the rains which fall periodically in Abyssinia and other countries through which it flows before it reaches Egypt. It becomes apparent in the increase of the river in the end of June, and it enlarges in quantity for three months, taking the six months following for its restoration to its usual size. At Assuan, or the first of the cataracts, it rises 40 feet, at Thebes 35, and at Rosetta 2½ feet. It continues only about three or four days at its greatest and least elevations. During the time of the inundation in the month of September Egypt is like a sea, out of which the cities and towns appear like so many islands; and with the departure of the water the verdure becomes most luxuriant and the soil fertile. As soon as the river rises it falls to the cultivator to clear out the canals, which are opened in September to admit the flood-water, and shut again to retain it when the river falls.

At the termination of the Egyptian valley, where the mountains diverge, there is an opening through the western chain by which the waters of the Nile are conveyed into the province of Egypt called the Fayoum. Here was situated an immense lake, to serve as a reservoir of water for use when the inundation did not rise to a sufficient height, and as a drain when the land was too much flooded, thus maintaining a due equality in different seasons.

The Nile anciently entered the Mediterranean Sea by several mouths. Most ancient writers agreed in enumerating seven (Is. xl. 5), the order of which, beginning from the east, was as follows.—1. The Pelusiac or Bubastite mouth; 2. The Saitic or Tanitic; 3. The Mendesian; 4. The Bucolic or Phatmetic; 5. The Sebennytic; 6. The Bolbitine; 7. The Canopic or Herculotic. Some writers enumerated others, but they were of less consequence.

The Bolbitine mouth is that of the modern Rosetta, and the Phatmetic that of the Damietta. The lower part of both these branches was artificial, being made by the hand of man. These two artificial outlets of the Nile are the only ones now remaining, the others having either disappeared, or being dry in most places during the summer (Wilkinson in *Herodot.* ii. 26).

The water of the Nile is slightly turbid, but is deservedly celebrated for its deliciousness. Strangers are apt to drink too freely of it at first, and not unfrequently experience a slight attack of dysentery in consequence (Robinson, *Res.* i. 24). The singular deliciousness of the water of the Nile, and the high estimation in which it is held by the inhabitants of the country, gives marked point to the words of Moses: 'The Egyptians shall loathe to drink of the water of the river' (Exod. vii. 18; Harmer, *Obs.* iii. 541).

In the Scriptures the Nile is called *Sihor* and

*Sacher* (Josh. xiii. 3; 1 Chron. xiii. 5; Is. xlii. 3; Jer. li. 18), which signifies *black*, in reference to the turbidness of the river (Gesenius, *Lex.* 818). It is not unworthy of remark that this is the designation which is given to the Abyssinian branch of the Nile, which, according to Wilkinson, should be translated *black*, not *blue* river (Wilkinson, *Ann. Egyptiaca*, ii. 20). It is also, like the Euphrates, emphatically called *the river* (Gen. xii. 1; Is. xl. 16; xix. 5). We also apprehend that it is the Nile which is called the river of Egypt (Josh. xv. 4; 2 Kings xxiv. 7). [*Exort, River of.*]

NIMROD, a son of Cush and grandson of Ham; the first who is spoken of in Scripture as a king. 'He began,' says the sacred historian, 'to be a mighty one in the earth; he was a mighty hunter before the Lord' (Gen. x. 8, 9). This is not to be considered as any condemnation of him. In early times, when the world was but thinly peopled, wild beasts probably greatly multiplied; and as mankind had to protect themselves against them, hunting might be considered as not only a useful, but an honourable and heroic employment. Whether from hunting wild beasts he acquired authority over his neighbours, and proceeded to establish himself as their ruler, does not appear, but it is added: 'And the beginning of his kingdom was Babel and Erech and Accad, and Calneh in the land of Shinar' (ver. 10). This is commonly understood of his building these four cities, and it may no doubt signify this; but it may only signify that they formed the first or earliest part of his kingdom—that they were included in his territory. Though the account of Nimrod occurs previous to the account of the building of the tower of Babel and the confusion of tongues consequent thereon, we are not thence to conclude that he lived previous to these events and had no concern with them. The notice of him may be introduced only incidentally into the genealogical table in chap. x.; but nothing is necessarily to be inferred from that circumstance as to the chronological order of the history (Rossmüller, *Gen.* ii. 40, 104). According to the rendering of the following verses as given in the margin of the R. T.—a rendering which is supported by high authorities—he also 'went out into Assyria and builded Nineveh, and the city of Rehoboth and Calah; and Resen, between Nineveh and Calah; the same is a great city' (Gen. x. 11, 12). If this translation is correct, Nimrod's kingdom must have been very extensive—more extensive than we would have expected in the then state of society and in so early a stage of the world. But after all it might be more extensive than populous; even most of the cities mentioned might be but inconsiderable places.

NINEVEH, the capital of Assyria, stood on the eastern side of the Tigris, partly opposite to the modern town of Mosul. It was one of the cities which were founded not long after the flood. The building of it is attributed to Nimrod or to Ashur, according to the rendering of the Hebrew text, which leaves it somewhat doubtful whether the latter name applies to a person, one of the sons of Shem, or to the country of Assyria (Gen. x. 11, 12). But as



the most, this can be considered as only the origin of the city. It might long continue an inconsiderable place; but though it became 'an exceeding great city,' of its progress we have no accounts.

Ancient writers give accounts of its extent and greatness not unlike those which are given of Babylon. Its dimensions, as given by Diodorus Siculus, were 150 stadia on the two longest sides of the quadrangle, and 90 on the opposite—the square being 480 stadia, or about 60 miles, or, according to some computations, 74 miles. The walls, he states, were 100 feet high, and so broad that three chariots might be driven abreast upon them; and they were furnished with 1500 towers, each 200 feet in height. The dimensions of an Eastern city, it may be remarked, do not bear the same proportion to its population as those of a European city. Even gardens and arable land were enclosed by the city walls. According to Diodorus and Quintus Curtius, there was space enough within the precincts of Babylon to cultivate corn for the whole population in case of siege, besides gardens and orchards (Layard, *Nin. and its Remains*, ii. 243, 244, 276).

No mention is made of Nineveh in the Scriptures after the notice of its original building until about 862 B.C., when it was visited by the prophet Jonah: 'Now Nineveh was an exceeding great city of three days' journey,' and therein were 'more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle' (Jonah iii. 3; iv. 11). These are incidental, yet are they valuable notices: they are quite in correspondence with the accounts of ancient writers. Nineveh was an exceeding great city. It was a city 'of three days' journey,' by which we understand three days' circuit, which, at the rate of 20 miles a day, would give just 60 miles, the dimensions stated by ancient writers. In 'that great city' there were more than 120,000 children; and supposing these to form one-fifth of the population, the total number of inhabitants would amount to upwards of 600,000—a not improbable population. 'And also much cattle,'—a statement which quite accords with the idea of there being fields within the city affording the means of feeding them.

The next mention of Nineveh in the Scriptures is in the reign of Hezekiah king of Judah. Sennacherib, the king of Assyria, having invaded that country about 713 B.C., his army, while besieging Jerusalem, was in one night destroyed by an angel of the Lord, and he himself returned to his own land, 'and dwelt at Nineveh,' where he was murdered by two of his own sons (2 Kings xix. 13, 17, 35-37).

About this very period, according to the common chronology, appeared Nahum the prophet. His whole book is occupied with 'the burden of Nineveh.' He describes in graphic and powerful language its entire overthrow (Nah. i.-iii.) Zephaniah, near a hundred years later, predicted, in like manner, the utter destruction of this city: 'The Lord will stretch out his hand against the north and destroy Assyria; and will make Nineveh a desolation, dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant

and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me. How hath she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his head' (Zeph. ii. 13-15).

When the destruction of Nineveh took place is not perfectly certain; but it appears to have been not many years after this prediction of Zephaniah. Rawlinson supposes it to have taken place in 625 B.C. (Rawlinson in *Herodot.* i. 412). Layard considers it as well ascertained to have been 606 B.C. (Layard's *Nineveh and its Remains*, ii. 161). The following, according to Rawlinson, are the chief circumstances which can be stated in regard to it for which there is anything like evidence:—Cyaxares, who had established a few years before the kingdom of the Medes, being engaged in war with the Assyrians, laid siege to Nineveh, their capital, and with him were confederated the Babylonians as his allies. The siege lasted, according to Ctesias, above two years, and was brought to a successful issue mainly in consequence of an extraordinary rise of the Tigris, which swept away part of the city wall, and so gave admittance to the besiegers. Upon this the Assyrian monarch, considering further resistance to be vain, set fire to his palace and destroyed himself.\* The conquerors completed the ruin of this once magnificent capital by razing the walls and delivering the whole city to the flames (Rawlinson in *Herodot.* i. 409).

It is, however, a remarkable circumstance that, though it was undoubtedly a great city, it should have so completely perished that even the very ruins of its walls and other great buildings should have disappeared before a pen should have been found to describe them. Herodotus, the father of profane history, did not flourish until about a century and a half after it was destroyed; and though in the course of his researches he probably passed near its site, he does little more than allude to it as a city that formerly existed. When Xenophon, at the head of his ten thousand Greeks, passed over the remains of Nineveh, its very name had been for-

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\* The character commonly given of this king, and his conduct during the last siege of Nineveh, as they rest almost solely on the authority of Ctesias, a writer little to be trusted, must be viewed with great doubt and suspicion. The portrait of the effeminate voluptuary waking up under circumstances of extreme peril to a sense of what his position required of him, displaying in his last struggle for his throne prodigies of valour, and closing all with a voluntary death, is one of those Greek images of the Oriental character which, by their artistic perfectness, betray their origin. The Sardanapalus of Ctesias, whose very name is a fiction, must be regarded as a creation of that writer's fertile fancy, and not as a historical personage (Rawlinson in *Herodot.* i. 486). The Saracus of Berosus, a much more trustworthy writer Rawlinson considers as the last king of Nineveh; but of him little is known (*ib.* i. 487).

gotten, and he speaks of a part of it as a deserted city which had formerly been inhabited by the Medes. Lucian speaks of Nineveh as so completely laid waste that even its vestiges did not remain (Layard, *Nineveh and its Remains*, ii. 159). The proud structures raised by the Assyrian kings were thus reduced to that condition of ruined heaps which has proved the effectual means of preserving a great portion of their contents for the instruction and the entertainment of the present age (Rawlinson in *Herodot.* i. 487).

Tradition attaches the name of Nineveh to a considerable group of mounds on the other side of the Tigris from Mosul; but until of late years they were supposed to be mere heaps of earth and rubbish. The principal mounds of this description on or near the site of Nineveh are named Kouyunjik, opposite to Mosul; Khorsabad, 12 miles to the north-east of Mosul; Nimroud, about 20 miles to the south of Kouyunjik; Selamiyah, 3 miles to the north of Nimroud; and Karamles, about 15 miles to the north-east of Nimroud. These mounds are thus at a considerable distance from each other. The space between them contains numerous smaller mounds covering the remains of ancient edifices, and on all sides may be found traces of former habitations. These mounds are perhaps found clothed with grass or bearing a crop of barley or other corn; and the Arabs not unfrequently choose them as the site of their villages, consisting of rude mud huts. The group of Kouyunjik, Khorsabad, Nimroud, and Selamiyah are remarkable as each comprising one or more large mounds and the remains of a regular system of walls and defences enclosing a considerable area. The other ruins are isolated and scattered over the face of the country without apparent order or design.

In 1841 M. Botta, the French consul at Mosul, commenced excavating the mound of Kouyunjik, and the excavation of that and others of the mounds was afterwards carried on by others, particularly by Mr. Layard, under the auspices of the trustees of the British Museum. In the principal mounds—Kouyunjik, Khorsabad, and Nimroud—were discovered the ruins of magnificent palaces containing halls and chambers of various dimensions, which were panelled with upright slabs of a coarse gray alabaster, sculptured in bas-relief with figures of men, animals, and a variety of other objects, and with inscriptions in the cuneiform or arrow-headed character. To give an adequate idea of these singular discoveries is no easy task. Mr. Layard thus conducts us through the ruins of the principal edifice in the Nimroud mound, with the view of conveying to us some conception of the excavated halls and chambers as they appeared when fully excavated:—

‘We will descend,’ says he, ‘into the principal trench by a flight of steps rudely cut into the earth near the western face of the mound. We descend about 20 feet, and suddenly find ourselves between a pair of colossal lions, winged and human-headed, forming a portal. Leaving behind us a small chamber, in which the sculptures are distinguished by a want of finish in the execution, we issue from between the winged lions and enter the remains of the principal hall.

On both sides of us are sculptured gigantic winged figures, some with the heads of eagles, others entirely human, and carrying mysterious symbols in their hands. To the left is another portal, also formed by winged lions. One of them, however, has fallen across the entrance, and there is just room to creep beneath it. Beyond this portal is a winged figure and two slabs with bas-reliefs; but they have been so much injured that we can scarcely trace the subject upon them. Further on there are no traces of wall, although a deep trench has been opened. The opposite side of the hall has also disappeared, and we see only a high wall of earth. On examining it attentively, we can detect the marks of masonry; and we soon find that it is a solid structure built of bricks of unbaked clay, now of the same colour as the surrounding soil and scarcely to be distinguished from it.

‘The slabs of alabaster, fallen from their original position, have, however, been raised; and we tread in the midst of a maze of small bas-reliefs representing chariots, horsemen, battles, and sieges.

‘Having walked about one hundred feet amongst these scattered monuments of ancient history and art, we reach another doorway formed by gigantic winged bulls in yellow limestone. One is still entire; but its companion has fallen and is broken into several pieces—the great human head is at our feet.

‘We pass on without turning into the part of the building to which this portal leads. Beyond it we see another winged figure holding a graceful flower in its hand, and apparently presenting it as an offering to the winged bull. Adjoining this sculpture we find eight fine bas-reliefs. There is the king, hunting and triumphing over the lion and wild bull; and the siege of the castle, with the battering-ram. We have now reached the end of the hall, and find before us an elaborate and beautiful sculpture representing two kings standing beneath the emblem of the supreme deity, and attended by winged figures. Between them is the sacred tree. In front of this bas-relief is the great stone platform upon which in days of old may have been placed the throne of the Assyrian monarch when he received his captive enemies or his courtiers.

‘To the left of us is a fourth outlet from the hall, formed by another pair of lions. We issue from between them, and find ourselves on the edge of a deep ravine, to the north of which rises, high above us, the lofty pyramid. Figures of captives bearing objects of tribute—ear-rings, bracelets, and monkeys—may be seen on walls near this ravine; and two enormous bulls, and two winged figures above fourteen feet high, are lying on its very edge.

‘As the ravine bounds the ruins on this side, we must return to the yellow bulls. Passing through the entrance formed by them, we enter a large chamber surrounded by eagle-headed figures. At one end of it is a doorway guarded by two priests or divinities, and in the centre another portal with winged bulls. Whichever way we turn we find ourselves in the midst of a nest of rooms; and without an acquaintance with the intricacies of the place we should soon lose ourselves in this labyrinth. The accumulated rubbish being generally left in the centre

of the chambers, the whole excavation consists of a number of narrow passages, panelled on one side with slabs of alabaster, and shut in on the other by a high wall of earth, half-buried in which here and there may be seen a broken vase or a brick painted with brilliant colours. We may wander through these galleries for an hour or two, examining the marvellous sculptures or the numerous inscriptions that surround us. Here meet long rows of kings, attended by their eunuchs and priests; there lines of winged figures, carrying fir-cones and religious emblems, and seemingly in adoration before the mystic tree. Other entrances, formed by winged lions and bulls, lead us into new chambers. In every one of them are fresh objects of curiosity and surprise. At length, wearied, we issue from the buried edifice by a trench on the opposite side to that by which we entered, and find ourselves again up on the naked platform. We look around in vain for any traces of the wonderful remains we have just seen, and are half inclined to believe that we have dreamed a dream or have been listening to some tale of Eastern romance' (Layard's *Nin. and its Remains*, ii. 110-114).

The ruins of the palace at Kouyunjik were similar to those at Nimroud and Khorsabad, but belonged to an edifice of greater extent and magnificence than either. The dimensions of the principal courts or halls exceeded those of any other Assyrian building yet discovered. Every part of the palace was adorned with sculptures. During the excavations carried on by Mr. Layard no fewer than seventy-one chambers, panelled with nearly two miles of bas-reliefs, and twenty-seven entrances, formed by colossal winged bulls or lion sphinxes, were uncovered, yet scarcely half the palace was examined. Works since carried on have brought to light a large number of additional apartments (*Encyc. Brit.* xvi. 275). The bas-reliefs were much larger in their dimensions than those generally found at Nimroud, being about 10 feet high, and from 8 to 9 feet wide. The winged human-headed bulls forming the entrances were from 14 to 16 feet square. From the size of the slabs and the number of the figures the walls, when entire and painted, as they no doubt originally were, must have been of considerable beauty, and the dimensions of the chambers must have added greatly to the general effect. The whole quadrangle of the palace had been surrounded by lofty walls cased with stone, their towers adorned with sculptured alabaster and their gateways formed by colossal bulls. The position of the ruins proves that at one time this was one of the most important parts of Nineveh; and the magnificence of the remains shews that the edifices must have been built by one of the greatest of the Assyrian monarchs (Layard, *Nin. and its Remains*, ii. 122, 138).

The Rev. Mr. Perkins, an American missionary at Oroomiah, who visited the ruins of Kouyunjik in 1849, when the excavations were as yet not very far advanced, gives the following account of them:—'The ruins consist of ridges, like old walls, enclosing an area perhaps four miles long and about two miles broad. The inclosed area is mostly a level cultivated space. On the western bound of this area, and about

in the middle, longitudinally, is a regularly-shaped mound, of quadrangular form, perhaps 50 feet high and as many rods square, and nearly level on the top. This mound has a bold regular external appearance, naturally suggesting the idea of a castle and enclosed palace. From the top of the mound excavations are now prosecuted for ancient remains, and with most interesting results. We examined these excavations with astonishment and rare entertainment. Descending by an earthy staircase, formed by the excavators, some 20 or 30 feet, and then passing horizontally under ground, we were suddenly ushered into ancient marble (alabaster; Layard) palaces, the walls all beautifully sculptured. We were filled with inexpressible wonder and delight by what our eyes so unexpectedly beheld. Rod after rod, in the same great halls, we passed along by slabs of marble (alabaster) nicely fitted together, each slab about 6 feet high and 8 feet long and 7 or 8 inches thick, all exquisitely carved with spirited representations of various scenes—of scenes of the chase, of battle scenes—the warriors armed with spears, bows and arrows, slings and swords, and the victors often holding two decapitated heads in one hand—one by the beard, and the other by the tuft on the skull—and brandishing a weapon in the other hand. There were forts besieged. There were trains of camels, horses, and mules. In many cases there were rivers flowing near the base of the halls, beneath the actors, the stream being filled with sporting fish. There were also rural scenes: peasants on the road, carrying sacks of provisions on their backs, etc. The palm-tree, richly clothed with foliage, was also a common object represented' (*Amer. Miss. Her.* 1850, p. 57; see also Layard, *Nin. and its Remains*, ii. 124-135).

It is a remarkable fact that all the edifices at Kouyunjik, Khorsabad, and Nimroud, hitherto discovered, except the north-west palace in the last-mentioned mound, shew undoubted marks of having been destroyed by fire.

It is also stated that in the cuneiform or arrow-headed inscriptions on the slabs and bricks of these ancient edifices are found the names of kings of Assyria—as Sargon, Sennacherib, and Esarhaddon; of kings of Israel and Judah, kings of Syria and Babylon, and also of many places mentioned in the O. T. (Layard, *Nin. and Bab.* 138-153, 626). If these names are rightly interpreted, this is so far confirmatory of the truth of Scripture history.

The question as to the space anciently occupied by the city of Nineveh is still far from being set at rest. Col. Rawlinson, founding his opinion upon the names on bricks from the several sites, believes the enclosures Kouyunjik, Khorsabad, Nimroud, and the small mounds of Shereef-Khan, scarcely 3 miles from Kouyunjik, as well as others in the immediate neighbourhood, to be the remains of distinct cities. But Layard alleges, we think with some reason, that the supposition that any of these groups of mounds represents alone the city of Nineveh can in no way be reconciled with the accounts in Scripture and in the Greek writers, which so remarkably coincide as to its extent—a difficulty which leads Col. Rawlinson to say that all these

ruins 'formed one of that group of cities which in the time of the prophet Jonah were known by the common name of Nineveh,' which appears to some extent to be giving up the point. It is true, indeed, that on bricks from different mounds distinct names appear to be given to each locality, and that those from Konyunjik are inscribed with the name of Nineveh, whilst those from Khorsabad and Nimroud bear other names which have not yet been satisfactorily deciphered (Layard, *Nin. and Bab.* 638). It would probably not be safe to draw a parallel from modern times and apply it to ancient times in the East; but we may remark that had it been customary in building our cities to imprint their names on the bricks used in building them, London would have been found only on the bricks of the houses in what is commonly called the City, while Westminster and Southwark would be found on those in other parts; while north, and east, and west there would be found a number of other names; and yet London, the name of the central part, is commonly used to denominate the whole. So it might perhaps be with Nineveh. Layard says he has been informed that a trigonometrical survey of the country proves that the great ruins of Konyunjik, Khorsabad, Nimroud, and Karamlee, form very nearly a parallelogram (*ib.* 640); and he apprehends that its four sides correspond pretty accurately with the 480 stadia or 60 miles of Diodorus Siculus, and with the three days' journey of Jonah (Layard, *Nin. and its Remains*, i. 247).

We have only to add that the specimens of Assyrian sculpture excavated by M. Botta chiefly from the ruins of Khorsabad were transferred by him to France, and, we doubt not, deposited in the Louvre or other museums of Paris. Those excavated by Mr. Layard, chiefly from the ruins of Konyunjik and Nimroud, were in like manner transferred to England, and deposited in the British Museum.

**NIS'ROCH**, a deity of the Assyrians (2 Kings xix. 37). What it was, or how represented, it is difficult to say. Perhaps it was an eagle-headed divinity (Gesen. 554).

**NITRE**. [**NETER**.]

**NO**, the chief city of Upper Egypt. [**THEBAE**.]

**NO**, **NOT**, always signifies denial. 1. Sometimes it imports it absolutely—i.e. not at all, in any respect or circumstance (Exod. xx. 3-17). Sometimes it imports a conditional denial: those that are guilty of envy, murder, etc., shall *not* inherit the kingdom of God—i.e. unless they obtain pardon and repentance (Gal. v. 21). Pharaoh would not let the Hebrews go, *no* not by a strong hand; *no* not, unless constrained thereto by the mighty and destructive plagues of God; or, perhaps, *no* not after some plagues inflicted on his kingdom (Exod. iii. 19). 3. Sometimes it imports a comparative denial. Christ sent me, *not* to baptise, that is, *not* chiefly to baptise, but to preach the gospel (1 Cor. i. 17). I desired mercy, and *not* sacrifice—i.e. mercifulness in temper and behaviour rather than sacrifice (Hosea vi. 6; Matt. xii. 7). I came *not* to send peace but a sword: persecution and division, especially to the Jews, rather than

carnal peace and prosperity, are the consequences of my coming in the flesh (Matt. x. 34; Luke xii. 51). When *not* is in precepts or promises it is ordinarily to be understood as importing the contrary of what is prohibited or forbidden. Thus when God saith, Thou shalt *not* kill, it means that we should not merely abstain from killing, but should use all lawful endeavours to preserve and promote our own life—temporal, spiritual, and eternal—and that of others (Exod. xx. 13). Or when he promises, I will *not* fail thee, *nor* forsake thee; it means, I will abide with, and encourage, and strengthen thee (Josh. i. 5). God desired *not* sacrifices or offerings in order to merit, or in the case of capital crimes (Ps. xl. 7; II. 16).

**NO'AH** was the ninth in the line of Seth from Adam. He was born, according to the common chronology, A.M. 1056, only 126 years after Adam's death, and 14 years after Seth's. All the other antediluvians enumerated in Gen. v., with the exception of Enoch, must have been living when he was born. He was 600 years old at the time of the flood, A.M. 1656 (Gen. vii. 6), and he lived after it 350 years, and thus was 950 years old when he died (ix. 28, 29); and was, with the exception of Jared, who lived 962 years, and Methuselah, who lived 969 years (v. 20, 27), the oldest of the antediluvian patriarchs.

**NOB**, a city of Benjamin, not far from Jerusalem. Here the tabernacle was stationed for some time (1 Sam. xxi. 1-9). Here Doeg, by Saul's order, murdered all the families of the priests who were slain with Abimelech (xxii. 9-19). Here Sennacherib halted in his march to the siege of Jerusalem (Is. x. 32). The children of Israel dwelt here after the captivity (Neh. xi. 32).

**NO'BAH**. [**KNATH**.]

**NOD**, the country to which Cain removed after the death of his brother Abel. It is said 'he went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden' (Gen. iv. 16); but as we are not able to determine where Eden was situated, we of course cannot tell where the land of Nod lay.

**NOPH**. [**MEMPHIS**.]

**NOSE**, **NOSTRIL**. The Eastern women commonly wear rings in their noses. Those of high rank have them of gold, adorned with a pearl or ruby on each side of the nose. Those of low degree have them, as well as their ear-rings, of other metal, or of wood or horn (Is. iii. 21; Ezek. xvi. 12). They are a singularly ugly ornament. Camels and oxen were managed by iron rings in their nostrils, and thereto the allusion is made in 2 Kings xix. 28. As the Hebrews placed anger in the nose, and the same word signified both, nose and nostrils ascribed to God denote his sense of provocation, and his wrath to be executed on account thereof (Is. lxxv. 6; Exod. xv. 8; Ps. xviii. 8).

**NOTHING**, **NOUGHT**. 1. Not anything at all (Gen. xix. 8). 2. For no good purpose or end (Matt. v. 13). 3. No works truly good and



acceptable to God (John xv. 5). 4. Of no binding force (Matt. xxiii. 16, 18). 5. Entirely false and without ground (Acts xxi. 24). 6. No other means (Mark ix. 29). 7. No reward or wages (3 John 7). 8. No new knowledge or authority (Gal. ii. 6). 9. No guilt or corruption to work upon (John xiv. 30). *Nothing* is sometimes taken comparatively: thus our age is as *nothing* before God—bears no proportion to his eternal duration (Pa. xxxix. 5). All nations are as *nothing*, and less than nothing, and vanity: bear no proportion to his unbounded excellency and greatness (Is. xl. 17). Sometimes it is taken relatively: so Paul was *nothing* valuable in his own estimation of himself (2 Cor. xii. 11). Circumcision or uncircumcision is *nothing*: is of no avail to render us accepted before God (1 Cor. vii. 19). To *come to nought* is to be ruined: to turn out to no good purpose (Job viii. 22; Is. viii. 10). To *bring to nought* is to render unsuccessful, base, contemptible (Pa. xxxiii. 10; 1 Cor. i. 28). To *set at nought* is to undervalue, despise, neglect (Prov. i. 25).

NOVICE (*Nebphros*), one *newly planted* in the church; one newly converted to the Christian faith. Such an one was not to be made a bishop, lest, being puffed up with pride, he should fall under such condemnation and punishment as the devil did (1 Tim. iii. 6).

NUMBERS. [PENTATEUCH.] Numbers were noted by the Hebrews, Greeks, and Romans, and also by other nations, by the letters of their respective alphabets. It was from the Arabians, who it is supposed had it from India, that Europe received its present system of numerals which possesses so much simplicity, distinctness, and precision. As books in ancient times had all to be transcribed, errors as to numbers were very apt to creep into them, there being often nothing in the sense which ensured correctness in the transcribers, one number making sense as well as another. This was particularly apt to occur in copying the Hebrew Scriptures, as they are not only among the most ancient writings, and have been more frequently transcribed than most other books, but the letters employed to denote numbers so much resemble each other in some instances that one might very readily be mistaken for another. Hence there is often ground to suspect the numbers which we meet with in the O. T. Scriptures, even when they are in the *textus receptus*; and hence may be supposed to be generally supported by the authority of Hebrew MSS., ancient versions, and other external evidence. There are contradictory numbers: there are also incredible numbers, particularly as to the numbers composing armies, and to the amount of sums of money. Some are simply contradictory; some are at once contradictory and incredible.

Of contradictory numbers we have an example in the statements of the census of the people of Israel as taken by Joab by David's orders. In 2 Sam. xxiv. 9 it is said: 'And Joab gave up the sum of the number of the people unto the king; and there were in Israel 800,000 valiant men that drew the sword, and the men of Judah were 500,000 men.' In 1 Chron. xxi. 5: 'And all they of Israel were a thousand thousand and an hundred thousand' (1,100,000) 'men that drew sword; and Judah was four hundred threescore

and ten thousand' (470,000) 'men that drew sword.' We cannot pretend to determine between these contradictory numbers; but the proportions of the latter appear at least more probable than those of the former.

In 2 Sam. xxiv. 21-24 we have the following account of the price paid by David to Araunah or Ornan for his thrashing-floor on which 'to build an altar unto the Lord, that the plague might be stayed from the people,' including also the 'oxen for burnt-sacrifice, and thrashing-instruments, and other instruments of the oxen for wood:' 'so David bought the thrashing-floor and the oxen for fifty shekels of silver.' In 1 Chron. xxi. 25 it is said: 'So David gave Ornan for the place 600 shekels of gold by weight.' Here the numbers not only differ widely, but the sums of money differ still more widely. Fifty shekels of silver, taking the shekel at 2s. 6d., amount to only £6 : 5s.; 600 shekels of gold, taking the shekel at £1 : 16 : 6, amount to £1095. In one or other of these numbers there must be an error; and we apprehend it is most likely to be in the latter number. It is scarcely credible that David would give so large a price as £1095 for a mere thrashing-floor in Jerusalem, even though accompanied with 'the oxen also for burnt-sacrifice, and the thrashing instruments for wood, and the wheat for the meat-offering,' or that Ornan would offer the whole to him for nought (ver. 22-24).

The amount of gold and silver mentioned in connection with David and Solomon is so vast as to exceed belief. David, addressing his son Solomon, says: 'Behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight' (1 Chron. xxii. 14). In subsequently addressing the congregation he appears to refer to a still further amount of gold and silver which he had provided: 'Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses' (1 Chron. xxix. 4).

Besides this large amount of gold and silver contributed by David, we have further large contributions by the chief men of Israel: 'Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold, five thousand talents and ten thousand drams; and of silver ten thousand talents; and of brass eighteen thousand talents; and one hundred thousand talents of iron' (1 Chron. xxix. 6, 7).

The queen of Sheba, on paying a visit to Solomon, is stated to have given to him, besides 'very great store of spices and precious stones,' an hundred and twenty talents of gold.

From Ophir Solomon appears also to have obtained a large supply of gold: 'Hiram sent his servants, shipmen that had knowledge of the sea, with the servants of Solomon; and they came to Ophir, and fetched from thence gold,

four hundred and *twenty* talents, and brought it to king Solomon' (1 Kings ix. 28). In 2 Chron. viii. 18 it is called 'four hundred and *fifty* talents'—a discrepancy for which it is in vain to attempt to account except by the supposition of an error of transcribers.

But we have not yet seen the whole amount of gold obtained by Solomon. It is further stated: 'Now the weight of gold that came to Solomon *in one year* was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country' (1 Kings x. 14, 15). There seems to have been no end to the amount of gold which Solomon acquired. Even supposing the 420 or 450 talents obtained from Ophir to be included in the 666, yet it is said to have been obtained in one year, as if in other years he might also obtain large sums.

We have not thought it necessary to calculate the amount of these various sums, partly on account of the uncertainty of the numbers, and also the uncertainty that exists as to the value of the talent. Even taking the lowest estimate of it, the total amount is so enormous as to be almost incredible.

The armies which are mentioned have also often much the appearance of exaggeration. In the account of a war between Abijah king of Judah, and Jeroboam king of Israel, it is said: 'Abijah set the battle in array with an army of valiant men of war, even 400,000 chosen men: Jeroboam also set the battle in array against him with 800,000 chosen men' (2 Chron. xiii. 8): and then comes (ver. 17) the number of the slain: 'And Abijah and his people slew them with a great slaughter; so there fell down slain of Israel 500,000 chosen men.' We have had tremendous battles in modern times; but though the kingdoms engaged in them were vastly more extensive than the small states of Israel and Judah, and their population immensely greater, we have never had such large armies engaged in a single battle; and though the science of war has been prodigiously advanced, and the weapons employed in it inconceivably more destructive, yet the number of the slain, even in our bloodiest battles, has been but as a fraction of the above statement.

Asa, Abijah's successor, had a still larger army than his father, according to 2 Chron. xiv. 8, where it is said: 'And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand (300,000), and out of Benjamin that bare shields and drew bows two hundred and fourscore thousand (280,000), all these were mighty men of valour.' But it would seem he had a still larger army to encounter; for it is added (ver. 9): 'And there came out against them Zerah the Ethiopian, with an host of a thousand thousand (1,000,000—i.e. a million), and 300 chariots.' In Zerah's army there might be a multitude of camp followers; but Asa's army is said to be 'all mighty men of valour.'

But Jehoshaphat, Asa's son, is represented as having a still a larger army than any of these yet mentioned. It is stated to have amounted to 1,160,000 'mighty men of valour' of Judah; under one captain 300,000, 280,000 under

another captain, and 200,000 under a third captain; and of Benjamin 200,000 under one captain, and under another captain 180,000. 'These waited on the king, beside those whom the king put in the fenced cities throughout all Judah' (2 Chron. xvii. 13-19). That there should have been such numbers enrolled as soldiers, 'mighty men of valour,' in a country so limited as was that of the two tribes of Judah and Benjamin, is not very conceivable. It would imply a population such as they can scarcely be supposed ever to have had.\*

Of an incredible number slain in a battle we have another example, though much below that already noticed. Ahab king of Israel, having defeated Benhadad king of Syria, 'the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left' (1 Kings xx. 29, 30).

We shall only notice further two or three contradictory statements regarding some minor matters. In 2 Kings viii. 25 we read: 'In the *twelfth* year of Joram, the son of Ahab king of Israel, did Ahaziah, the son of Jehoram king of Judah, begin to reign.' But in the very next chapter (ver. 29) it is said: 'In the *eleventh* year of Joram, the son of Ahab, began Ahaziah to reign over Judah.'

We have a still more striking contradiction as to the age of Ahaziah when he came to the throne. In 2 Kings viii. 26 we read: 'Two and twenty years old was Ahaziah when he began to reign.' In 2 Chron. xxii. 2 it is said: 'Forty-and-two years old was Ahaziah when he began to reign.' From another account it appears that Jehoram his father died when he was forty years of age (xxi. 5, 20). Ahaziah, who immediately succeeded him, might then be twenty-two years of age, but he could not be forty-two years of age, for that would make him older than his father.

In 2 Kings xxiv. 8 we read: 'Jehoiachin was eighteen years old when he began to reign;' but in 2 Chron. xxxvi. 9 it is said: 'Jehoiachin was eight years old when he began to reign.' Here are two numbers directly contradictory of each other; but some will perhaps say the mistake is inconsiderable; it is a natural error, and is easily accounted for. Now, this is all that we are at present alleging—that in the Hebrew Scriptures there are errors of numbers. The question is not as to the greatness of errors; it is only as to the simple fact of there being errors. A

\* The numbers here given for Judah alone amount to 780,000. Even as compared with the census taken by orders of David, one would conclude there was great exaggeration. According to Joab's return, as given in 2 Sam. xxiv. 9, 'there were in Israel 800,000 valiant men that drew the sword, and the men of Judah were 500,000.' As given in 1 Chron. xxi. 5: 'All they of Israel were 1,100,000 men that drew sword, and Judah was 470,000.' Even these statements are probably much too high as regards the men of Judah: they are at least out of all proportion to the numbers given of the men of Israel (see also 2 Chron. xxv. 5, 6; xxvi. 11-13).

smaller error, if perfectly ascertained, proves error as much as a great error. The truth is, the whole errors as to numbers are natural errors, and are easily accounted for.

Some writers feel little difficulty as to the greatness of some of the numbers in the Scriptures, and even the contradictory numbers they attempt to reconcile, but with little success. We think it is much better to acknowledge the difficulties, and to leave them unsolved. To admit that in copying the Hebrew Scriptures transcribers were very apt to make mistakes as to numbers, and that in all likelihood there are errors in such passages as we have referred to, does not affect the certainty of the O. T. in other matters, except as being an admission of a general and undeniable fact, that there are various readings in the MS. copies of the O. and N. T. It affects merely the certainty of numbers; and this, instead of being an evil, is an advantage, as it may aid us in obviating, at least in the way of supposition, difficulties which cannot otherwise be got over, such as the slaughter of 50,070 of the men of Beth-shemesh because of their looking into the ark of the Lord (1 Sam. vi. 19) [BETHSHEMESH], and the death by pestilence of 70,000 on account of David's numbering the people (2 Sam. xxiv. 15).

But though we apprehend some of the numbers, particularly in the O. T., are not correct, and are probably in some instances much beyond the truth, we would not alter one of them without adequate evidence from Hebrew MSS., ancient versions, etc., as to the true reading, but would allow them all to remain as they are. To give way to conjectural emendations, or to alter the text on inadequate authority, would only be to substitute one uncertainty for another uncertainty—one incorrect number for another probably incorrect number. The present numbers, even though considered incorrect, shew the present state of the text, and from this fact some important conclusions may be drawn.

## O

O, OH, an interjection expressive of earnestness in lamentation (Luke xiii. 34), in prayer (1 Kings viii. 26), in admiration (Rom. xi. 33), in reproving or exhorting (Gal. iii. 1), or in calling and inviting (Ps. xcv. 6).

OAK. [ALLON.]

OATH, a solemn declaration, wherein one makes an expressed or implied appeal to God for the truth of what he says or what he engages to do. The ancient heathens used to swear by their Gods (Josh. xxiii. 7; Amos viii. 14; Zeph. i. 5; Adam, *Rom. Ant.* 226); but oaths were to be taken in the name of the true God only (Lev. xix. 12; Deut. vi. 13; Jer. iv. 2).

Swearing was a very ancient and very common practice, and probably arose out of the general disposition of men to speak falsely (Gen. xxi. 23, 24, 31; xxiv. 3, 37; xxv. 33; xxvi. 28; xlvii. 31; 1. 5, 25). It appears to have been had recourse to on all and even on trifling occasions.

God himself is frequently represented as swearing (Gen. xxii. 16; xxvi. 3; Exod. vi. 8; Ps. xcv. 11; Jer. xxii. 5; Acts ii. 30; Heb. vi. 13, 14, 17). He is even represented as appointing our Lord to his office as a priest with an oath (Ps. cx. 4; Heb. vii. 21). He also prescribes this as a duty to himself (Is. xlv. 23; lrv. 16; Jer. xii. 16).

Anciently in swearing there was probably often no act or ceremony beyond the utterance of the words expressive of the obligation; but we find Abraham, when swearing his servant, requiring him to put his hand under his thigh (Gen. xxiv. 2, 3, 9); and so also Jacob (xlvii. 29, 31). Lifting up the hand to heaven appears also to have been a form of swearing (Gen. xiv. 22, 23; Deut. xxxii. 40; Dan. xii. 7; Rev. x. 5, 6).

In the N. T. we meet with solemn affirmations equivalent to oaths, particularly by the apostle Paul, as 'God is my witness' (Rom. i. 9; 1 Thessa. ii. 5; Phil. i. 8); 'God knoweth' (2 Cor. xi. 11); 'I say the truth in Christ, I lie not' (Rom. ix. 1; 1 Tim. ii. 7); 'the God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not' (2 Cor. xi. 31); 'I call God for a record on my soul, that to spare you, I came not as yet unto Corinth' (i. 23).

It is evident from these passages that oaths or swearing is in itself a lawful practice, and that under the N. T. dispensation as well as under the O. Indeed, in the Epistle to the Hebrews it is expressly said: 'An oath for confirmation is to them an end of all strife' (Heb. vi. 16).

But it appears that among the Jews swearing had become a common and unwarranted practice. 'Because of swearing,' says Jeremiah, 'the land mourneth' (xxiii. 10)—a most expressive figure. Hosea also refers to the practice in similar condemnatory terms. In these passages we suppose the prophets probably refer to the common use of oaths in the ordinary intercourse of life, when there was no use or call for them. This, it appears, is still a common practice in the East. 'All sects and classes in the country,' says the Rev. J. L. Porter, missionary at Damascus, 'are continually in the habit of using the name of God in their ordinary conversation. Swearing is universal; almost every sentence is accompanied by an oath of some kind or other. In this respect there is a striking similarity in their ordinary salutations and conversation to what we find recorded in the Scriptures. See examples of this use of the name of God in ordinary conversation' (Ruth i. 17; 1 Sam. iii. 17; 2 Sam. iii. 9; 1 Kings ii. 23). In the commonness of the practice we have probably some explanation of Peter's fall: 'Then began he to curse and to swear, saying, I know not the man of whom ye speak' (Mark xiv. 71).

In the time of our Lord the Jews were also in the practice of swearing by other objects besides the Most High God, and they appear to have thought that swearing by them was a less solemn and probably a less binding act than swearing by the Deity (Matt. xxiii. 18-22). Now, it appears plain that it was such oaths as these that our Lord condemns, and also swear-

ing in the ordinary intercourse of life. 'Swear not at all ; neither by heaven, for it is God's throne ; nor by the earth for it is his footstool ; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea ; nay, nay : for whatsoever is more than these cometh of evil' (Matt. v. 34-37). To the same effect are the words of James : 'But above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea, and your nay, nay ; lest ye fall into condemnation' (James v. 12).

OF denotes—1. The matter of which a thing is made (1 Kings xxii. 11). 2. The cause (1 Pet. ii. 8). 3. The object (Gal. ii. 16). 4. The proprietor to which a person or thing belongs, as his property, possession, or party (1 Cor. i. 12 ; iii. 4). Of God, and by him, and to him, are all things : he made them ; by him they are preserved ; and to his glory, as their end, is their creation, preservation, and government directed (Rom. xi. 36). Christ could do nothing of himself—i.e. without his Father's will and commission (John v. 19). The saints are of God : are redeemed and regenerated by him, belong to him, and desire to be like him (1 John iv. 4). They are of faith, as, by God's truth applied, their state and nature are changed ; and by a principle or habit of faith are they actuated in the tenor of their life (Gal. iii. 9). To them is given of God's spirit : he dwells in and excites and directs them (1 John iv. 13). Wicked men are of the devil : are his children and servants, and like to him (John viii. 44). They are of the world, as their affections are sinful and carnal, and they take worldly things to be their portion, worldly men to be their companions, and worldly courses to be their pattern (1 John iv. 5). They are of the works of the law, as they seek justification and happiness by them (Gal. iii. 10). Satan speaks of himself—i.e. what proceeds from his own corrupt nature (John viii. 44).

OFFEND, To, or give offence—1. To commit a fault ; break a law of God or men (James iii. 2 ; Acts xxv. 8, 11). 2. To displease ; grieve (Prov. xviii. 19 ; 1 Sam. xxv. 31 ; Matt. xvi. 23). 3. To occasion one to fall into sin, or hinder him from duty (Mark ix. 42-47 ; Rom. xiv. 21) ; and an offence is what causes or occasions one's being led into sin or hindered from duty, whether by seduction or by grief and vexation of mind (Matt. xviii. 7 ; 1 Cor. viii. 13 ; x. 32). To offend the generation of the righteous is to do what tends to grieve their spirits or lead them into sin (Ps. lxxiii. 15). Sometimes offence is taken when none is given : so men are offended in or because of Christ, and he is to them a rock of offence when they take occasion, from his deep debasement or from his doctrines or laws, to shew disregard and contempt of him, and to reject him (Matt. xi. 6 ; xiii. 57 ; xv. 12 ; xxvi. 31 ; Is. viii. 14 ; Rom. ix. 33 ; 1 Pet. ii. 8). If Paul had preached circumcision as necessary to salvation the offence of the cross had ceased : the doctrine of redemption, through the debasement and death of the Messiah, at which the Jews took offence,

must have been laid aside, and so the Jews' hatred and persecution of him had ceased (Gal. v. 11 ; vi. 12). The giving of offence, especially to weak Christians, may, for wise ends, be permitted by God ; but dreadful is his sin and punishment that indulges himself in giving it, even in dubious things, or by things in themselves lawful, but not necessarily required by the divine law. He is guilty of express breach of the divine law, which no command of earthly sovereigns, no outward hurt or danger, can possibly enervate. In God's account he sins against Christ, and destroys his brother for whom Christ died (Rom. xiv. 13-15, 20, 21 ; 1 Cor. viii. 9-13). He draws the heavy woe and curse of God upon himself ; and it had been better for him that a millstone had been hanged about his neck, and he cast into the depths of the sea (Matt. xviii. 6, 7). How terrible a consideration this to the professors of our times, who instead of always exercising themselves to keep a conscience void of offence to God and men, disdain to deny themselves the most trifling gratification for the sake of any weak brother !

When one receives a private offence he should, in a serious and calm manner, reprove the offender by himself, and if he get not satisfaction, he ought to reprove him before one or two more ; and if he can get no satisfaction in this manner, he ought to lay it before the church ; and if the offender still continue impenitent, and the scandal be plainly sinful and evidently proven, he is to be cast out from the society of church-members ; but all dealing with offending brethren should be managed with the utmost meekness, plainness, and tender affection, and with the utmost care to avoid all unnecessary blazing abroad of their fault (Matt. xviii. 15-18 ; Lev. xix. 17).

OFFERING, OBLATION, chiefly denotes what is given to God. Offerings were in general of two kinds—viz. *gifts* where no life was destroyed ; and *sacrifices*, wherein the life of the thing offered was taken away (Heb. v. 1). The design of all offerings was either to make atonement for sin, to thank God for mercy received, or to procure some new favour ; and all pointed out our Redeemer, who, by one offering, for ever perfected them that are sanctified, and his people surrendering themselves and their services to God through him (Heb. x. 1 ; Col. ii. 17 ; Rom. xii. 1).

Of the first institution of sacrifices and offerings we have no account in Scripture. We are told that after the fall the Lord made coats of skins unto Adam and his wife (Gen. iii. 21) ; and as it is doubtful whether animal food was used by them, it is supposed that the skins which were employed for that purpose were probably the skins of animals offered in sacrifice. At all events we are afterwards told that 'in process of time Cain brought of the fruit of the ground an offering unto the Lord ; and Abel, he also brought of the firstlings of his flock and of the fat thereof ; and the Lord had respect unto Abel and to his offering ; but unto Cain and his offering he had not respect' (iv. 3-5 ; see also Heb. xi. 4). The respect shewn by God 'to Abel and to his offering' shews that the



offering he made was probably by divine appointment ; at all events it met with the divine approbation and acceptance.

When Noah went forth from his ark he offered an acceptable sacrifice to God (Gen. viii. 20-22). At different places Abraham, Isaac, and Jacob built altars and sacrificed to the Lord (Gen. xii. 8 ; xiii. 18 ; xvi. 25 ; xxxiii. 20, etc.) Job offered sacrifice for his children ; and his friends, by the divine command, offered up a burnt-offering for themselves (Job. i. 5 ; xlii. 8). From the practice of sacrifices by the ancient patriarchs before and after the flood the custom of sacrificing spread into the world. The very heathens retained the rite, but they loaded it with many vain ceremonies, and lost the view of its signification.

Before the Hebrew tabernacle was erected there was no limitation as to the place of offering sacrifices. Most of them seem to have been of the nature of burnt-offerings. The ceremonial law given by God to Moses added various distinctions and rites of oblations. The sacrifices, properly so called, wherein animals were slain and offered to God on an altar by priests of his appointment, were distinguished into burnt-offerings, peace-offerings, sin-offerings, and trespass-offerings.

1. The *burnt-offering* consisted of a bullock, a he-lamb, or kid ; or, if the offerer was poor, a turtle dove or pigeon. The animal destined for sacrifice was led to the east end of the tabernacle or temple ; the offerer laid his hands on its head, confessing his guilt, and transferring his desert of death to the animal. The priest then slew it on the north side of the brazen altar, and sprinkled its blood round about the altar. The skin was then taken off, and the priest had it for his share. The inwards and legs were washed, and the whole flesh salted, and burnt on the altar with sacred fire. If the offering was a turtle-dove or pigeon the priest pinched off its head with his nails : the blood was wrung out at the side of the altar, and the body was freed from the garbage and feathers ; and being almost but not wholly cleft, was burnt on the altar. The priest arrayed himself in common apparel, and carried the ashes and excrements of the bullock, sheep, or goat, and the ashes, feathers, and garbage of the fowl, into a clean place without the camp. Every burnt-offering, except that of the turtle-dove and pigeon, was attended with a meat-offering and drink-offering. The burnt-offering was the chief of all the oblations ; and besides what was voluntary, the law required burnt-offerings on nine stated occasions—viz. at all the daily, weekly, monthly, or annual feasts ; and in the different occasional cases of consecration of priests, defilement of a Nazarite or expiration of his vow ; and in purification from childbirth, leprosies, issues, etc. (Lev. i. ; ii. 13 ; vi. 8-13 ; vii. 8 ; xxii. 19-24 ; Num. xv. 1-16 ; Exod. xxviii. xxix ; Num. xxviii. xxix ; Lev. xii. xiv. 15).

2. By the *peace-offering* the offerer thanked God for mercies received, paid vows, or sought to obtain favours. At the consecration of a priest (for we reckon this a peace-offering), at the expiration of a Nazarite's vow, it was to be a ram. At Pentecost, too, perhaps the two

lambs were to be males ; but in other cases the offered animals might be either male or female : only here, as in every other oblation, they behoved to be unblemished, and their number might be few or many as the offerer pleased. Perhaps it was common for almost every Hebrew who was the head of a family to offer peace-offerings at the three solemn feasts. After the offerer had laid his hand on this victim it was killed at the north side of the altar, and its blood sprinkled round about the altar ; the fat that covered the rump, and the inwards and kidneys, and the caul above the liver, was salted, and burnt on the brazen altar above the burnt-offering ; the right breast and shoulder, with the cheeks and the maw, being heaved and waved, together with a portion of the attendant meat-offering, were given to the priests that they and their sons and daughters might feed thereon in any clean place. The rest of the flesh and the rest of the meat-offering was returned to the offerer that he and his friends might feast on it. If it was a thank-offering the flesh was to be eaten that very day ; if it was a vow or voluntary offering, it was to be eaten that day and the next ; and if aught remained after the appointed time it was to be burned with fire (Lev. iii. ; vii. 11-34 ; xix. 5-8 ; xxiii. 19, 20 ; Deut. xviii. 3).

3. The *sin-offering* was diversified in its matter, to point out the different degrees of the crime, or to answer the ability of the offerer. For the sin of a priest, or the occasional sin of the whole congregation, or for the Levites at their consecration, it was a bullock (Exod. xxix. 10-14 ; Lev. iv. 3-21 ; xvi. 6 ; Num. viii. 12). A male kid was the stated sin-offering for the whole nation at their solemn feasts, and for the occasional sins of a ruler (Num. xv. 24 ; xxviii. 29 ; vii. ; Lev. iv. 22-26). A female kid or lamb for the occasional sins of a private person ; or if a man was so poor that he could not afford a female kid, he gave two turtle-doves or two young pigeons, the one for a sin-offering and the other for a burnt-offering ; or if he could not afford these, he gave an homer of fine flour, without either oil or frankincense (Lev. iv. 28-35 ; v. 9, 10, 11). A ewe-lamb was the sin-offering for a Nazarite at the expiration of his vow ; and for a woman's purification after childbirth, or for a leper, and for the breach of a Nazarite's vow, or for a running issue, or in case of inability to offer a ewe-lamb, in the former cases it was a pair of turtle-doves or two young pigeons (Num. vi. ; Lev. xii. xiv. 22 ; xv. 14, 15, 29, 30). The animal sin-offering was brought to the brazen altar ; the offender transferred his guilt thereon by laying his hand on its head. Except the blood of the priest's bullock and of the people's goat, which was carried into the sanctuary, the blood of sin-offerings was poured out at the side or at the bottom of the brazen altar ; and the fat being salted, was burnt on the altar to the Lord, and the rest of the oblations was the priest's : on the flesh thereof he and his sons feasted in the holy place. The very pots in which the flesh was boiled were rendered unclean ; and if of earth were broken to pieces, but if of metal were to be rinsed in water. When the blood was carried into the sanctuary the flesh and skin were carried into

the place assigned for the ashes of the burnt-offerings, and there burnt : so the priests had no share at all of their own sin-offerings, and he who burnt the flesh and skin was rendered unclean. As the sin-offering of fowls had no fat, two were necessary, that the one might be used instead of the fat in form of a burnt-offering ; and the other, after its blood was poured at the altar, might, as the sin-offering, be given to the priest. No blood of a sin-offering was to be carried out of the sacred courts, so much as in a spot on the priest's garment, but was to be washed out before he went forth. If the sin-offering was of meal an handful of it was burnt on the altar instead of the fat, and the residue belonged to the priest (Lev. iv. v. vi.)

4. That the *trespass-offering* was really different from the sin-offering is evident in the case of the leper, where both were conjoined (Lev. xiv. 10-20) ; but it is not easy to state the difference between them. Some think sin-offerings respected sins of omission ; trespass-offerings sins of commission : others think the former atoned for sins committed through ignorance of the law, and the latter for sins which one committed through inattention to his conduct. Neither of these agree with Moses' law. Perhaps Dr. Owen is right in thinking that the trespass-offerings related only to some particular cases not comprised in the general rules for sin-offerings. If one, when called, did not declare the truth against a perjured person or profane swearer—if he inadvertently defiled himself by touching unclean bodies—if he swore rashly—a she-lamb or kid was to be his trespass-offering, or a pair of turtles or pigeons if he was poor, or an omer of fine flour if he was very poor ; but if the trespass was sacrilege or other dishonesty, he was first to make restitution to the value of what he had unjustly taken, and a fifth part more, and then to offer a ram for his trespass-offering. The leper's trespass-offering was a he-lamb. Except in the case of the leper the trespass-offering was ordered precisely in the manner of the sin-offering (Lev. v.)

5. The *meat-offerings*, and such as follow, were not sacrifices but gifts. Meat-offerings were always to attend burnt-offerings and peace-offerings, and the sin-offering and trespass-offering of the leper ; but whether they attended other sin-offerings and trespass-offerings we can hardly determine. In cases wherein the meat-offering was stated three omers or tenth deals of fine flour attended the sacrifice of a bullock, two that of a ram, and one that of a lamb or kid. Half a hin of oil attended the three omers, to fry it with, and one third of a hin attended the two omers, and a fourth part attended the one omer. Frankincense was also an ingredient in this offering, and salt was added to it. When meat-offerings were presented by themselves, and voluntary, the quantity was not stated. Sometimes the materials were baked into unleavened cakes, and sometimes were offered unbaked. In thank-offerings some cakes of leavened bread were to be offered along with it, and to this the two leavened loaves offered at Pentecost may be reduced ; but no leaven was laid on the altar. When a meat-offering was presented the priest took part of the meal, or of the bread crumbled down, and having poured

oil, salt, wine, and frankincense on it, burnt it on the altar, and the priest had the residue for himself and his sons, to be eaten in the sacred court ; but a meat-offering for the priests was wholly burnt. The offering of the sheaf or omer of barley at the passover, and of the loaves at Pentecost, and of the first-fruits of oil, barley, or flour, was akin to the meat-offering ; but the suspected wife's offering of an omer of barley was akin to the meal sin-offering (Lev. ii. vi. 15-23 ; vii. 9, 10, 13, 14 ; Num. xv. 1-16 ; xviii. 9, 10).

6. *Drink-offerings* were never, that I know of, offered by themselves, but were an attendant of the meat-offering. The proportion of wine was to be the same with that of oil. Part of the wine was poured on the meat-offering, and that was burnt, and the rest was the priest's ; and if the whole meat-offering was burnt, no doubt the wine went along with it (Num. xv. 1-16).

7. The half-shekel of money which every Jew come to manhood was to give, it seems yearly, for the *ransom* of his soul to the service of the tabernacle or temple. No man, however rich, was to give more, or, however poor, to give less (Exod. xxx. 12-16 ; xxxviii. 25-28).

Tithes ; first-born ; firstlings ; first-fruits ; consecrated things, and the sacred oil ; and incense, also pertained to the offered gifts.

Sometimes the offerings were complex, as at the feasts, fast of expiation, and purification of lepers, consecration of priests, dedication of tabernacle or temple. The *heave* and *wave offerings* were not different in their matter from what have been already mentioned, but were so called because they were heaved or lifted up towards heaven, and waved towards the four quarters of the world, as a token they belonged to him whose throne is in heaven, and who is the creator and governor of all the ends of the earth. The Levites, at their consecration, were such an offering, being lifted up or chosen from among the congregation, and perhaps walking to and fro towards every quarter. The fat, kidneys, caul, breast, and right shoulder of the priests' consecration-offering, together with a loaf and wafer of unleavened bread, and a cake of oiled bread, was heaved and waved, and all burnt on the altar except the breast (Lev. viii. 11-19 ; Exod. xxix. 22-26). The breast, right shoulder, and perhaps the fat of all peace-offerings, and leavened cake of the thank-offerings (Lev. vii. 13, 14, 30 ; x. 15) ; the leper's trespass-offering, with its log of oil (Lev. xiv. 12, 14) ; the jealousy-offering (Num. vi. 20) ; the sheaf or omer of ripe ears (Lev. xxiii. 15) ; the two lambs of Pentecost, with their attendant peace-offering (Lev. xxiii. 19, 20) ; the oblation of dough (Num. xv. 19, 21) ; the tithes of the Levites and priests (Num. xviii. 24, 28, 30) ; the Lord's tribute of the spoil of Midian (Num. xxxi. 29, 41), were waved, and I suppose also heaved.

God never required these oblations as good in themselves, nor as the effectual means of the real atonement or purgation of sin ; he never required them as equally necessary with moral duties, nor did he regard them at all when offered in a wicked manner ; and after the death of our Saviour he disallowed of them (Ps. xl. 6 ; li. 16 ; Jer. vii. 22, 23 ; 1 Sam. xv. 15, 22 ;

Hosea vi. 6; Ps. lxi. 30, 31; 1. 9-14; La. i. 11-13; Lxvi. 3).

**OINTMENT.** It is plain from what is said in many passages both of the O. and the N. T. that the *μύρον* of the ancients was not of the consistency of what we denominate ointment, but was in a state of fluidity like oil, though perhaps somewhat thicker (Campbell, iii. 160). Galen says *μύρον* is properly oil in which any aromatic is mixed; in other words, an aromatic or odoriferous oil. Probably the word is derived from the Hebrew *מוֹם* (*myrrh*), which was a principal ingredient in such compositions (Exod. xxx. 23; Esther ii. 12; Parkhurst, *Gr. Lex.* 446). It is also worthy of notice that among the Jews oil, not ointment, was the great medical emollient (Eccles. x. 1; La. i. 6; Mark. vi. 13; Luke x. 34; James v. 14; Wilson, i. 304).

**OLIVE-TREE, THE,** is of slow growth and of moderate height: 20 or 30 feet is the most that it attains. Its trunk is knotty, its bark smooth and of an ash colour, its wood solid and yellowish, its leaves lanceolated, resembling those of the willow, of a dark green colour on the upper side, and whitish on the under. They have scarcely any stalk, and do not fall off in winter, the olive-tree being an evergreen. In the month of June it puts forth white flowers; after the flower succeeds the fruit, in the form of oblong roundish berries, which are first green and then pale, and when quite ripe become black. Within them is a hard stony kernel filled with oblong seeds.

The olive-tree attains a great age. The accounts given of the age of some olive-trees seem almost fabulous. It thrives best in a light, dry, and even mountainous soil; in moist and loamy ground it puts forth much foliage without fruit. This is the reason why it never abounded much in Egypt, nor is it yet to be found there to any extent. Palestine, on the other hand, has from the earliest times been rich in olives, as are now Italy, Spain, and the south of France (Rosen. *Bot.* 265; Jahn, *Bib. Antiq.* 39).

The fruit of the olive-tree is very pleasant to the taste, and is used as an article of food; but nearly all of it is thrown into the oil-press for the purpose of procuring the oil (Jahn, *Bib. Antiq.* 39).

With the exception of the fig (Gen. iii. 7), the olive-tree is the earliest tree referred to in the Scriptures. It is mentioned so early as the time of the flood. Noah, we are told, twice 'sent forth a dove to see if the waters were abated from off the face of the ground'; and the second time 'the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the face of the earth' (Gen. viii. 8-11). The dove and an olive branch has long been held to be a symbol of peace: perhaps the emblem arose out of this circumstance.

Olive-trees abounded in Canaan before the Israelites obtained possession of it. In the prospect of their entering it they were told that the Lord was 'to give thee great and goodly cities which thou buildedst not, and houses full of all good things which thou filledst not, and vineyards and olive-trees which thou plantedst not' (Deut. vi. 10, 11). Before they even

entered it this was one of the curses which were pronounced upon them in case of disobedience: 'Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit' (xxviii. 40). The cultivation of the olive appears to have been common among the Israelites after they were settled in Canaan, for when they wished to have a king set over them like the nations around them, Samuel warned them that among other despotic acts he would 'take their fields, and their vineyards, and their olive-yards, even the best of them, and give them to his servants' (1 Sam. viii. 14). David had an overseer of his olive-trees, and another over the cellars of oil (1 Chron. xxvii. 28). Solomon engaged to give to the hewers of wood furnished to him by Hiram, among other provisions, 20,000 baths of oil (2 Chron. ii. 10). Nehemiah complains of the usury which the Jews in his day exacted of their brethren; among other things, of their olive-yards and of their oil (Neh. v. 11).

We find oil very frequently mentioned in the Scriptures; and it is supposed that it is always the oil of the olive-tree that is referred to: no other kind of oil is mentioned in the Scriptures. It is obtained from the berries of the tree by expression. This, it appears, was sometimes done by treading (Micah vi. 15; see also Deut. xxxiii. 24), but more commonly by means of oil-presses.

The oil thus obtained was applied to a variety of purposes. It was much used as an article of food and in various preparations of food (Deut. xxxii. 13; Ezek. xvi. 13), and in the ceremonies and offerings appointed by the law of Moses (Exod. xxx. 24-32; Lev. ii. 4; vi. 21). It was also used for anointing the person, particularly the head (2 Sam. xiv. 2; Ps. civ. 15; Matt. vi. 17); for anointing the sick (James v. 14), and the dead (Luke xxiii. 56). It was probably likewise the chief light of the Hebrews, being burned in their lamps (Matt. xxv. 3, 4).

**OLIVET, or the MOUNT OF OLIVES,** a long ridge of a hill on the east side of Jerusalem, from which it is separated by the narrow valley of Jehoshaphat and the brook Kedron. It has three or four summits. The central one is stated by Schubert to be 2556 Paris feet above the valley of Jehoshaphat. It is covered by the village and mosque and church of Gebel-et-Tur, as being the supposed scene of the ascension. The southern summit is supposed to be the Mount of Corruption (it is now called the Mount of Offence), on which Solomon built high-places to Ashtoreth, and Chemosh, and Milcom, when his wives turned away his heart after other gods (1 Kings xi. 4, 5, 7, 8; 2 Kings xxiii. 13). The olive-trees and olive-yards from which the mount received its name probably clothed it in earlier times more completely than at present; it is only in the deeper and more secluded slope leading up to the northernmost summit that these trees now spread into anything like a forest. The myrtle, and pine, and palm trees, which appear to have anciently grown on it (Neh. viii. 15), have in like manner all disappeared. The olive and the fig alone remain—the fig here and there on the road-side.

It was up by the ascent of Mount Olivet that David and his followers went 'weeping as they went up,' when he fled from his son Absalom (2 Sam. xv. 30, 32; xvi. 1). It was from the Mount of Olivet that our Lord rode in triumph into Jerusalem, 'a very great multitude spreading their garments in the way; others cutting down branches from the trees and strawing them in the way; praising God and saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord: hosanna in the highest' (Matt. xxi. 8, 9; Luke xix. 28-38). It is commonly supposed that it was from one of the tops of Mount Olivet that our Lord ascended to heaven; but from the sacred narrative it appears to have been from the eastern side of the mount, probably near to the foot, in the neighbourhood of Bethany. 'He led them out,' says Luke, 'as far as Bethany, and it came to pass while he blessed them, he was parted from them and carried up into heaven' (Luke xxiv. 50, 51). 'Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey' (Acts i. 12).

O'MER, a measure of dry articles among the Hebrews. It contained the tenth part of an ephah, which was the portion of manna allowed for each individual Israelite in the wilderness. It was an entirely different measure from the homer, which consisted of ten ephahs, or one hundred omers (Ezek. xlv. 11).

ON (יֵן), the place in Egypt of which the father of Joseph's wife was priest. The Septuagint and Josephus (*Antiq.* ii. 6) identify Heliopolis (Ἡλιούπολις, 'the city of the sun') with this place, and with the Aven of Ezekiel (xxx. 17); and there is little doubt that Beth-Shemesh (בֵּית שֶׁמֶשׁ, 'the house of the sun'; Jer. xliii. 13) is also to be understood of it. 'The name of Heliopolis,' says Sir J. G. Wilkinson, 'was Ei-n-re, 'the abode of the sun,' from which the Hebrew On or Aon, corrupted into Aven (Ezek. xxx. 17), was taken, and which was translated Beth-shemesh, 'the house of the sun' (Jer. xiv. 13; Wilkinson in *Herodot.* ii. 16). Jeremiah's prophecy concerning Nebuchadnezzar shews it to have been a seat of idolatry: 'He shall break also the images of Beth-shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burn with fire.'

Heliopolis was one of the oldest cities in Egypt, and was situated about two hours N.N.E. from the site of the modern Cairo. Though a place of great sanctity and importance it was not the capital of Egypt, and indeed it does not appear to have been a town of any great extent. 'The large and lofty crude brick walls of Heliopolis,' says Wilkinson, 'enclosed an irregular area measuring 3750 feet by 2870, having the houses on the north side covering a space of 575,000 square feet, to the south of which stood the Temple of the Sun. This occupied a large portion of a separate enclosure at one side of the town; and a long avenue of sphinxes described by Strabo led to two obelisks before the temple. Some of the sphinxes may still be traced, as well as the ruins of the houses. This city, which had for ages been the

seat of learning, lost its importance after the accession of the Ptolemies; and the schools of Alexandria took the place of the ancient colleges of Heliopolis. The walls are in some places double, but throughout of great strength; and here and there the positions of the gates may still be traced' (*Ibid.* ii. 10, 16).

The site of Heliopolis is now a ploughed field, a garden of herbs, and an obelisk: a single block of red granite covered with hieroglyphics, which stands in the middle of it, though partly embedded in the sand, is the sole remnant of the former splendours of the place (Robinson, *Res.* i. 36).

ONESIMUS, a slave of Philemon, who having run away from him and come to Rome, was there converted through the instrumentality of the apostle Paul, and became useful in ministering to him, and in whose behalf the apostle wrote a most beautiful epistle to his master. It is, however, well to remember that though Onesimus was a slave, it does not follow that he was a person of inferior talents, or that he was even uneducated—at least slaves were sometimes instructed in literature and the arts (Adam, *Roman Antiq.* 34). In the apostolical constitutions he is said to have been bishop of Berea in Macedonia, but the apostolical constitutions are a compilation of the 4th century, and are of no authority. He is likewise said to have died a martyr's death.

ON'IONS are mentioned in Num. xi. 4 among the vegetables of which the Israelites did eat in Egypt, and on which they looked back in the wilderness with regret. The onions of Egypt are said to be particularly excellent. Pliny says the Egyptians revered onions and garlic as gods, and swore by them. In modern times onions are almost the only and exclusive food of the poorest classes of the people. In the streets and markets onions, boiled and raw, are sold at a very low price (Rosen. *Bot.* 94, 96).

#### O'NYX. [PRECIOUS STONES.]

O'PHIR. 1. A son of Joktan, and a great-grandson of Shem (Gen. x. 22, 24, 25). 2. A country noted in ancient times for gold. Countries sometimes received their names from the original settlers. Whether Ophir received its name from the son of Joktan in consequence of its having been settled by him or his descendants it is impossible to say.

Ophir was noted for its gold so early as the days of Job (xxii. 24; xxviii. 16). This may be held to be the first notice of it in the Scriptures. The next mention of it is by David: 'Moreover, because I have set my affection to the house of my God, I have of mine own proper good prepared 3000 talents of gold, of the gold of Ophir' (1 Chron. xxix. 3, 4; see also Ps. xlv. 9). But the fullest notice, and the first indication we have of its locality is in the reign of Solomon: 'And king Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought



it to king Solomon' (1 Kings ix. 26-28). 'And the navy also of Hiram that brought gold from Ophir brought in from Ophir great plenty of almug-trees and precious stones.' 'For the king had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish bringing gold and silver, ivory, and apes, and peacocks' (x. 11, 22). Jehoshaphat also 'made ships of Tarshish to go to Ophir for gold; but they went not; for the ships were broken at Ezion-geber' (1 Kings xxii. 48).

From these passages we apprehend the following points may be considered as determined:

—1. That the proper port to sail from for Ophir was Ezion-geber, at the head of the eastern branch of the Red Sea, and that that branch of the Red Sea was the course to it. 2. That Ophir lay at a considerable distance. The voyage was made 'once in three years;' but this does not necessarily signify that it occupied three years. There would be no impropriety in saying the Spanish galleons made the voyage from America once a year, though it might not occupy two months. Our own ships go to Greenland only once a year. Still, however, the expression, 'once in three years' appears to imply that Ophir was at a considerable distance. 3. That in Ophir was found not only abundance of gold, and that of the purest quality, but also great plenty of almug-trees and precious stones, silver, ivory, apes, and peacocks, provided these last words are properly translated.

Numerous opinions have been brought forward as to where Ophir was situated.\* Some have placed it at Urpha, an island in the Red Sea; others at Ormuz, in the Persian Gulf; some at Sofala or Zanzibar, on the south-east coast of Africa; others in Angola or Guinea, on the west coast, and some at Carthage, on the north of Africa. Others have still more fancifully removed it to Mexico or Peru. Reland and Calmet place it in Armenia, where Ptolemy mentions Oupara or Sophara; but for what purpose the Jews should carry on a trade with Armenia by the roundabout way of the Red Sea we cannot conceive; nor can we believe that ships fit for coursing round Arabia could have sailed up the Tigris or Euphrates. Some will have Ophir to have been somewhere in the East Indies, either on the western coast near Goa, or on the south-east coast beyond Cape Comorin. Bochart labours with great industry to fix it in Taprobane, now the island of Ceylon. Many prefer Malacca, which was known to the later Greek writers as the Golden Chersonese; and in the

Malay language Ophir is the generic term for gold. Josephus says expressly that the country to which Solomon sent for gold 'was of old called Ophir, but now the Aurea Chersonesus, which belongs to India' (*Ant.* viii. 6. 4).

**ORACLE.** 1. A divine declaration of God's will; and so the whole of his inspired revelations are called (1 Pet. iv. 11). 2. The holy of holies, from whence God uttered his ceremonial laws to the Hebrew nation in the time of Moses, and declared his mind on other occasions (*Exod.* xxv. 22; 1 Kings vi. 16; viii. 6; Ps. xxviii. 2).

The Jewish oracle of Bathcol, or daughter of the voice, which they boast to have had after the death of Malachi, seems to have been a piece of mere foolery, similar to that foolish wicked practice which some have of taking the first word of the Bible they look upon at opening it to be suited to their case. The heathen oracles were partly the illusions of Satan; he, in the likeness of Samuel, predicted that on the morrow Saul and his sons should be with him (1 Sam. xxviii. 19), and inspired Ahab's prophets to promise him victory at Ramoth-gilead (1 Kings xxii. 10-12); but it is like enough that many of the oracles among the heathens were merely the devices of the villanous priests and priestesses, who generally prophesied as they were paid, and favourable oracles made a man's friends or armies rush through everything to accomplish them. Boyle, Van Dale, and Fontenelle strongly maintained that all the heathen oracles were but the impostures of men; and the two latter allege that they did not cease by the death of Christ or spread of the gospel, but by means of people's despising to consult them. Moebius, a Protestant professor of Leipsic, and Balthus, a learned Jesuit, attempted a refutation of this opinion. We think there was both devilry and villany in the affair of these oracles, though perhaps most of the latter; nor can we, with Eusebius, believe that these oracles entirely ceased at the death of our Saviour, for we find them consulted some ages after; but the spread of the gospel made multitudes condemn them, and the priests were at length afraid to risk their oracles among such as were willing to discover the cheat. No doubt Satan was also divinely restrained. Be the authors of these oracles who will, they were generally delivered in such dark and equivocal expressions as might answer the event, be what it would, much like the pitiful stuff which passes in our own country for the prophecies of Merlin, Thomas the Rhymer, etc.

\* With the present inquiry we do not mix up the question as to the locality of Tarshish. The phrase 'ships of Tarshish' may merely signify ships of a particular magnitude or construction, such as were usually employed in the trade of Tarshish, wherever it might be. With respect to the reading of Tarshish in 2 Chron. ix. 21 and xx. 36, 37, while in the parallel passages (1 Kings ix. 21; xxii. 48) the reading is Ophir, the most probable, indeed the only conclusion, which could be drawn from it is, that Ophir and Tarshish were the same country. We have, however, a strong suspicion that the reading in both the passages of Chronicles is an error of some transcriber.

**OR'GAN**, a wind instrument of music invented by Tubal, the sixth in descent from Cain. He is called 'the father of them that handle the organ' (*Gen.* iv. 21); but it is not likely that so complicated an instrument as the modern organ was invented at so early a period. Gesenius considers 'pipe, reed, as rightly given by Hebrew interpreters' (*Lex.* 610). The word organ is apt to mislead readers of the present day; but formerly the shepherd's pipe used to be called an organ. So simple an instrument is a very likely invention of an early period of society. We also find mention of it in the times and the country of Job (xxi. 12; xxx. 31), and again in Ps. cl. 4, as employed in divine worship.

ORION, a constellation of stars through which the equinoctial plane passes. It is one of the forty-eight old constellations. The ancients regarded this constellation as one of terrific omen, his rising and setting being often accompanied by great storms. It is in Orion (or his sword) that we find the most remarkable and famous nebula yet known (Nichol, *Cyclopædia*, 558). In Job xxxviii. 31 it stands opposed to the Pleiades. 'Canst thou,' says the Lord to Job, 'canst thou bind the sweet influences of Pleiades or loose the bands of Orion?' (xxx. 31)—referring, we apprehend, to the cold and frost which accompanies it, and which God only can remove.

OSTRICH, the largest species of the feathered race now known to exist. Ostriches haunt open, sandy, and desert plains, in which they can roam at large. Thus they are found in the parched solitudes of Africa, from Egypt and Barbary to the Cape of Good Hope, and in the regions and islands of Asia which lie within these latitudes. This is the bird, it is now generally admitted, that is intended by the word *יָנֹט*, (*yaunah*); but our translators appear to have been greatly in doubt as to its signification. In Lev. xi. 16; Deut. xiv. 15; Job xxx. 29; Is. xiii. 21; xxxiv. 13; xliii. 20; Jer. l. 39; Mic. i. 8, they render it *owl*, yet in four of these passages they put *ostriches* in the margin. In Job. xxxix. 13, *יָנֹט*, Gesenius says, is the poetical form of the word, and signifies the female ostrich (*Lex.* 772); but our translators there render the word the *peacock*.

By the law of Moses the ostrich was reckoned among unclean birds. Perhaps this arose out of their feeding. Their natural food is entirely of a vegetable kind, and they may frequently be seen pasturing with the zebra and the quagga; yet so blunted is their sense of taste, so keen their voracity, and so powerful their faculty of digestion, that they swallow almost without discrimination any substance that is not too large to pass down the gullet and that happens to be presented to them, not excepting even noxious matters, as wood, plaster, glass, stones, lead, copper. They frequently fall victims to their undistinguishing appetite, for they have been seen to die in consequence of eating quicklime, bits of copper, nails, etc.

Ostriches often measure eight feet in height and as many in length from the tip of the bill to the end of the tail, but from the ground to the top of the back their height seldom exceeds four feet, the rest being made up by the extremely long neck, the greater part of which is flesh, covered and sprinkled with a few hairs. The muscles of the breast are so small that they have not power sufficient to expand the wings so as to sustain the body of the bird in the air; whereas those of the legs and thighs are very large and well adapted for long and powerful strides. These birds run with great rapidity; they often seem scarcely to touch the ground. In running they assume apparently a proud and haughty air, and if the wind is in their favour the swiftest horse cannot overtake them, but if the weather is hot and calm the difficulty of coming up with them is not so great.

Ostriches are polygamous, each male associating with three or four females, who deposit their

eggs in a common receptacle, each laying about twelve or fourteen, and the incubation lasts about six weeks. It has been commonly supposed that the mothers, after confiding their eggs to a hole in the sand and covering them up, leave them to be hatched by the heat of the climate, and abandon their offspring to themselves. Recent travellers, however, assure us that no bird whatever shews a stronger affection for her young than the ostrich, and that none watches her eggs with greater assiduity. They sit on their eggs like other birds, and the male and the female take the office by turns. Nor is it more consistent with fact that they forsake the young as soon as the latter are excluded from the shell, for they are, on the contrary, very assiduous in supplying them with grass and water before they are able to walk, and they will defend them from danger at the utmost risks to themselves (*Edin. Encyc.* Art. 'Ornithology,' xvi. 121).

OWL, a well-known genus of nocturnal birds of prey, of which there are numerous species. The word occurs a number of times in the O. T. in the common version; but we have already seen in the preceding article that the word *יָנֹט*, which is so rendered, is now generally admitted to signify the ostrich. There are other words rendered owl, as *כּוֹס* (*kos*), in Lev. xi. 17 and Deut. xiv. 16 (E. T. *little owl*), and in Ps. cii. 6 (E. T. *owl*); *יָנֹט* (*yansup*), in Lev. xi. 17 and Deut. xiv. 16 (E. T. *great owl*), and in Is. xxxiv. 11 (E. T. *owl*); in Is. xxxiv. 14, *לִילִית* (*lilith*; E. T. *screech-owl*), and in ver. 15, *כִּפְז* (*kiphoz*; E. T. *great-owl*); but interpreters are greatly disagreed as to the signification of these several words, and though, from some of them being used in reference to ruinous places where owls are ready to take up their abode, it is probable enough some species of that bird may be designed, yet there are not grounds for determining any instances in which that may be the case.

OX. Oxen were probably among the earliest animals domesticated by man (Ps. viii. 6, 7). We early find them in Canaan (Gen. xii. 16; xx. 14; xxxiv. 28); in Egypt (Exod. ix. 3); in the land of Uz (Job i. 3; xl. 12): very probably they were then found throughout the known world. Valuable as they are in the present day, they were still more valuable in ancient times, not only serving for food (1 Kings iv. 23), but for sacrifice (Exod. xx. 24; Num. xxiii. 1), as beasts of burden (1 Chron. xii. 40), and for draught (2 Sam. vi. 6), and being much employed in the labours of the field, as in ploughing (Job. i. 14; 1 Kings xix. 19-21), and in thrashing, or rather in treading out the corn (Deut. xxv. 4). In some countries, as in the colony of the Cape of Good Hope and India, oxen are still much employed for these purposes.

## P

PA'DAN-A'RAM. [ARAM.]

PALM'-TREE, THE, differs from all other trees, both in its general appearance and in the

form of its particular parts. Its roots do not strike deep into the earth, nor do they spread far around, and yet it becomes a tall and vigorous tree, attaining the height of our loftiest firs, especially when it has a slender trunk, for when the stem is thick it is proportionally low. It is the practice to lop off yearly the lowermost sprouts, with a view to accelerate its growth upward; and hence the leaves are all toward the top of the tree. The leaves, when it has grown to its full size, are six or eight feet long, forming, with the branches, a considerable tuft; and being very broad when spread out, they are used for covering the roofs of houses, and other similar purposes. It is only the female tree which yields fruit, its flowers being duly fecundated by pollen from the male tree; but as it is precarious to leave this process to be effected by insects or the wind, it is commonly done by manual labour. This fruit consists of dates, which in clusters are not unlike grapes. Some are eaten fresh, some are preserved, while others are pressed in order to yield a syrup, from which the date wine is prepared, which was so much esteemed by the ancients. In Egypt dates are kneaded into large cakes or loaves, which in the caravan journeys through the desert serve for food, and when soaked in water yield also a refreshing drink.

Palm-trees, of which there is a great variety of species, are commonly found only in the warmer regions of the earth. The date-palm is indigenous in Egypt and the north of Africa, in Arabia, and India, and other parts of southern Asia. It thrives best in plains where there is no scarcity of rivulets or springs. Thus the Israelites in their journey through the wilderness found at Elim 'twelve wells of water, and threescore and ten palm-trees' (Exod. xv. 27; Rosen. *Bot.* 304).

If appears to have been more common in Canaan in ancient times than it is now. Jericho was called 'the city of palm-trees' (Deut. xxxiv. 3; Judg. i. 16); and in the valley of the Jordan, in its neighbourhood, it is stated, there was formerly a large forest of palm-trees nearly three miles broad and eight miles long; but at Jericho even the solitary palm, for many years observed by travellers as the only remnant of its former glory, has disappeared. Indeed, it is now almost unknown in the country. Two or three in the gardens of Jerusalem, some few at Nablous, one or two in the plain of Esdraelon, comprise nearly all the instances of the palm now found in Central Palestine. Still it is probable that even in ancient times the palm was rarely found in the high land which formed the main portion of Canaan. It is always spoken of by rabbinical writers as a tree of the valleys, not of the mountains. It is still found in great abundance in the maritime plains of Philistia and Phœnicia (Stanley, *Sinai*, 143, 301).

The palm-tree is an evergreen; and hence perhaps it is that, while the transient prosperity of the wicked is often compared to the short-lived verdure of the grass, the condition of the righteous is likened by the Psalmist to the lasting beauty of the palm-tree: 'The righteous shall flourish like the palm-tree' (Ps. xcii. 12). On account of its tall, straight, slender stem, the spouse is likened to it in Song vii. 7: 'Thy stature is like to a

palm-tree, and thy breasts to clusters;' the E. T. has the supplement 'of grapes,' but it is more likely the reference is to its own clusters, which very much resemble grapes. Indeed, its Hebrew name *tamar* occurs more than once as a woman's name (Gen. xxxviii. 6; 2 Sam. xiii. 1; xiv. 27).

Palm-branches were employed by the Israelites in constructing their booths at the Feast of Tabernacles (Lev. xxiii. 40; Neh. viii. 15); and Solomon carved figures of palm-trees on the walls and doors of the temple (1 Kings vi. 29, 32-35).

As palms were accounted symbols of victory, branches of the palm-tree were presented to or carried before conquerors in their triumphs. The redeemed in heaven, in allusion to this, are represented as having palms in their hands, to denote their victory over all their enemies (Rev. vii. 9).

This stately tree is intimately connected with our associations of Judæa by the Roman coins which represent her in captivity, seated under its shadow and mourning her condition, with the inscription *Judæa capta*. On coins of a more ancient date, struck in the time of the Asmonæan princes, is also found the symbol of a palm-tree, and sometimes of a bunch of grapes or a sheaf of wheat (Rosen. *Bot.* 307).

#### PAL'SY. [DISEASES.]

PAMPHYL'IA, a province of Lesser Asia, having the Mediterranean Sea on the south, Lycia on the west, Pisidia on the north, and Cilicia on the east. Attalia and Perga were the principal cities of the province. Some of the Jewish inhabitants of Pamphylia heard Peter's sermon on the day of Pentecost (Acts ii. 10); and perhaps first carried the gospel thither. Paul and Barnabas afterwards preached the gospel here, at Perga, and perhaps also at Attalia (xiii. 13; xiv. 24, 25). Pamphylia has been long under the dominion of the Turks, and is an example of the withering influence of bad government. From the numerous ruins of houses, towns, and castles, it is evident that formerly it must have been populous; but now its green hills are occupied by a few poor nomadic tribes and their cattle (Rosen. *Geog.*)

PA'PHOS, a city of Cyprus, situated in the west end of the island. Here Paul preached the gospel, converted Sergius Paulus the Roman governor of the island, and struck Elymas the sorcerer blind (Acts xiii. 6-12). Here was a temple to Venus, the magnificence of which was the wonder of former ages: here the infamous rites of her licentious worship were still celebrated 400 years after this. Paphos is now in ruins. It appears to have been a large city in ancient times, as the ruins extend over a large space of ground. The ancient harbour is still a safe retreat for small vessels, although now but little frequented by them. An old fort stands near it on the shore, which seems only to add to the desolation of the scene. Heaps of stones, broken pillars, and excavations in the rocks near the sea-shore, where buildings once stood, are now nearly all that can be seen of ancient Paphos. The celebrated temple of

Venus has wholly disappeared, and nothing now remains of it but some broken pillars and small pieces of marble scattered over its elevated site (*Amer. Miss. Herald*, 1839, 456).

PAPYRUS, THE, is not mentioned by name in the E. T. of the Bible, but it appears to be mentioned in the Hebrew Scriptures under the name of נָדָן (*gome*). From Job viii. 11: 'Can נָדָן (E. T. *rush*) grow up without mire, and the יַרְבֵּן (E. T. *flag*) grow without water?' it appears that *gome* signifies a plant which grows in marshy or watery ground; and in Is. xxxv. 7 *gome* is mentioned along with *kaneh*, a reed, as a plant growing in watery places. The plant is still more precisely characterised in Exod. ii. 3, where we are told that Moses' mother 'took for him an ark of נָדָן (E. T. *bulrushes*), and daubed it with slime and with pitch, and put the child therein; and laid it in the flags by the river's side;' and in Is. xviii. 1, 2, where it is said: 'Woe to the land shadowing with wings, that sendeth ambassadors by the sea, even in vessels of נָדָן (E. T. *bulrushes*) upon the waters, saying, Go ye, swift messengers,' etc. These passages can be understood only of the papyrus plant, of which small boats were constructed which were used on the river Nile. Papyrus boats are frequently noticed by ancient writers (Rosen. *Min.* 191; Wilkinson, *Anc. Egyptians*, ii. 120).

Paper was originally made of the leaves of the papyrus plant, and hence no doubt its name. This plant grew in ancient times mostly in Lower Egypt in marshy land, and in shallow brooks and ponds formed by the inundations of the Nile; but though once so famous, it is now nearly if not quite extinct in that country—a fact which recalls to our mind the words of Isaiah: 'The paper reeds by the brooks, by the mouth of the brooks, shall wither, be driven away, and be no more' (xix. 7; Wilkinson, *Anc. Egyptians*, ii. 95, 97, 100).

PARABLE, a figurative representation of truth in the form of a story. It was anciently common for the men of wisdom to utter their sentiments in parables; but it was reckoned incongruous for fools to utter parables (Prov. xxvi. 7, 9). By a parable of the trees choosing a king Jotham shewed the Shechemites their folly in choosing his bastard brother Abimelech. By a parable Nathan introduced his reproof of David for his adultery and murder; and the widow of Tekoah persuaded him to recal Absalom (2 Sam xii. 1-14; xiv. 4-20). Our Saviour carried this mode of instruction to the height of excellency and usefulness. As parables very often represent truth by a kind of short history, so in them, especially those of our Saviour, there may be oft an allusion to real facts which adds no small decorum to the parable. His parable of the sower, the tares, the growth of corn, the hid treasure, the two debtors, the good Samaritan, the rich glutton, the servants waiting for their Lord, the barren fig-tree, the lost sheep, the prodigal son, the dishonest steward, Lazarus and the rich man, the unjust judge, the Pharisee and publican, the two servants that were debtors, the labourers, the vineyard let out to husbandmen, the marriage-feast, the ten virgins, are drawn from obvious and common things, and

yet how exalted the instruction they convey! To understand parables it is proper to observe—

1. It is not necessary that the representation of natural things in a parable should be strictly matter of fact, because the design is not to inform concerning that, but concerning some more momentous truth; nor is it necessary that all the actions in a parable be strictly just. The truth of the parable lies in the justice of the application.
2. We must chiefly attend to the scope of the parable, which is to be gathered from the inspired explication thereof, or from the introduction to it or the conclusion of it.
3. Hence it follows that we are not to expect that every circumstance in the parable should be answered by something in the explication; for several circumstances may be added for the sake of decorum, or mere allusion to that whence the figure of the parable is taken.
4. Yet a parable may inform us of several truths besides the general or main scope of it.

But though the word *παραβολή* in the N. T. usually signifies a figurative representation of truth in the form of a story, yet the word *parable* is also used in other senses in both the O. and the N. T.: as of a simple simile (Matt. xiii. 31-33); of a proverb (Luke iv. 23); of a symbol or figure (Heb. ix. 9; xi. 19); of predictions or highly figurative discourse (Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23; Job xxvii. 1; xxix. 1); of an allegory (Ezek. xvii. 2); of something not readily understood (Matt. xiii. 10-15; John xvi. 25; perhaps Ezek. xx. 49).

PARACLETE. In the interpretation of the word *παράκλητος* critics have been much divided. It is used by none of the sacred writers except John; neither does it occur in the Septuagint. In classical writers it most commonly answers to the Latin *advocatus*; but the English word *advocate* is more restricted in its meaning. In the Gospel of John the word occurs four times, all in relation to the Holy Spirit (xiv. 16, 26; xv. 26; xvi. 7-15), in all which passages our translators have rendered it *comforter*; but this term, though the idea expressed by it may be included, is far from conveying the full import of the original (Campbell, *Gospels*, iv. 472). Our Lord said to his disciples: 'It is expedient for you that I go away, for if I go not away the paraclete will not come unto you' (xvi. 7). And again: 'I will pray the Father, and he shall give you *another* paraclete, that he may abide with you for ever' (xiv. 16). Now, from these passages it appears that the paraclete was to stand in such relations to Christ's followers to the end of time as he himself had stood to his disciples in the days of his flesh—relations which must be perfectly familiar to every reader of the gospel history. Our Lord accordingly calls the paraclete 'the Spirit of *truth*,' and says: 'He shall *teach* you all things, and bring all things to your *remembrance* whatsoever I have said unto you.' And again: 'When the paraclete is come, even the Spirit of *truth*, he shall *testify* of me.' And yet again: 'When he is come, he will *ἐλέγξει* (*convince*) the world of sin, and of righteousness, and of judgment.' 'When he, the Spirit of *truth*, is come, he will guide you unto *all truth*;' 'and he will *shew* you things to come.



He shall glorify me, for he shall receive of mine, and shall show it unto you.' From these passages we apprehend no one need be at any loss as to the character and office of the paraclete, and consequently as to what we are to understand by that word; but unhappily there is no single term in the English language which corresponds to it, or expresses its full meaning. His office in fact is very various. It corresponds a good deal, yet not exclusively, with the office of the Holy Scriptures, as stated in 2 Tim. iii. 16, 17, the great instrument by which he carries on his work in the souls of men, and of which a large and important portion was yet to be written by the disciples to whom these promises were originally and more immediately made.

In 1 John ii. 1, 2, the word Παράκλητος is used, not of the Holy Spirit, but of Christ Jesus: 'If any man sin, we have a παράκλητος (E. T. advocate) with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' At first sight the word *advocate* might appear to have an appropriate reference to the charge against us—sin; but this is still more appropriately met by the statement that 'he is the propitiation for our sins.' We are not prepared to adopt the English translation *advocate*; an entirely different term seems here required; but we are unable to suggest any that is satisfactory.

It is perhaps hardly worth remarking that the Mohammedans allege that Christ Jesus, in his discourse to his disciples, predicted the coming of their prophet. The evangelist, they say, did not write Παράκλητος (*paraclete*), but Περικλῆς (*periklēs*)—i.e. *illustrious*, which is the import of the name Mohammed in Arabic. But this is a pure invention on their part. The Gospel of John was well known throughout the church for several centuries before the appearance of Mohammed; whereas the reading alleged by them had never before been heard of, nor has it ever since been discovered in any one MS., ancient version, commentary, or ecclesiastical writing of any kind (Campbell, *Gospels*, iv. 475). It may also be remarked that the promise of the paraclete was made to the disciples personally, and was to be fulfilled to them immediately on their Master going away, whereas Mohammed did not make his appearance till near 600 years after, when they had been long in their graves, and the promise could not be fulfilled in them.

PARADISE, a word which seems to have had its origin in the languages of Eastern Asia, and to have been applied to a garden laid out and planted for use and ornament. It early passed into the Hebrew form פֶּדֶס, and was used to signify a garden (Song iv. 13; Eccles. ii. 5), a forest (Neh. ii. 8); and this term was rendered in the Septuagint παράδεισος, a word used by Xenophon and other Greek writers of the plantations and places for animals surrounding the palaces of Persian kings. Josephus in like manner employs it of the parks and gardens of the Jewish kings (*Antiq.* vii. 4. 14; viii. 7. 3). The LXX. also employ it of the garden of Eden for the Hebrew גֶּן (Gen. ii.

2-10; Genesis, *Lat.* 222; Robinson, *Gr. Lat.* 616).

In the N. T. the word παράδεισος is used to denote heaven: 'This day,' said our Lord to the thief on the cross, 'shalt thou be with me in paradise' (Luke xiii. 43). Paul tells us he was 'caught up to the third heaven' (2 Cor. xii. 2); and in verse 4 he says he 'was caught up into paradise,' thus using the word as synonymous with heaven. In Rev. ii. 7 the imagery is drawn from Gen. ii. 8, 10: 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' Hence probably it is that we have come to employ the word as a name for the garden of Eden; but this is a misapplication of the term. It is never so used in the Scriptures.

PARAN, a district of considerable extent in Arabia Petrea, toward the north and the north-east. Perhaps it included the wilderness of Zin and the wilderness of Kadesh; but if these were distinct deserts, it is plain they lay in the same quarter of the great Arabian desert, and were nearly related to each other. [JOURNEYINGS OF THE ISRAELITES.]

It is first mentioned in the Scriptures in Gen. xiv. 6, where it is said Chedorlaomer and the kings that were with him smote, besides other tribes, 'the Horites in their Mount Seir unto El-Paran, which is by the wilderness.' When Hagar with her son was sent away by Abraham, it is said 'she departed and wandered in the wilderness of Beer-sheba;' and we are afterwards told that 'the lad grew and dwelt in the wilderness, and became an archer, and he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt' (xii. 14, 20, 21). It has been supposed from Num. x. 13 that toward the south the wilderness of Paran was near to Mount Sinai; but it appears plain that in that verse is stated the point from which the Israelites set out, 'the wilderness of Sinai,' and the point to which they came, and where they ultimately settled, 'the wilderness of Paran' (comp. ver. 33-36; xi. 35; xii. 16). It was from the wilderness of Paran Moses sent out spies to search out the land of Canaan (xiii. 4); and it was to the wilderness of Paran they returned. It is probable that in the wilderness of Paran or the neighbouring parts of the great desert the Israelites passed a great part of the next thirty-eight years, before they again fairly set out on their journeyings to Canaan. The wilderness of Paran appears to have extended to the borders of that country. To escape from Saul David 'went down to the wilderness of Paran' (1 Sam. xxi. 1). This must have been part of it which was contiguous to Maon and Carmel in the south of Judah. We also read of Mount Paran as the scene of special manifestations of the divine glory (Deut. xxxiii. 2; Hab. iii. 3). In these passages the word *mount* is probably used for a mountainous country, as Mount Seir, Mount Ephraim. [MOUNT.]

PARTHIANS are mentioned in Acts ii. 9, along with 'Medes and Elamites, and the dwellers in Mesopotamia,' as among the 'Jews, devout men out of every nation under heaven,' who were at Jerusalem on the day of Pentecost, and who then heard the apostles make known

the gospel 'every man in his own language.' Great numbers of the Jews who were carried captive to Babylon, and of their descendants, did not avail themselves of the proclamation of Cyrus, or of the other opportunities which they had to return to their own land, but settled permanently in the East; and though they might not lose their religion, they so far lost their nationality that, even when they came to Jerusalem to the feasts they were reckoned as 'Parthians, and Medes, and Elamites.'

The ancient Parthia is now the Irak of Persia. In the breaking up of Alexander's empire the Parthians fell under the dominion of Seleucus Nicator and his dynasty, the Selencidæ; but about 250 B.C. Arsaces, a noble Parthian, revolted from Antiochus Theos of Syria, and erected a kingdom for himself. The Parthian empire became so extensive and so powerful that in process of time it counterpoised the might of Rome herself, and became a barrier in the East which all her armies were incapable of forcing. About 52 B.C. Crassus, the Roman consul who had invaded Parthia without any provocation, was completely defeated by the Parthians at Carræ, and he himself and his son were slain. It was one of the greatest defeats the Romans ever sustained. The Parthian empire subsisted for near 500 years, but about A.D. 232 the monarchy, or at least the family of the Arsacidæ, was overturned by Artaxerxes, a noble Persian, who represented himself to be of the race of the ancient Persian kings, and who now founded a new dynasty commonly called the Sassanidæ, which continued to rule the country for about 400 years. About A.D. 640 Parthia was overrun by the Saracens.

PAR'TRIDGE, a bird well known to our sportsmen; but the particular species of bird referred to under the name in 1 Sam. xxvi. 20 and Jer. xvii. 11 is undetermined. Bochart and some others think the *kore* is not the partridge, but the woodcock or snipe. The Arabs, observing that partridges become languid after they have been hastily set up twice or thrice, hunt them in this manner, and then running in upon them, knock them down with their bludgeons.

#### PASS'OVER. [FEAST.]

PASTORS, shepherds. In the O. T. the word occurs only in the Book of Jeremiah, where it has been introduced very unnecessarily into the common translation, where the ordinary word shepherd should have been adhered to. It is used figuratively in reference to kings, princes, and other rulers, precisely in the same way as the word shepherds (xii. 10; xxii. 22; xxiii. 1, 2). This we think is even its sense in Jer. iii. 15: 'I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.' It is common to quote these words as if they had reference to Christian ministers, and to their giving their people sound useful instruction; but we apprehend they are to be understood of rulers who should govern Israel in a wise and intelligent manner. If the idea of instruction is at all included, it is probably not the main idea.

The word *pastor* occurs only once in the

common translation of the N. T.; and there also it is the same word (*ποιμήν*) which in other passages is rendered shepherd: 'He gave some apostles, and some prophets, and some pastors and teachers' (Eph. iv. 11). We see no propriety in the change, though we are now so accustomed to it that it has become quite naturalised as a word in the English language, and other words derived from it have come into common use in reference to the Christian ministry. We speak of the pastoral office, of pastoral superintendence, of the pastoral care.

PATARA, a seaport of Lycia in Asia Minor. Here was a famous temple of Apollo, where oracles equal in repute to those of Delphi were given six months in the year. Paul touched at this place in voyaging from Macedonia on his way to Jerusalem for the last time; and he and his company 'finding a ship sailing over unto Phœnicia, went aboard and set forth' (Acts xxi. 1, 2). Numerous ruins indicate the former extent and magnificence of Patara. The once splendid bay is now a desert of moving sand, marked only by the silvery course of the river Xanthus winding its way to the sea' (*Bib. Sac.* viii. 878).

PA'THROS is commonly supposed to be the Thebais or Upper Egypt. It is distinguished from Egypt in Isa. xi. 11, and also in other passages; so that the name is not synonymous with Egypt. It is supposed that it had its name from Pathrusim, one of the sons of Mizraim, who probably peopled it (Gen. x. 14). But though Pathros is not synonymous with Egypt, it is spoken of in a way that it may have been a part or division of the land of Egypt. Some of the Jews whom Johanan led into Egypt after the destruction of Jerusalem took up their abode in the country of Pathros (Jer. xliv. 1, 15; see also Ezek. xxix. 14; xxx. 14).

PATMOS, an island in the Ægean Sea, not far from Miletus. It is about 12 miles long, 6 broad, and 28 in circumference. It is in general rocky, bleak, bare, and barren, and wants that natural richness which characterises so many of the Grecian islands (Wilson, ii. 421). It was to this island that 'John the divine' was banished by, as is generally supposed, the emperor Domitian, about A.D. 95, and where the sublime visions represented in the Book of Revelation were vouchsafed to him. The tradition of the Greek church still points to a grotto or natural cavern in Patmos where he is said to have received these glorious revelations (*Bib. Sac.* ix. 221). It is commonly understood that Patmos was uninhabited when he was banished thither; but it has now a population of about 4000, who are said to derive their support almost entirely from the proceeds of the sponge-fisheries along the rocky shores of the island.

PAUL was born at Tarsus, the chief city of Cilicia, a place celebrated for its schools of philosophy, literature, and eloquence. He was of the tribe of Benjamin, and there can be no doubt was of pure Jewish descent on both the father's and the mother's side. In vindicating his own dignity in opposition to his detractors he triumphantly appeals to the purity of his descent:

'Howbeit, whereinsoever any is bold (I speak foolishly), I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I' (1 Cor. xi. 21, 22). And in another place he says: 'If any other man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews' (Phil. iii. 4, 5). His father was a Pharisee, and he was probably early initiated into the views and feelings of the Pharisees. He himself says: 'I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers' (Gal. i. 14). And again: 'After the straitest sect of our religion I lived a Pharisee' (Acts xxvi. 5).

It also appears that he was a Roman citizen, which implies the possession of certain valuable rights and privileges. This he was, not as some others by purchase, but by the more honourable title of birth. 'With a great sum,' said the chief captain, 'obtained I this freedom.' 'But,' said Paul, 'I was free born' (Acts xvii. 37, 38; xxiii. 25-28).

It is likewise worthy of notice that he was by trade a tentmaker (Acts xviii. 3). This, however, must not be considered as any indication that the circumstances of his father's family were mean and narrow; for it was a custom among the Jews that all boys should learn a trade. 'What is commanded of a father towards a son?' asks a talmudic writer: 'To circumcise him; to teach him the law; to teach him a trade.' Rabbi Judah says: 'He that teacheth not his son a trade doth the same as if he taught him to be a thief' (Conybeare, i. 51).

It is probable that he was well educated in early life, and that Greek literature was among the studies which he pursued at Tarsus. Probably before attaining manhood he removed to Jerusalem, and prosecuted his Jewish studies at the feet of Gamaliel, 'a doctor of the law, held in reputation by all the people' (Acts v. 34; xxii. 4; xxvi. 4). Gamaliel appears to have been a candid and moderate man; but whatever else Paul learned from him, he did not learn candour and moderation. With his ardent temperament such qualities but ill accorded. The first mention which we have of him at Jerusalem is that when Stephen was stoned: 'The witnesses laid down their clothes at a young man's feet whose name was Saul.' It is afterwards said: 'And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem. As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison' (Acts vii. 58; viii. 1, 3).

Jerusalem, however, was too restricted a field for the zeal and activity of Paul against the followers of Christ. 'Being exceedingly mad against them,' he says, 'I persecuted them even unto strange cities.' With this agrees the account of the historian: 'And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the

synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.' But now he was stopped in his mad career. As he drew near to Damascus he had a most extraordinary vision. 'At mid-day, O king,' says he in his speech before Agrippa, 'I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision' (Acts xxvi. 13-19).

It is evident that this revelation was not merely an inward impression made on the mind of Saul during a trance or ecstasy. The several narratives of his conversion (for there are three of them) bear on the face of them that they are a simple statement of facts, and nothing but a hardy and irrational scepticism could possibly put any other interpretation on them. They plainly mean that there was a real manifestation of himself on the part of Jesus Christ, and a real perception of him on the part of Saul. The manifestation was not even confined to him, but extended to the men who journeyed with him; yet there was a marked distinction made between him and them as regards both what they saw and what they heard (Acts ix. 7; xxii. 9)—a distinction which clearly shews that there was reality in the matter, and not a mere fantasy. Ananias of Damascus, to whom the Lord Jesus also appeared in a vision, and whom he commissioned to visit Saul on his reaching that city, speaks of it as a personal appearance of Christ: 'Laying his hands on him he said, Brother Saul, the Lord Jesus, that appeared unto thee in the way, hath sent me that thou mightest receive thy sight.' And again: 'The God of our fathers hath chosen thee that thou shouldest know his will and SEE that Just One, and shouldest HEAR the voice of his mouth' (Acts ix. 10-17; xxii. 14). When Saul, three years after his conversion, came to Jerusalem, 'the disciples were all afraid of him, and believed not that he was a disciple; but Barnabas took him and brought him unto the apostles, and declared unto them how *he had SEEN the Lord in the way*, and that he had SPOKEN to him' (Acts ix. 26, 27; Gal. i. 18). Paul himself does not simply state that he had seen Christ Jesus, but he founds arguments on the *fact* that he had seen him. In his First Epistle to the Corinthians, when arguing for his rights as a Christian minister, he says: 'Am I not an apostle? Am I not free? Have I not

*seen* Jesus Christ our Lord?' (1 Cor. ix. 1). And afterwards, in arguing for the truth of Christ's resurrection, he says, 'For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was *seen* of Cephas; then of the twelve. After that he was *seen* of five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was *seen* of James; then of all the apostles. And last of all, he was *seen* of me also, as of one born out of due time' (xv. 3-8). As all must admit that the various appearances here mentioned previous to that to Paul were real bodily appearances, and as that to him is expressed in the very same terms, it is plain that to him it must also have been a real bodily appearance. If it was not, the introduction of his own case, instead of strengthening, would have undermined his whole argument, as, if that was only a fantasy, the others also might have been merely fantasies.

Of the subsequent ministry of Paul we shall not attempt to give any account: the best account that can be given of it is to be found in the Acts of the Apostles. We shall simply give an outline of his journeyings, with the view of indicating the course and order of them.

Immediately after his conversion he appears to have preached at Damascus in the synagogues (Acts ix. 19, 20). He afterwards 'went into Arabia;' but how long he remained there, and how he was employed, is not known, and it would be vain to conjecture. He then 'returned again to Damascus' (Gal. i. 17); but the Jews were so exasperated against him that they 'took counsel to kill him; and they watched the gates day and night' with a view to this end (Acts ix. 23, 24). In this design they were favoured by the governor of the city; but Paul, aided by the disciples, made his escape. 'In Damascus,' says he, 'the governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands' (Acts ix. 25; 2 Cor. xi. 32, 33).

He now came to Jerusalem: 'Then after three years'—i. e. from the time of his conversion—'I went up to Jerusalem to see Peter, and abode with him fifteen days.' Here again the Græco-Jews, offended by his preaching, 'went about to slay him; which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus,' his native city (Acts ix. 29, 30; Gal. i. 18). At Tarsus he was joined by Barnabas, who 'brought him unto Antioch; and it came to pass that a whole year they assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.' In the view of an approaching famine, the disciples in that city 'determined to send relief unto the brethren which dwelt in Judæa, which also they did by the hands of Barnabas and Paul' (Acts xi. 25-30). Their visit to Jerusalem on this occasion appears to have been short, for we are told they returned to Antioch 'when they had fulfilled the ministry' thus committed to them (xii. 25). How long Paul laboured at this time in the regions of Syria and Cilicia (Gal. i. 21)

it is impossible to determine: Lardner supposes it may have been nearly five years (*Works*, vi. 260, 272).

Paul and Barnabas now enter on a new and more extended course of labour. There were at Antioch at this time 'certain prophets and teachers: and the Holy Ghost said unto them, Separate me Barnabas and Saul for the work whereunto I have called them.' Having accordingly been set apart for this work, 'they departed unto Seleucia,' the seaport of Antioch, 'and from thence they sailed to Cyprus,' where occurred the memorable story of Sergius Paulus the deputy and Elymas the sorcerer.\* Leaving Cyprus, 'they came to Perga in Pamphylia;' and 'when they departed from Perga, they came to Antioch in Pisidia.' Expelled from Antioch through the hostility of the Jews, they 'came unto Iconium' (Acts xiii. 1-14, 50, 51). Driven at length from thence through the influence of the Jews, they fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.† At Lystra Paul, having healed one who had been 'a cripple from his mother's womb,' the people 'would have done sacrifice unto them. But afterwards there came thither Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, they drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him he rose up and came into the city.' After preaching the gospel at Derbe, they retraced their steps, and 'returned again to Lystra, and to Iconium, and Antioch.' 'And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia, and thence they sailed to Antioch, from whence' they had set out. 'And there they abode long time with the disciples' (Acts xiv.) What length of time these journeys and this stay at Antioch occupied can be only matter of conjecture: the likelihood is, it was a considerable period. Lardner supposes them to have occupied about five years (*Works*, vi. 276).

Now, however, there came certain men from Judæa to Antioch who 'taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.' When, therefore, Paul and Barnabas had no small dissension and disputation with them, the brethren determined that they should go up to Jerusalem, unto the apostles and elders about this question.† Having

\* Up to this time the apostle is called Saul in the Acts; but after this time he is always called Paul. It is a common idea that he took this name from Sergius Paulus; but it is perhaps more probable that, agreeably to a custom of the Jews, he had two names—the Jewish name *Saul*, and the Greek or Roman name *Paul*, which he henceforth used, as living and labouring chiefly among the Gentiles.

† There can be no doubt that it is to this visit Paul refers in Gal. ii. 1: 'Then fourteen years after I went up again to Jerusalem;' and we apprehend these fourteen years are to be calculated from the time of his conversion, like the three years mentioned i. 18. Now if this is admitted, it will follow that Lardner's estimates, at least when combined, are not far from



accordingly gone up to Jerusalem, and obtained their opinion on this and other topics, they returned again to Antioch.

After some further stay in Antioch (Acts xv. 35 : Gal. ii. 11-14), 'Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.' But Barnabas having proposed to take with them his kinsman John Mark, Paul objected to this, on account of his having left them in Pamphylia on their former journey ; and 'the contention was so sharp between them that they departed asunder one from the other. And so Barnabas took Mark and sailed unto Cyprus ; and Paul chose Silas, and went through Syria and Cilicia confirming the churches' (Acts xv. 36-41).

After this Paul and Silas came to Derbe and Lystra ; 'and as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. Now when they had gone throughout Phrygia and the region of Galatia, they passed by Mysia and came to Troas,' on the western shore of Asia Minor. Here Paul had a vision of 'a man of Macedonia, who prayed him, saying, Come over and help us.' 'Therefore,' says Luke, who now for the first time uses the first person, 'loosing from Troas, we came with a short course to Samothracia, and the next day to Neapolis ; and from thence to Philippi, which is the chief city of that part of Macedonia.' Here, a tumult having been excited against them, they were cast into prison ; but the magistrates, learning that they were Roman citizens, were glad to set them at liberty the next day (Acts xvi.) After leaving Philippi, they passed through Amphipolis and Apollonia, and came to Thessalonica. Persecuted in that city through the instigation of the Jews, they left it by night, and came to Berea, where they met with a more favourable reception ; but Jews from Thessalonica having 'come thither also, and stirred up the people, the brethren immediately sent away Paul,' and brought him unto Athens, where 'his spirit was stirred within him when he saw the city wholly given to idolatry.' After a short stay at Athens, he came to Corinth, where 'he continued a year and six months teaching the word of God.' Leaving that city, he embarked for Syria, touched by the way at Ephesus, and landing at Cæsarea went up to Jerusalem, being desirous to be present there at the feast of the Passover (Acts xvii. 1-16 ; xviii. 1, 11, 18, 19-22). To this journey Lardner assigns about three years and a half (*Works*, vi. 276, 280).

After apparently a short stay at Jerusalem, Paul 'went down to Antioch ; and after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.' Having afterwards 'passed through the upper coasts, he came to Ephesus.' Here he remained for at

least two years and three months, 'so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.' It was at this time that Demetrius the silversmith raised such an uproar about the shrines of the great goddess Diana (Acts xviii. 22, 23 ; xix. 1, 8, 10 ; comp. xx. 31, 23-41). 'After the uproar was ceased, he departed for to go into Macedonia ; and when he had gone over those parts, and given them much exhortation, he came into Greece, and there abode three months.' He now returned again to Macedonia ; but being desirous to be at Jerusalem at the Feast of Pentecost, he sailed from Philippi to Troas, and after touching at various places he came to Miletus, and from that place 'he sent to Ephesus, and called the elders of the church,' to whom he addressed a most powerful farewell charge. He now proceeded on his voyage, and after passing many well-known places, he landed once more at Cæsarea, from whence he went up to Jerusalem (Acts xx. xxi. 1-15). This journey, as estimated by Lardner, occupied about four years and a half (*Works*, vi. 280, 291).

Of the subsequent history of Paul it is not necessary to enter into any details, as these must be familiar to every reader. Suffice it to say that shortly after reaching Jerusalem he was apprehended, and various charges having been brought against him by the Jews, as there was little prospect of his obtaining justice at the hands of the Roman governors, he appealed unto Cæsar, and was accordingly sent with other prisoners to Rome, which he at length reached after a most perilous voyage, and being shipwrecked on the island of Melita, or as it is now called Malta. These events must have occupied the best part of three years (Acts xxiv. 27 ; xxviii. 11).

In the letters of Paul we have references to various remarkable incidents in his life of which we find no notice in the Acts. Let the reader turn for examples to the graphic account which he gives of the sufferings and hardships which he underwent in 2 Cor. xi. 23-28, and of the vision which he had when caught up into the third heaven (xii. 1-9).

As Paul preached in so many different countries, it is natural to conclude he would be distinguished for his gift of tongues. In writing to the Corinthians he accordingly says : 'I thank my God, I speak with tongues more than ye all' (1 Cor. xiv. 18).

It is commonly calculated that it was in the spring of 61 that Paul arrived at Rome. Here Luke informs us he 'dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him' (Acts xxviii. 30, 31). With these words the Acts abruptly conclude ; and how much longer this state of things continued we are not informed.

During his confinement he enjoyed the society and help of some of his oldest and most valued fellow-labourers : as Luke, 'the beloved physician ;' Timothy, 'his beloved son in the faith ;' Tychicus, 'a beloved brother, and a faithful minister and fellow-servant in the Lord ;' Aristarchus and Epaphras, whom he calls his 'fellow-

the truth. We have first of all the three years now referred to ; then five years for his labours in 'the regions of Syria and Cilicia ;' and next other five years from his leaving Antioch until his return thither again ; which, however, is short of the whole period by one year.

prisoners ; \* and Epaphroditus, whom he calls his 'brother and companion in labour, and fellow-soldier ;' besides several others (Col. iv. 7, 9, 10-12, 14 ; Phil. ii. 25 ; Philem. 1, 10, 23, 24).

In the time of his imprisonment he laid the foundation of extensive and permanent usefulness by means of his writings. He had already addressed epistles to the churches of Thessalonica, of Corinth, of Galatia, and of Rome ; and now he wrote no less inestimable letters to the Ephesians, the Colossians, the Philippians, to Philemon, to Timothy, and we think we may add to Titus and to the Hebrews. Who can estimate the value of his writings to the church of Christ in past and in future ages ?

Though Paul appears not to have been in close confinement, yet even originally he was bound by a chain, probably to the soldier who kept him (Acts xxviii. 16, 20), agreeably to a custom of the Romans ; and afterwards in his epistles he often refers to his being 'a prisoner in bonds ;' and of Onisephorus he says, 'he was not ashamed of my chain' (2 Tim. i. 16). But notwithstanding the circumstances in which he was placed, his presence in Rome was attended with some very beneficial results, though in the picture which he draws there are also some very unpleasing shades. In writing to the Philippians he says : 'But I would ye should understand that the things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace and in all other places : and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife, and some also of good-will : the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds ; but the other of love, knowing that I am set for the defence of the gospel. What then ? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice' (Phil. i. 12-18).

After having been a prisoner for some time, Paul appears to have entertained good hopes of being ultimately and even early set at liberty. In writing to Philemon he says : 'Withal prepare me also a lodging, for I trust that through your prayers I shall be given unto you' (Philem. 22). In his Epistle to the Philippians he indicates a similar expectation : 'For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour ; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you

\* In what sense Paul calls Aristarchus and Epaphras his fellow-prisoners is rather uncertain. Perhaps they were only specially attached to his person with the view of rendering him such services as he might require, and living with him for this purpose in his hired house, were under some degree of restraint. We have no intimation of them being prisoners under any kind of charge.

all for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel' (Phil. i. 21-27). He is not even done with here expressing his expectation on the subject, but shortly after reverts to it again, which shews how present it was to his mind. It is not unmingled, indeed, with some anticipations of early martyrdom ; yet his hopes of being set at liberty appear to have preponderated : 'Yea, and if I be offered on the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly' (ii. 17-19, 23, 24).

The expectations which the apostle expresses in these passages give a degree of probability to the fact of his having been set at liberty. If the Epistle to Titus was written subsequent to this time, as we think it probably was, it renders it quite undoubted that when it was written he was at liberty : 'When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis ; for I have determined there to winter' (iii. 12). If the Epistle to the Hebrews was written by Paul, as we have no doubt it was, it would indicate that he was then or had been lately in Italy, perhaps also that he had been in confinement or under restraint, and plainly that he was now at liberty : 'Pray for us ; and I beseech you the rather to do this that I may be restored to you the sooner. Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you.' 'They of Italy salute you' (xiii. 18, 19, 23, 24). It is not unworthy of remark that there is a correspondence between the circumstances here stated and the expectations which he expresses in the last of the above quotations from the Epistle to the Philippians.

If Paul was now set at liberty, we think the likelihood is he would early visit the western parts of Asia Minor, Macedonia, and also Greece. He had indeed contemplated a journey into Spain (Rom. xv. 24), but that was some years before, and his affections had latterly been much called forth toward the churches in the quarters now referred to. He had even requested Philemon, who was a member of the church of Colosse, 'withal to prepare him a lodging,' which seems to indicate, if practicable, an early visit. In writing to the Philippians he also expresses his hope that he would 'come shortly' to them. In his Second Epistle to Timothy, which it is plain was written when he was a prisoner at Rome (i. 16, 17)—according to our view a second time—and was looking forward to an early death (iv. 6-8), we have indications of his having been in Asia Minor not long before. 'This thou knowest,' he writes, 'that all they which are in Asia be

derived from me, if either the Egyptians and Romans were. Of Constantine he says: 'In my early years he manifested that he is Egyptian, and that was not far from the truth.' The words that I use in *Tram with Carinus*, when Paul is sent along with them and the women, are especially the parliamentary. Eusebius speaks of Constantine and Trajanus having left at Miletus and at Ephesus. These references are not to be taken as certain circumstances: the words of Eusebius in this way as to things several years later. Paul must therefore have been at Asia Minor, and he left for the setting of this letter. Eusebius and Constantine in the history of only the important events of the apostle are not greatly at a loss to find a time for his return to Crete, referred to in *Tram* 2. 5. For this came later than his Crete, that there should not be any of the things that are wanting and certain others in every way, as I had represented them. And also for his intended wandering in Nicaea, and also for his intended wandering in Nicaea, and also for his intended wandering in Nicaea. Both these things fall easily and naturally into the apostle's career. The key perfectly suits the lock—both cases a presumption that it is the right key. We have thus, we think, such an amount of scriptural evidence for his having been set at liberty as to leave little room for doubt as to the fact.

In regard to this point nearly ecclesiastical writers furnish little evidence; but so far as they furnish any evidence, it is in favour of his having been set at liberty; and it deserves to be remarked there is no counter-testimony. Eusebius is the first writer who makes any reference to his release: but as he did not flourish till the early part of the 4th century, this lessens materially the value of the evidence, and even that evidence is given in somewhat doubtful terms. 'After pleading his cause,' says the historian, 'he was said to have been sent again upon the ministry of preaching, and after a second visit to the city (Rome), he finished his life with martyrdom.' Eusebius himself was obviously of this opinion: he even enters into an argument in support of it from the words of the apostle (*Eusebius, Eccl. Hist.* b. ii. c. 22). We have also the evidence of Jerome, Euthalius, Chrysostom, Theodoret, and others; but whether it is resolvable into that of Eusebius, or rested on the same or similar authorities just proceeding on the common understanding, it is now impossible to say.

Theodoret and others speak of his going into Spain; but whether this rests on any other ground than his expressed intention a number of years before, we know not (*Rom.* xv. 24). Some also, in modern times, would hold out the likelihood of his having visited Britain; but this is only one of those loose floating opinions which people are apt to receive because they are willing to believe them (*Lardner, Works*, vi. 351; *Davidson, Introd.* N. T. ii. 98, 101, 103, 105).

How long Paul remained at liberty we cannot tell, but we again find him a prisoner at Rome (*2 Tim.* i. 16, 17; ii. 9). In such circumstances it might have been expected that he would be sustained by his Christian brethren; but on the day of trial he was deserted by them: 'At my first answer no man stood with me, but all for-

sake me. I pray God that it may not be in vain that charge.' Notwithstanding the Latin words with me and strengthened me, that by me the preaching might be fully known, and all the Gentiles might hear, and I was delivered out of the mouth of the lion (*2 Tim.* iv. 16, 17)—referring in all likelihood not to the lions of the arena, but to Nero the emperor, who, from his words, might well be so designated. But though delivered at this time, he looked forward to a second and even early death, and in the new prison he gave utterance to that noble declaration: 'I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give unto me at that day: and not to me only, but unto all them that love his appearing' (*iv.* 6-8).

Of the circumstances of Paul's death few details are known. In A.D. 64, as we learn from Suetonius and Tacitus, there was a terrible fire at Rome which destroyed a large part of the city. It was generally attributed to Nero, and he, to divert from himself the general suspicion, sacrificed to the Christians; and on this charge, and the equally groundless accusation of nisanthropy and unnatural vice, he caused a vast multitude of them, *agens malitiam*, as Tacitus says, to be put to death, and that in the cruellest manner. Among those who were put to death in the persecution of Nero was the apostle Paul. This is a well-attested fact, and is generally admitted. Eusebius speaks of his being beheaded, while Peter was crucified—a distinction which, if made, would probably be on account of his being a Roman citizen. There is very ancient evidence that his body was buried on the Ostian Way, about two miles from Rome. Critics are by no means agreed as to the year of his death. Some fix on 64, more on 65, others on 66, 67, and 68. Nero's own death took place in 68: Paul's death, therefore, though it might be earlier, could not be later than that year (*Lardner, Works*, vi. 295; *Davidson, Introd.* N. T. ii. 106).

\* Of the second imprisonment and the martyrdom of Paul it is natural to suppose there may have been some particular cause. 'Chrysostom,' says Cave, 'gives us this account: That having converted one of Nero's concubines, a woman of whom he was infinitely fond, and reduced her to a life of great strictness and chastity, so that now she wholly refused to comply with his wanton and impure embraces, the emperor stormed hereat, calling the apostle a villain and impostor, a wretched perverter and debaucher of others, giving order that he should be cast into prison; and when he still persisted to persuade the lady to continue her chaste and pious resolution, commanding him to be put to death' (*Cave, Hist. Apostles*, 106). We give the story; but whether there is any truth in it, it is impossible to say. The traditions regarding the early ages of the church are for the most part unsupported by adequate evidence; many of them are plainly false—so many, indeed, that we often know not whether to believe them even when they may be true. In the present instance

Though we think there is strong evidence of Paul having sustained two imprisonments, yet there have been, and still are, able critics who admit of only one imprisonment. These commonly fix on an early year as the date of his death.

Of the age of Paul we have no certain information. In writing to Philemon he calls himself 'Paul the aged;' but he might be old in constitution in consequence of the labours and hardships through which he had passed, though not old in years. At the time of Stephen's martyrdom he is called in the E. T. 'a young man,' but the Greek word there used (*νεανίας*) determines nothing definitely as to his age, as it applied to men in the vigour of life up to the age of forty. There is ground to conclude that Paul did not come to Jerusalem until after the death of Christ. If he had ever seen him in the days of his flesh, he would undoubtedly have taken occasion to notice so interesting a circumstance; yet had he been at Jerusalem in the lifetime of our Lord he could scarcely have failed to have seen him, especially at the time of his death, when the whole city was in such a ferment about him. All circumstances considered, it is not likely that at the time of his death he was above sixty-five, if indeed he was so old. Chrysostom says he was sixty-eight.

The chronology of the chief events in Paul's history we have not attempted to fix with anything like exactness. In Dr. Davidson's *Introduction to the N. T.* vol. ii. may be found a table containing no fewer than thirty-four schemes of the principal incidents of his life, and to these others might be added. This may shew what a hopeless task it must be to draw up anything like a satisfactory statement of the years in which the several events occurred.

**PAUL'S EPISTLES.** *Thessalonians.*—The first of the epistles of Paul contained in the N. T. is generally considered to be his First Epistle to the Thessalonians. After the persecution which he and Silas suffered at Philippi in Macedonia they came to Thessalonica. Here his preaching was attended with considerable success; but the unbelieving Jews, having set all the city in an uproar, the brethren sent them away by night to Berea. Thither the Jews of Thessalonica followed them, and there also stirred up the people. The brethren therefore sent Paul away to Athens, and from thence he afterwards came to Corinth, where he remained for at least a year and six months. It was from that city that he wrote his First Epistle to the Thessalonians, as appears from comparing the narrative of these events in the Acts with various circumstances and allusions in the epistle itself (i. 5-9; ii. 1, 2, 14-16; iii. 1).

The Second Epistle to the Thessalonians was also written from Corinth, and not long after the First Epistle, as any one may see who reads the two in succession.

It appears from the Acts that Silas (Sylvanus) and Timotheus were at this time associated with

the name of Chrysostom may seem a great authority; but it is to be recollected he did not flourish until the end of the 4th century, and that he, in common with the fathers in general, had too much reliance upon tradition.

Paul, and that, though they stayed behind him in Macedonia, they afterwards joined him at Corinth (Acts xvii. 14-16; xviii. 5). Now, it is worthy of notice that both epistles are written in the name of 'Paul and Sylvanus and Timotheus,' which is the case with no other of Paul's epistles. Except at Corinth, mention is nowhere made of all the three being together at the same time and place—a circumstance which strongly corroborates the date we have assigned to these two epistles.

Critics are more than ordinarily agreed as to the date of these epistles, very generally assigning them to about the year 52 or 53.

*Galatians.*—It was by Paul himself that the first churches in Galatia were planted (i. 6). In the Acts we have notices of two visits which he paid to that country—the one in xvi. 6, the other in xviii. 23. In regard to the date of his epistle to them critics are much divided, some supposing that it was written between these visits, others that it was not written until after the second.

We are disposed to think it was written between the two visits, because it would appear that the falling away of the Galatians was not long after the apostle had originally preached the gospel to them; nor is there any indication in the epistle itself of his having, before it was written, visited them more than once. There is, however, a plain reference to that visit in iv. 13-15. After leaving them on that occasion he appears not to have tarried long in Asia Minor, but passed over to Macedonia, visited Philippi, Thessalonica, Berea, Athens, and came at length to Corinth, where he continued at least a year and six months (Acts xviii. 11). All this could scarcely have occupied much less than two years, and it may have occupied a longer time; but either the one period or the other might very naturally give rise to the words of the apostle: 'I marvel that ye are so soon removed from him that called you unto the grace of Christ, unto another gospel.' His long stay at Corinth might also afford him good opportunity of hearing of the declension of the Galatians, and of writing to them. All these circumstances lead us to consider it very probable that this epistle was written from that city about the year 52 or 53. In these views Lardner and other good critics substantially coincide.

There are other critics, however, who think this epistle was written after Paul's second visit to Galatia, some fixing on the year 57 or 58 (six or seven years from the time of his first visit), and dating it from Ephesus; while others allege it was written about 62, when Paul was a prisoner at Rome. But neither of these dates corresponds so well with the epistle itself as that which we have given, and for neither of them can any special reason be assigned: the last, indeed, appears out of the question (Lardner, *Works*, vi. 303; Horne, *Introd.* iv. 530).

*Corinthians.*—Christianity was first planted in Corinth by Paul himself about the year 52, when 'he continued there a year and six months' (Acts xviii. 11). Afterwards there arose divisions in the church, and many other grievous evils. These are very much the subject of the First Epistle to the Corinthians, and were no



doubt the occasion of its being written. It is plain it was written from Ephesus toward the close of his lengthened residence in that city. If Acts xviii. 24, 27; xix. 1, 8-10, 21, 22; xx. 1, be compared with 1 Cor. i. 11, 12; iv. 17; xv. 32; xvi. 5, 8-10, 12, 19, there will be found a combination and correspondence of circumstances which it is scarcely possible to conceive could have taken place twice, and which render this point quite undoubted. As for the more particular date of it, the most common opinion of critics is A.D. 57.

The Second Epistle to the Corinthians is addressed 'unto the church of God which is at Corinth, with all the saints which are in all Achaia.' After leaving Ephesus the apostle came to Troas; but being disappointed of there meeting Titus, from whom he expected to receive accounts of the church at Corinth, he went from thence into Macedonia; and Titus, having there met him, cheered him with accounts of the favourable results of his former letter (2 Cor. ii. 12, 13; vii.). Delighted with the happy issue of his first epistle, he addressed a second letter to them. It is plain from the way in which Macedonia is spoken of throughout (as in ix. 1-4) that it was written from that country; and it is also plain that it was written not long after the former epistle, perhaps in the same year, or at least not later than the following year, 58. Shortly after Paul went into Greece, and there abode three months; and from the heartfelt interest which he took in the Christians of Corinth, and from his previously-expressed intentions, there can be little doubt that he spent part of that time with them (Acts xx. 1-3; 2 Cor. i. 15-17; xii. 14; xiii. 1).

*Romans.*—At what time and by whom the gospel was first carried to Rome is not known. Among the 'devout men out of every nation under heaven dwelling at Jerusalem,' when the Holy Ghost was poured out on the day of Pentecost, there were 'strangers of Rome, Jews and proselytes,' and it is not unlikely that some of these on their return home made known what they had seen and heard at Jerusalem, in the then capital of the world. At all events a church was planted at Rome, and their faith was 'spoken of throughout the whole world' (Rom. i. 8). Paul had long desired to visit them, but having hitherto being disappointed, he at length addressed an epistle to them (xv. 23). It was written from Corinth shortly before he set out on his last journey to Jerusalem (2 Cor. ix. 1-4; Rom. xv. 25, 26; xvi. 1, 23). The date assigned to it by the generality of critics is the year 57 or 58 (Horne, *Introd.* iv. 513).

From the statements we have now given it will be seen that the two epistles to the Corinthians and that to the Romans were written close upon each other, being all written probably within little more than a year.

*Philemon, Colossians, and Ephesians.*—These three epistles were all written from Rome, and about the same time. Of this there are many undoubted proofs.

The writer at the time of their being written was 'a prisoner of Jesus Christ' (Philem. 9; Col. iv. 3; Eph. iii. 1). He had about him when writing to Philemon and the Colossians nearly the same

persons—Timothy, Epaphras, Marcus, Aristarchus, Demas, Lucas, Onesimus (Philem. 1, 10, 23, 24; Col. i. 1; iv. 9, 10, 12, 14)—a circumstance which probably never occurred at any other place or any other time. All the three epistles were sent by the same bearer or bearers: that to Philemon by Onesimus, that to the Colossians by Onesimus and Tychicus, and that to the Ephesians by Tychicus (Philem. 10, 12; Col. iv. 7, 9; Eph. vi. 21). This plainly indicates one and the same journey. The words in which he introduces Tychicus to the churches of Colosse and Ephesus are so nearly the same as also clearly to indicate the identity of time (Col. iv. 7, 8; Eph. vi. 21, 22).

Indeed, in the epistles to the Colossians and Ephesians there is a great resemblance as to many of the topics discussed, and even as to the verbal expressions—such a resemblance as can be accounted for only on the supposition that they were written about the same time—the thoughts which occupied the mind of the writer naturally occurring to him in writing both letters, and finding expression in similar language, more especially as the circumstances of both churches were probably very similar. This could scarcely have happened if the letters had been written at distant periods. The following are some of the resemblances to which we refer:—

Ephesians.		Colossians.	
Chap. i.	1, 2.	Chap. i.	1, 2.
	7.		14.
	15, 16.		3, 4.
iv.	16.	ii.	19.
	24.	iii.	10.
v.	6.		6.
	15, 16.	iv.	5.
	19.	iii.	16, 17.
	22.		18.
vi.	1.		20.
	5-8.		22-24.
	9.	iv.	1.
	18-20.		2-4.

But though the three epistles were all written from Rome and about the same time, we have no satisfactory evidence as to the exact date of them. The generality of critics refer them to the year 62.

Whether Paul was the first to introduce the gospel into Ephesus does not appear; but on occasion of his second visit to that city he remained for the space of three years, labouring with singular diligence and with much success (Acts xviii. 19-21; xix. 1-20; xx. 17-38). He and the church at Ephesus were thus personally well known to each other. By whom the church at Colosse was planted is not known; but it was obviously not by Paul, nor does he ever seem to have visited it, for in chap. ii. 1 he says: 'I would that ye knew what great conflict I have for you and them of Laodicea, and as many as have not seen my face in the flesh,' apparently classifying them altogether as never having seen him. Some, however, do not admit of this interpretation of these words.

It has been made a question whether what is commonly called the Epistle to the Ephesians was addressed to the church at Ephesus. Two opinions have been brought forward on this

subject—the one that it was addressed, not to the church at Ephesus, but to the church at Laodicea, and is the epistle referred to in Col. iv. 16; the other that it was a circular letter intended for the several churches of Asia Minor, including those of Ephesus and Laodicea; and some have further supposed that the name of each particular church might be inserted in the copy sent to it.

As to the epistle having been addressed to the church at Laodicea, the only authority for this is scarcely deserving of notice. Tertullian says: 'I pass by here another epistle which we have inscribed to the Ephesians, but the heretics to the Laodiceans,' referring probably to Marcion; but Marcion's authority is of little weight. He acted very arbitrarily in regard to the N. T. writings, after following his own caprice independent of other evidence. On the other hand, most of the ancient MSS., and all the ancient versions, have the words 'in Ephesus' in the inscription of the epistle. The fathers generally—as Irenæus, Clement of Alexandria, Tertullian, Origen, etc.—speak of the letter as written to the Ephesians, without hinting that it was originally designed for other churches.

As to the supposition that it was a circular letter, it is entirely gratuitous, and is not supported by evidence of any kind, external or internal. It has been justly remarked that the idea has quite a modern aspect (Davidson, *Introd.* N. T. ii. 331, 337, 338, 342, 344; Horne, iv. 535).

*Philippians.*—It is probable the church at Philippi was planted by the apostle Paul; at least we know of no one who made known the gospel in that city before his visit recorded in Acts xvi. 9-40. He made a second visit to it several years after, but no particulars are given of it (xx. 6). The church at Philippi appears to have been particularly distinguished for its affection and liberality to the apostle: 'Now ye Philippians,' says he, 'know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only, for even in Thessalonica' (the city to which he went on leaving Philippi) 'ye sent once again unto my necessity' (Phil. iv. 15, 16). When he afterwards proceeded to Corinth, 'the brethren which came from Macedonia' (we may conclude from Philippi) again supplied his wants, for (what was peculiarly honourable to them) he appears to have been willing to receive aid from them, though not from other churches (2 Cor. xi. 7-12). And now, when he was a prisoner in Rome, they sent Epaphroditus all the way thither to minister to his necessities (Phil. ii. 25; iv. 10-14).

This epistle, like the last three, was written from Rome, where he was then a prisoner (i. 7, 13, 14; iv. 22). In his Epistle to Philemon he expresses some hope of being set at liberty (Philem. 22); in this epistle he expresses a similar expectation, yet not unmingled with doubt (Phil. i. 24-26; ii. 17, 23, 24). From these circumstances it is probable the two epistles were written nearly about the same time—the year 62. It is probable Epaphroditus was the bearer of the Epistle to the Philippians.

*Hebrews.*—There is no portion of the N. T.

the authorship of which has been so much the matter of debate, both in ancient and modern times, as the Epistle to the Hebrews. In ancient times it was attributed to Clement, bishop of Rome, to Barnabas, to Luke, and to Paul, and some in modern times have ascribed it to Silas and to Apollos. The external evidence for the authorship of Clement, Barnabas, and Luke is exceedingly small, and as to Silas and Apollos there is none at all. The internal evidence in favour of any one of them is, if possible, still more slender, and is unworthy of being dignified with the name of argument. It has been justly remarked that this epistle manifestly proceeded from a Jew by birth. It is cast in a Jewish mould. Its entire character and tenor indicate the Jewish mind, Jewish feelings, and Jewish modes of thought. Luke was probably a Greek (Col. iv. 11-14), and Clement is spoken of as a Roman; in which case the claim of both, on the ground now stated, must be set aside.

Of the persons now named Paul is the only one who can be held to have any claim to be considered as the author of the epistle. In the East the Greek fathers in Egypt, in Palestine, in Asia Minor, and in Greece, believed that he was the author of it, and the Syriac church entertained the same opinion. In the Western or Latin church, however, it was not regarded as apostolic or Pauline until the 4th century; but after that time it came to be more generally received, though there were still some who entertained doubts on the subject. The non-reception of it by the Western church for so long a time is not to be put into the scale with the uniform tradition of the various churches of the East.

With respect to internal evidence there are many circumstances which point to Paul as its author. We would gladly enter into a statement of these circumstances, but to bring them out in their full force would require lengthened and minute discussion. The numerous coincidences of expression between this and the acknowledged epistles of Paul, as drawn out by Lardner, furnish, we think, conclusive proof that he was author of it. The request which he makes in the end of it, that those to whom he wrote would pray 'that he might be restored to them the sooner' (compare Philem. 22; Phil. ii. 19, 23, 24), the mention of Timothy, and the salutation of the saints in Italy, all correspond with the idea of its being written by Paul (Davidson, *Introd.* N. T. iii. 163, 173, 177, 185, 186, 195; Lardner, *Works*, vi. 397-404).

The most weighty objection to this conclusion is founded on the marked difference between the style of this and the acknowledged epistles of Paul; but a writer's style is not always the same: it is liable to vary with his subject or his circumstances at the time. Some of the fathers sought to account for the difference of style by supposing that the matter was Paul's and the words another's—Clement's, Barnabas', or Luke's. 'If I were to speak my opinion,' says Origen, 'I should say that the sentiments are the apostle's, but the language and composition another's, who committed to writing the apostle's sense, and, as it were, reduced into commentaries the things spoken by his master.' Lardner's conjecture is not very

different (Lardner, *Works*, vi. 407, 410), but on such conjectures no reliance is to be placed.

The great majority of critics believe that this epistle was written originally in Greek, yet there have not been wanting some who think that it was composed in the vernacular language of Palestine, the Western Aramæan or Syro Chaldaic. Ancient authorities favour an Aramæan original. Indeed this was the prevailing opinion in the Eastern church. Yet in regard to this point early writers were not unanimous. No one speaks of having himself ever seen an Aramæan original, or of any one who had seen it, nor indeed of any other than our present Greek copy. In fact, they had no other reason for supposing it was written in Hebrew but that it was addressed to the Hebrews.

To whom this epistle was sent in the first instance there is no satisfactory evidence. We are not to conclude from the title which it bears, 'The Epistle to the Hebrews,' that it was addressed to Jewish converts in general, for it is to be recollected that the titles given to the several books which compose the N. T. were not affixed to them originally, but were added to them afterwards. It is plain from xiii. 7, 17, 19, 23, 24, that it was addressed, not to Hebrew Christians generally, but to a particular church or churches, some suppose to the Jewish believers at Jerusalem or in Judæa, others to the Jewish converts in the churches, or some particular church of Asia Minor or Greece which had for many years been the chief scene of the apostle's labours. The latter we incline to think is the more probable opinion, but Lardner adopts the former (Davidson, *Introd. N. T.* iii. 277, 279; Lardner, *Works*, vi. 381, 390).

This epistle appears to have been written from Italy, most probably from Rome. With respect to its date it may be observed that when the apostle wrote to the Colossians, Philemon, and the Philippians he had hopes of being set at liberty. At the time of writing these epistles Timothy was with him; but now he was absent, as appears from xiii. 23, and he himself was perhaps at liberty (18, 19), which leads us to think that this was written after these other epistles. Lardner and others of our best critics assign it to the year 63 (Lardner, *Works*, vi. 413).

*Pastoral Epistles.*—The genuineness of the pastoral epistles—namely, the two epistles to Timothy and that to Titus—has been called in question by some modern critics, particularly of the German school, but without sufficient reasons. The external evidence of their reception by the universal church in ancient times is conclusive in their favour. They are distinctly quoted by Irenæus, and some of the peculiar expressions found in them are employed in the same sense by Clement, Paul's disciple. They are included in the canon of the N. T., compiled by an unknown Christian about 170, which is known as Muratori's canon; and are contained in the Peschito, the early Syriac version, and are reckoned by Eusebius among the canonical Scriptures universally acknowledged. Their authenticity was never called in question in the early church except by Marcion, and his single exception counts for nothing. It is well known that he rejected other portions of Scripture, not

on grounds of critical evidence, but merely because he was dissatisfied with their contents (Conybeare, ii. 452, 556).

The date of these epistles has been a subject of great diversity of opinion among critics. Lardner supposes that First Timothy and Titus were both written in 56, and others fix on nearly the same period; but most critics fix on 64 or 65 as the date of these two epistles; and without determining the particular year, we are disposed to agree with them in a late date. It must have been before the apostle's second imprisonment (supposing him to have suffered two imprisonments), for there is no reference to his being a prisoner in either epistle, and his determination to winter at Nicopolis shews he was then at liberty. It is not improbable they might be written in Greece or Macedonia (Lardner, *Works*, vi. 315, 321; Horne, *Introd.* iv. 548, 559).

Respecting the Second Epistle to Timothy there is little difficulty. It is plain, it was written when he was a prisoner in Rome (i. 8, 16, 17). It is probable, from the various incidents which had fallen out, that he had been so for some time (i. 15-17; iv. 10, 16, 17); and it would seem from iv. 6-8 that it was written toward the close of his life; yet it would also appear from the directions he gives (ver. 9, 11, 13, 21) that he did not just calculate on immediate death. As the year of his martyrdom is much disputed, we give no particular date. Lardner insists on this epistle having been written shortly after his first arrival in Rome, and fixes on the year 61 (Lardner, *Works*, vi. 338, 363). The objections to this may be found in Horne, *Introd.* iv. 554). This is obviously the last epistle which we have of the great apostle. Hence a melancholy but sublime interest attaches to it: it contains his dying testimony, and a noble testimony it is (iv. 6-8).

Before leaving the subject of Paul's epistles it may not be uninteresting to inquire whether any of his letters have been lost. He apparently makes reference to a letter he had written to the Corinthians before that which we commonly call his First Epistle: 'I wrote unto you in an epistle not to company with fornicators, yet not altogether with the fornicators of this world. But now I have written unto you not to keep company if any man that is called a brother be a fornicator,' etc.; 'with such an one no not to eat' (1 Cor. v. 9-11). Here there appears to be not only mention of a former epistle, but a distinction made between the one he had written before and that which he was now writing to them. Various attempts have been made to explain away this passage, but we apprehend the explanations given are quite inadmissible. We are satisfied that there is here a reference to an epistle which is now lost. Such was the opinion of Calvin, Beza, Grotius, Bengel, Wetstein, and almost all recent interpreters.

The idea that a lost epistle is here referred to gave rise to a letter purporting to be from the Corinthians, and a reply to it by Paul. Both are spurious documents which are preserved in the Armenian language. They were first published in the Armenian language by Masson,

with a Latin translation by Wilkins, at Amsterdam in 1745; and were reprinted by Fabricius in his *Codex Apocryphus Novi Testamenti*, with La Croze's arguments to shew their spuriousness. Whiston defended their authenticity. Carpzov afterwards published them in Greek and Latin, with notes by Whiston's two sons. Recently their authenticity has been defended by Rinck; but Ullmann has refuted his arguments. The epistles in question are manifest forgeries (Davidson, *Introd. N. T.* ii. 139, 143).

In writing to the Colossians Paul also says: 'When this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea' (iv. 16). On the first reading of these words one would naturally understand them of an epistle by the church of Laodicea; but it does not seem likely that the apostle would direct such a letter to be read by the church of Colosse in the same manner as his own letter. The words, however, may also signify an epistle which was the property of the Laodiceans as having been written to them; and in this sense it is more reasonable to understand the passage. But if this was an epistle of Paul's, it is now lost.

The existence of an uncanonical epistle to the Laodiceans was early known, for it is mentioned by the author of the fragment on the canon in Muratori. It is afterwards spoken of by Jerome, Theodoret, etc., and appears in MSS. of the Vulgate of the 6th century. It is plainly a forgery, consisting of passages taken from the epistles of Paul, chiefly that to the Philippians.

It has been edited most correctly by Anger, who has given not only the original but different versions of it—Greek, German, Anglo-Saxon (Davidson, *Introd. N. T.* ii. 132, 135).

Some may shrink from the idea that any of the epistles of Paul have been lost; but the idea is not so inadmissible as may appear at first sight. It is scarcely to be supposed that the fourteen epistles which we have of Paul's are the only letters which he wrote in the course of his lengthened and eventful ministry; nor that he could not put pen to paper without being inspired, and what he wrote being designed to be preserved throughout all time for the benefit of the churches. The likelihood is, that he wrote many letters, perhaps both to individuals and to churches, which were designed to serve merely temporary purposes, and this being the case, that they would afterwards be left to pass into oblivion. What is spoken under divine inspiration is equally true as what is written; yet under the O. T. dispensation there is ground to believe that the prophets or other inspired men were often commissioned by God to carry messages which were never committed to writing at all, and which, after being delivered to the persons more immediately concerned, were allowed to pass away and be forgotten. What a small portion of the words of him who 'spoke as never man spake,' and whose instructions may be said to have come direct from heaven, were committed to writing, and so the greater part of them have been lost to the church and to the world (John xxi. 24, 25). How little, too, comparatively, is recorded of the discourses of the apostles and other inspired

teachers in the primitive church. Now, all this having been the case, need we wonder though letters written by an apostle should, after having served their immediate purposes, have in like manner been suffered to pass away and be heard of no more? We may regret the loss, but we have no reason to question the fact so far as there may be evidence of it.

PAUL'S CHARACTER. 'After,' says Conybeare, 'we have endeavoured, with every help we can command, to reproduce the picture of St. Paul's deeds and times, how small would our knowledge of himself remain if we had no other record of him left us but the story of his adventures! If his letters had never come down to us we should have known indeed what he did and suffered, but we should have had very little idea of what he was. Even if we could perfectly succeed in restoring the image of the scenes and circumstances in which he moved—even if we could, as in a magic mirror, behold him speaking in the school of Tyrannus, with his Ephesian hearers in their national costume around him—we should still see very little of Paul of Tarsus. We must listen to his words if we would learn to know him. If fancy did her utmost, she could give us only his outward, not his inward life. 'His bodily presence' (so his enemies declared) 'was weak and contemptible,' but 'his letters' (even they allowed) 'were weighty and powerful.' Moreover, an effort of imagination and memory is needed to recall the past, but in his epistles St. Paul is present with us. His epistles are to his inward life what the mountains and rivers of Asia, and Greece, and Italy are to his outward life—the imperishable part which still remains to us when all that time can ruin has passed away.

'It is in these letters, then, that we must study the true life of St. Paul, from its inmost depths and springs of action—which were 'hidden with Christ in God,' down to its most minute developments and peculiar individual manifestations. In them we learn (to use the language of Gregory Nazianzen) 'what Paul himself says of Paul.' Their most sacred contents, indeed, rise above all that is peculiar to the individual writer; for they are the communications of God to man concerning the faith and life of Christians which St. Paul declared (as he often asserts) by the immediate revelation of Christ himself. But his manner of teaching these eternal truths is coloured by his human character, and peculiar to himself. And such individual features are naturally impressed much more upon epistles than upon any other kind of composition. For here we have not treatises or sermons, which may dwell on the general and abstract, but real letters, written to meet the actual wants of living men; giving immediate answers to real questions, and warnings against pressing dangers; full of the interests of the passing hour. And this, which must be more or less the case with all epistles addressed to particular churches, is especially so with those of St. Paul. In his case it is not too much to say that his letters are himself—a portrait painted by his own hand, of which every feature may be 'known and read of all men.'

'It is not merely that in them we see the proof of his powerful intellect, his insight into



the foundations of natural theology (Rom. i. 20) and of moral philosophy (Rom. ii. 14, 15); for on such points, though the philosophical expression might belong to himself, the truths expressed were taught him by God. It is not only that we there find models of the sublimest eloquence, when he is kindled by the visions of the glory to come, the perfect triumph of good over evil, the manifestation of the sons of God and their transformation into God's likeness, when they shall see him no longer 'in a glass darkly, but face to face' (1 Cor. xiii. 12); for in such strains as these it was not so much he that spake as the spirit of God speaking in him; but in his letters, besides all this which is divine, we trace every shade, even to the faintest, of his human character also. Here we see that fearless independence with which he 'withstood Peter to the face, because he was to be blamed' (Gal. ii. 11); that impetuosity which breaks out in his apostrophe to the 'foolish Galatians' (Gal. iii. 1); that earnest indignation which bids his converts 'beware of dogs, beware of the concision' (Phil. iii. 2), and pours itself forth in the emphatic 'God forbid' (Rom. vi. 2; 1 Cor. vi. 15, etc.), which meets every antinomian suggestion; that fervid patriotism which makes him 'wish that he were himself accursed from Christ, for his brethren, his kinsmen according to the flesh, who are Israelites' (Rom. ix. 3); that generosity which looked for no other reward than 'to preach the glad tidings of Christ without charge' (1 Cor. ix. 15, 18), and made him feel that he would rather 'die than that any man should make this glorying void'; that dread of officious interference which led him to shrink from 'building on another man's foundation' (Rom. xv. 20); that delicacy which shews itself in his appeal to Philemon, whom he might have commanded, 'yet, for love's sake, rather beseeching him, being such an one as Paul the aged, and now also a prisoner of Jesus Christ' (Philem. 9), and which is even more striking in some of his farewell greetings, as, for instance, when he bids the Romans 'salute Rufus, and *her who is both his mother and mine*' (Rom. xvi. 13); that scrupulous fear of evil appearance which 'would not eat any man's bread for nought, but wrought with labour and travail night and day, that he might not be chargeable to any of them' (1 Thess. ii. 9); that refined courtesy which cannot bring itself to blame till it has first praised (1 Cor. i. 5-7; 2 Cor. i. 6-7), and which makes him deem it needful almost to apologise for the freedom of giving advice to those who were not personally known to him (Rom. xv. 14, 15); that self-denying love which 'will eat no flesh while the world standeth, lest he make his brother to offend' (1 Cor. viii. 13); that impatience of exclusive formalism with which he overwhelms the Judaisers of Galatia, joined with a forbearance so gentle for the innocent weakness of scrupulous consciences (1 Cor. viii. 12; Rom. xiv. 21); that grief for the sins of others which moved him to tears when he spoke of the enemies of the cross of Christ, 'of whom I tell you even weeping' (Phil. iii. 18); that noble freedom from jealousy with which he speaks of those who, out of rivalry to himself, preach Christ even of envy and strife, supposing to add affliction to his bonds: 'What then? notwithstanding every

way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice' (Phil. i. 15); that tender friendship which watches over the health of Timothy even with a mother's care (1 Tim. v. 23); that intense sympathy in the joys and sorrows of his converts which could say even to the rebellious Corinthians, 'Ye are in our hearts to die and live with you' (2 Cor. vii. 3); that longing desire for the intercourse of affection, and that sense of loneliness when it was withheld, which is perhaps the most touching feature of all, because it approaches most nearly to a weakness: 'When I came to Troas to preach Christ's gospel, and a door was opened to me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence unto Macedonia;' and 'when I was come into Macedonia, my flesh had no rest, but I was troubled on every side; without were fightings, within were fears. Nevertheless, God, who comforteth those that are cast down, comforted me by the coming of Titus' (2 Cor. ii. 13; vii. 5). 'Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia; only Luke is with me' (2 Tim. iv. 9).

Nor is it only in the substance, but even in the style of these writings, that we recognise the man Paul of Tarsus. In the parenthetical constructions and broken sentences we see the rapidity with which the thoughts crowded upon him, almost too fast for utterance; we see him animated rather than weighed down by 'that which cometh upon him daily, the care of all the churches' (2 Cor. xi. 28), as he pours forth his warnings or his arguments in a stream of eager and impetuous dictation, with which the pen of the faithful Tertius can hardly keep pace (Rom. xvi. 22). And, above all, we trace his presence in the postscript to every letter which he adds as an authentication in his own characteristic handwriting (Gal. vi. 11), 'which is the token in every epistle; so I wrote' (2 Thess. iii. 17). Sometimes as he takes up the pen he is moved with indignation when he thinks of the false brethren among those whom he addresses: 'the salutation of me, Paul, with my own hand: if any man love not the Lord Jesus Christ, let him be anathema' (1 Cor. xvi. 22). Sometimes as he raises his hand to write he feels it cramped by the fetters which bind him to the soldier who guards him: 'I, Paul, salute you with my own hand: remember my bonds' (Col. iv. 18). Yet he always ends with the same blessing: 'The grace of our Lord Jesus Christ be with you,' to which he sometimes adds still further a few last words of affectionate remembrance: 'My love be with you all in Christ Jesus' (1 Cor. xvi. 24).—Conybeare, i. 7.

PEACOCK, a singularly beautiful bird, but so well known that it stands in no need of description. Indeed it is so splendid that no description could give any adequate idea of it. In our translation of Job xxxix. 13 peacocks are named; but the word there employed signifies *ostriches*, and ought to have been so rendered. Among the imports brought by Solomon's fleet

peacocks are mentioned (1 Kings x. 22; 2 Chron. ix. 21), and though the signification of the Hebrew word may not be perfectly certain, it is supported by considerable authority and is generally acquiesced in. Though peacocks are now spread very generally over the Western world, it was not so in ancient times. Even Alexander the Great had never seen them till he entered India, and he was then so much struck with their beauty that he decreed a severe punishment on all who should kill or molest them. Peacocks were an importation worthy of Solomon himself, whether considered as a king or a naturalist. They were plentiful in India, in Siam, and in Java; and as the probability is, that is the direction or quarter to which his ships sailed, they might be very likely to bring back so singular yet so beautiful a bird.

PEARLS, beautiful, hard, round, shining bodies found in the thickest and most fleshy part of the oyster. They are of a calcareous nature, similar to the substance of the shell, and consist of a number of concentric layers like the coats of an onion. They appear to be the effect of disease, and are formed by an extravasation of a glutinous juice by the animal. They have always been held in high estimation as an ornamental article of dress, and the practice of fishing for them appears to have begun at a very remote period. Pliny enumerates a variety of places where they were found in his day. The Bahrein islands, in the gulf of Ormus, and the gulf of Manaar, off the coast of Ceylon, have been long celebrated for the number and superior quality of the pearls furnished by them. These are still the chief pearl-fisheries in the world (*Edin. Encyc.* v. 700; xvi. 344, 346).

Though the word *pearls* is found in our common translation (Job xxviii. 18), it is very doubtful whether that is the signification of *נִיבִי*, the word there employed. Gesenius gives as its proper signification *ice*, and as used figuratively '*crystal*, which is like ice, and was in fact regarded as ice' (154). In the N.T., however, the word *μαργαρίτης*, a *pearl*, occurs repeatedly, generally indeed figuratively. Our Lord, in his sermon on the Mount, says: 'Cast not your pearls before swine' (Matt. vii. 6); and on another occasion he says: 'The kingdom of heaven is like unto a merchantman seeking goodly pearls; who when he had found one pearl of great price (*i.e.* value), he went and sold all that he had and bought it.' In the splendid imagery of the Book of Revelation pearls repeatedly occur (xvii. 4; xviii. 12; xxi. 21). The only passage in which they are mentioned without a figure is 1 Tim. ii. 9, and the mention of them there is evidence to an important fact, that the early converts to Christianity were not confined to the poor of this world—a fact further confirmed by 1 Pet. iii. 3, 4.

PELICAN. [KAATH.]

PEN'IEL, or PENU'EL, a place on the east of the Jordan, near the brook Jabbok, where an angel 'wrestled with Jacob until the breaking of the day;' and 'Jacob called the name of the place Peniel, for, said he, I have seen God face to face, and my life is preserved' (Gen. xxxii. 24-31). Here we afterwards find a city; and

Gideon, to punish the men of the place for refusing to furnish supplies to his troops, slew them and beat down their tower (Judg. viii. 8, 9, 17). Jeroboam, the son of Nebat, is stated to have 'built Peniel,' a word often used for repairing, enlarging, or strengthening a place. The site of it is not now known.

PENTATEUCH. The name given to the five books of Moses in their collected state. It is a word of Greek origin, and signifies the five-volumed or fivefold book. In the Hebrew MSS. the Pentateuch forms one roll or volume, divided merely into larger and smaller sections. At what time the division of it into five portions was made is not known. Some think it was originally so divided; others suppose that the division proceeded from the Greek translators; and this much is certain, that the names which have been commonly given to the several books are of Greek origin, and have reference to prominent parts of their contents. The first is called Genesis, as it begins with an account of the generation or creation of the world; the second, Exodus, as containing an account of the departure of the Israelites out of Egypt; the third, Leviticus, as being occupied with the laws regarding the Levitical system; the next, Numbers, as containing statements of the numbers of the Israelites; and the last, Deuteronomy, as being a second declaration of the law.

That Moses was the writer of the Pentateuch there is no reason to doubt. We have the same ground for receiving it as his as we have for receiving the *Anabasis* of Xenophon, the *History* of Thucydides, the *Commentaries* of Cæsar, and the *Annals* of Tacitus, as the productions of these writers. This is the general and uncontradicted tradition and belief of the Jews in all ages, and that from the earliest times, just as the authorship of those other writings rests on the general tradition and belief of the nations among whom they first appeared. If the evidence as to the Pentateuch having been written by Moses is to be set aside, we must also set it aside as regards all the works of antiquity, both Greek and Latin; and there will remain nothing but a universal scepticism and uncertainty in regard to matters of this description. As regards the books ascribed to Moses the evidence indeed is much stronger, and it can be more fully and clearly traced than in regard to these other writings. In the books themselves we have repeated mention of Moses committing to writing things spoken of in the books, as in Exod. xvii. 14; xxiv. 3, 4, 7; xxxiv. 27, 28; Num. xxxiii. 1-49. This is more fully implied in Deut. xvii. 18-20; xxviii. 58, 61; xxix. 19-21, 27; xxx. 10; xxxi. 9-13, 24-26. These passages will not indeed prove that Moses wrote the whole of the Pentateuch. Perhaps those last quoted may have a special reference to the Book of Deuteronomy, or at least to its more important parts. Still they shew that Moses was in the way of committing to writing both historical facts and the laws which he gave forth to the children of Israel; and this renders it the more credible that he might write the whole of the books composing the Pentateuch, especially when it is considered that there is no other known writer to whom in ancient times they were ever ascribed.

or who in fact was so likely to write them. He had been the leading man in all that took place from the first movement in regard to the Israelites leaving Egypt until they reached the borders of Canaan; and as many events of the most extraordinary nature had taken place in the interval, nothing could be more natural than that he should commit them to writing. It would even have been strange if he had left no, or only a general record of them (Horne, *Introd.* ii. 575).

In the subsequent historical books of the O. T. we meet with frequent mention of the law. Moses was scarcely dead when the Lord, in appointing Joshua his successor, gave him this injunction: 'Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left. This book of the law shall not depart out of thy mouth; but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein' (Josh. i. 7, 8). In viii. 31 we find the expressions, 'as it is written in the book of the law of Moses;' and in ver. 34, 'according to all that is written in the book of the law;' and in xxiii. 6, 'to do all that is written in the book of the law of Moses.' These expressions (current expressions, we might call them) shew that Moses was not long dead when there was a book called the Book of the Law which was received by the Israelites as written by him.

We have evidence of the same fact in subsequent periods of the Jewish history. We pass by the references in the Psalms and in the Proverbs to the law as not sufficiently definite for our present purpose; yet they should not perhaps be altogether overlooked. In the times of the monarchy we have again distinct mention of the law of Moses. David thus charged his son Solomon: 'Be thou strong and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses' (1 Kings ii. 2, 3). In the Second Book of Kings we meet with the following expressions:—'The book of the law of Moses' (xiv. 6); 'the book of the law' (xxii. 8, 11); and in Second Chronicles, 'the book of the law of the Lord' (xvii. 9); 'as it is written in the law of Moses' (xxiii. 18); 'as it is written in the law in the book of Moses' (xxv. 4); 'according to the whole law and the statutes and the ordinances by the hand of Moses' (xxxiii. 8); 'the book of the law of the Lord given by Moses' (xxxiv. 14, 15); 'as it is written in the book of Moses' (xxxv. 12).

In the time of the captivity we meet with the expression as it is 'written in the law of Moses the servant of God' (Dan. ix. 11, 13); and after the return of the Jews from Babylon we meet with similar expressions. In Ezra iii. 2 we have 'as it is written in the law of Moses the man of God;' in vi. 18, 'as it is written in the book of Moses;' in vii. 6, 'a ready scribe in the law of Moses, which the Lord God of Israel had given.' In Nehemiah viii. 1, 3, xiv. 18, we have 'the book of the law of Moses which the Lord had commanded to Israel;' 'the book of the law;' 'they found written in the law which the Lord had commanded by the hand of Moses;' 'he

read in the book of the law of God;' and in xiii. 1, 'they read in the book of Moses.' In Malachi iv. 4 we have 'Remember ye the law of Moses my servant, which I commanded to him in Horeb for all Israel, with the statutes and judgments.' These are nearly the last words of the O. T.

The Samaritans possess the Pentateuch in the ancient Hebrew character, and they probably obtained it by the period at which we have now arrived. Some time after this (the date we do not determine) it was translated into Greek, forming part of the well-known translation called the Septuagint. In the books of the Apocrypha we have repeated reference to the book of the law of Moses, as in Ecclesiasticus xxiv. 23; Baruch ii. 28; 1 Maccab. i. 57; 2 Maccab. vii. 30.

Though the references to the law are frequent in the N. T., it is only occasionally that it is spoken of as written by Moses, probably because this was now considered as a known and acknowledged fact, and there was therefore little occasion to bring it forward. In many passages, however, this is implied, as when it is spoken of as Moses' law; and in the following it is distinctly stated: Mark xii. 19, 26; Luke xxiv. 27, 44; John i. 45; v. 45-47; 2 Cor. iii. 15.

Such a course of reference—so early, so continuous, so lengthened—to a book or matter written by Moses, is probably without a parallel as to the authorship of any other ancient book, Greek or Roman. They are not indeed to be all considered as independent authorities. Most of them are probably to be resolved into the early authorities. But still the continued mention of them in the way in which it is made shews the general and prevailing belief; nor is there the least evidence that as a fact it was ever called in question, or that there was at any time a counter-belief.

Of the opinion which prevailed among the Jews on this subject we have very distinct testimony by Josephus in his book against Apion. Speaking of the books of the Jews, 'which are justly believed to be divine,' he says: 'Of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death' (book i. 8).

It must also be admitted that the phraseology which we have quoted from the O. and N. T., and from the Apocrypha, may not always signify the whole Pentateuch, the Book of Genesis included; but neither does it necessarily signify less. The probability is, that it has this signification in various, perhaps in many instances. In the N. T. the words *law* and *the law of Moses* plainly appear to be used as the designation of a *class* of books, as in Matt. v. 17; vii. 12; Luke xxiv. 27, 44; Acts xxiv. 14; xxviii. 23.

While we apprehend there is no reason to doubt that the Pentateuch was written by Moses, we readily admit that certain additions have been made to it by some other writer. This, however, is not to be wondered at as to so ancient a book, which, as a result of this, has passed through so many hands. Such are some brief notices in regard to the changed names of places, or other incidental circumstances, as Gen. xii. 6; xiii. 7; xiv. 14; xxiii. 2; xxxv. 19; the character of Moses for meekness (Num. xii. 3); the account of his death and burial (Deut.

xxxiv.) By whom these corrections and additions were made it is vain to conjecture.

PENTECOST. [FEAST.]

PEN'NY. [DENARIUS.]

PE'OR. [ABARIM; BAAL-PEOR.]

PERFECTION is—1. The full ripeness of fruit (Luke viii. 14). 2. The most excellent things on earth, as honour, wealth, pleasure, learning; and to see an end of this is to see how insufficient it or anything but God himself is to satisfy an immortal soul (Pa. cxix. 96). 3. The higher and more difficult principles of the Christian faith (Heb. vi. 1). 4. The full measure and degree of excellency, holiness, or happiness (2 Cor. xiii. 9). To find out the Almighty to perfection is fully to know and comprehend all his unnumbered and unbounded excellencies (Job xi. 7). If perfection had been by the Levitical priesthood, sin had been truly and fully expiated, and the complete and endless holiness and happiness of men secured by the sacrifices and other ceremonies of the O. T. (Heb. vii. 11). The perfecting of the saints is the rendering of their graces more strong and active, till they become perfectly holy, without the least remains of sinful imperfection (Eph. iv. 11, 13).

PER'FUME, what gives an agreeable smell. In the East perfumes were used to testify great respect (Dan. ii. 46); and at visits perfuming the guests is the token of bidding them adieu. The Hebrews had two sacred perfumes, one of oil, the other of incense (Exod. xxx. 23-38). They dealt much in perfuming dead bodies, clothes, beds, etc. (Gen. xxvii. 27; Song iii. 6; Pa. xlv. 8; Prov. vii. 17). [EMBALMING; SPICES.]

PER'GA, a city of Pamphylia, on the navigable river Cestrus, near to which, on an eminence, stood a temple of Diana. It was famed for the birth of Apollonius, the renowned geometrician. Here Paul and Barnabas preached oftener than once (Acts xiii. 14; xiv. 25). It is at present a place of little or no importance, unless for its ruins. There was another Perga in Epirus.

PER'GAMOS, a city of Mysia, in the west of Asia Minor, between six and seven leagues from the sea. For about 150 years—viz. from B.C. 283 to 134—it was the capital of a considerable kingdom, under the rule of successive princes of the Attalus family. It was a seat of literature and of the arts, and was celebrated for its library, consisting, it is said, of 200,000 volumes. As the papyrus shrub had not yet begun to be exported from Egypt, the skins of sheep and goats, cleaned and prepared for the purpose, were used for MSS., and the art of preparing them was brought to perfection at Pergamos, and from that circumstance they obtained the name of *pergamena* or *parchment*. Attalus II., the last king of Pergamos, bequeathed his kingdom to the Romans, who erected it into a Roman province under the name of *Asia Propria*. The library remained at Pergamos after the kingdom of the Attali had lost its independence, until Anthony removed it to Egypt, and presented it to Cleopatra.

Pergamos was the seat of one of the seven

churches of Asia, to which Christ Jesus sent messages by his servant John. Though he has much fault to find with it, yet he also commends it for its fidelity and firmness in the midst of persecution, and in a city 'where Satan's seat was' (Rev. ii. 12-17). In Pergamos there was a celebrated and much-frequented temple of Æsculapius, who was probably worshipped there, as in other places, in the form of a living serpent fed in the temple, and accounted its divinity. Hence Æsculapius was called the god of Pergamos, and on the coins struck in that city he appears with a rod encircled by a serpent. As in Rev. xii. 9 mention is made of 'the great dragon, that old serpent, called the devil and Satan,' perhaps there is an allusion in the message to the church of Pergamos to the worship of the serpent, which was practised in that city (Rosen. *Geog.* iii. 13).

Pergamos is now called Bergamo, and it still preserves many vestiges of its ancient magnificence. It is situated on the borders of a large and fertile plain, through which runs the river Caicus, and at the foot of the mountain on which its ancient acropolis still exists in a ruined state. The Rev. Mr. Arundell says: 'The present population is, I think, underrated at 15,000, of which 1500 are Greeks, 200 Armenians, who have a church, and about 100 Jews, with a synagogue;' but Mr. Ladd, an American missionary, says: 'The population consists of 6000 Greeks, 5000 Turks, 200 Armenians, and a smaller number of Jews'—one example among many of the little reliance which is to be placed on the accounts given of the population of Eastern cities. The antiquities of Pergamos are numerous, and some of them are large and magnificent. The walls of the Turkish houses are full of relics of marble, with ornaments of the richest Grecian art. One of the most interesting ruins is an ancient church of immense size, now mostly in ruins, but one part of which is still occupied by the Greeks as a church, and is called St. John's Church, while another part is used by some Turks as a stable and for other ignoble purposes. The immense size of this church, unfitted as it was for a place of preaching, would lead us to conclude that its buildings and its congregations belonged not to a very early and pure period of Christianity, when the altar became more prominent than the pulpit, and when splendid ceremonies to please the eye took the place of simple yet powerful addresses to the understanding, the conscience, and the heart (*Amer. Miss. Her.* 1839, p. 228; *Ibid.* 1856, p. 46; Arundell, *Seven Churches of Asia*, 290; *Bib. Sac.* viii. 874).

PER'JURED, one that swears falsehood or breaks a lawful oath (1 Tim. i. 10).

PER'IZZITES, one of the tribes of the Canaanites, perhaps one of the chief tribes. They appear to have dwelt in the central parts of the country. We find them in the neighbourhood of Bethel (Gen. xiii. 7); in the country assigned to Ephraim or the half-tribe of Manasseh (Josh. xvii. 15); and in the lot of Judah (Judg. i. 4). Solomon laid the remains of them and of other tribes of the Canaanites under tribute (2 Chron. viii. 7, 8). There were still remains of them and of other tribes in the country when



the Jews returned from the Babylonish captivity, and intermarriages took place between them, contrary to the law of Moses (Ezra ix. 1, 2).

**PERPETUAL.** 1. Continual, uninterrupted (Ezek. xlv. 5). The incense was perpetual—i.e. offered every evening and morning (Exod. xxx. 8). 2. What continues for a long time, as to the death of Christ: so the ceremonial laws were. The priest's office was to be perpetual in Aaron's family (Exod. xxix. 9), or to the end of the world (Jer. xlv. 9).

**PERSECUTE**, to seek after and improve occasions of doing one hurt, especially on account of his adherence to the truths and ways of God (Job xix. 23; Matt. v. 11). Ishmael persecuted Isaac by mocking and reproaching him (Gal. iv. 29). God persecutes men when he pursues them with his judgments in every place and condition they are in (Lam. iii. 66; Ps. xxxv. 6). Christ is persecuted when his people, who are united with and dear to him, are for his cause reproached, harassed, and murdered (Acts ix. 4). Though persecution for conscience sake is contrary to the genius of Christianity, yet pretenders to it have very often, for their own carnal ends, persecuted their fellow-professors.

**PERSEVERANCE**, the continuance in a state or in a course of action, notwithstanding of difficulties or opposition (Eph. vi. 18). Whatever partial decays of grace the saints really have; and though, if left to themselves, they would lose their whole stock of grace; and though the use of watchfulness, and of other means of steadfastness, is necessary to their perseverance in their gracious state, nature, and course; yet their total or final fall from the same is evidently inconsistent with a multitude of scriptures, inconsistent with the unchangeable love, the justice, the wisdom, and faithfulness of God, inconsistent with his unchangeable purposes, promises, covenant, and oath, inconsistent with the honour of the Father, as their choicer, as the giver of them to Christ for his reward, and as their establisher and keeper, inconsistent with the honour of the Son, as their purchaser, advocate, builder, shepherd, husband, life, and one body and spirit with them; inconsistent with the honour of the Holy Ghost, who is in them as a perpetual inhabitant, worker, comforter, fountain springing up to everlasting life, seal of redemption, and earnest of glory (Job xvii. 9; Prov. iv. 18, x. 25; Is. liv. 7, 10; Matt. xxiv. 24; John iv. 14; vi. 27, 35, 39, 40, 54-58; x. 10, 27-29; xiv. 16, 17, 19; xvii. 6, 12, 15, 20, 24; Acts xiii. 48; Rom. v. 21, viii. 23-39; ix. 23; 1 Cor. i. 8, 9; vi. 15-19, x. 13; 2 Cor. i. 21, 22; iii. 3; Gal. ii. 20; Eph. i. 13, 14; iv. 30, v. 25-30; Phil. i. 6; ii. 13; Col. iii. 3; 1 Thess. v. 8, 9, 23, 24; 2 Thess. iii. 3; 3 Tim. ii. 10; Titus ii. 14; Heb. vi. 17-19; 1 Pet. i. 5; ii. 9).

**PERSIA**, called in the O. T. *Paras* (Paras), and by the Greeks and Romans *Persia*, nearly corresponding in early times with the modern provinces of Fars or Faristan. Speaking generally, it was bounded on the north by Media; on the west by Susiana, on the east by Carmania, the modern Kerman; and on the south by the Persian Gulf (Rawlinson in *Herodot.* i.

575). It was a much less extensive and less powerful country than Media before the time of Cyrus; but after the taking of Babylon these two countries, and also the country conquered from that kingdom, were united under one sovereign, and we now meet with the phrase 'the laws of the Medes and Persians, which altereth not' (Dan. vi. 8, 12, 15; see also Esther i. 19; viii. 8). Thus was laid the foundation of the great Persian empire, which after some time is described as extending 'from India even unto Ethiopia, over an hundred and seven and twenty provinces' (Esther i. 1; viii. 9).

Of the sovereigns of Persia several are mentioned in the O. T.; but it is not always easy to identify them with those mentioned in profane history. On the overthrow of Babylon Daniel says: 'And Darius the Mede took the kingdom, being about three score and two years old' (Dan. v. 31), and in vi. 1-8 we have an account of the arrangements he made for the government of his now extensive kingdom. 'It pleased Darius to set over the kingdom an hundred and twenty princes which should be over the whole kingdom, and over these three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.' This roused the jealousy of the princes, and they ensnared Darius to make a decree which led to Daniel being cast into the den of lions; but he was miraculously preserved, and appears to have been raised to higher honours than ever (vi. 4-23). Darius is afterwards called 'the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans' (ix. 1). His reign was probably short, for though Daniel survived him (vi. 28), he mentions only the first year of his reign (ix. 1, 2; xi. 1). He is said to have died in about two years.

It is generally agreed that Darius the Mede was Cyaxares II., and that Ahasuerus, called by Daniel his father, was Astyages the king of Media of profane authors. Josephus says expressly 'he was the son of Astyages, and had another name among the Greeks' (*Antiq.* x. 11. 4). It was by Cyrus that Babylon was taken; but it was with the united armies of Media and Persia, and as the former was by much the stronger power of the two, it was not unnatural that the king of Media should, in the words of Daniel, 'take the kingdom,' more especially as Cyrus, who is stated to have been the grandson of Astyages, and not only the nephew but the son-in-law of Cyaxares, having married his daughter, might be designated to be his successor in the whole of his dominions.

Rawlinson, however, says: 'There is great difficulty in determining who Darius the Mede was. It was by Cyrus the king of Persia that Babylon was taken. He is stated to have been the grandson of Astyages the king of Media; and it has been conjectured that on the conquest of Babylon he may have given over to him the title and authority of king in the kingdom of Babylon. Chronological difficulties seem to have led to the conjecture of Josephus, that Darius the Mede was not Astyages himself

but his son Cyaxares, uncle to Cyrus. For the existence of such a person the only authority besides Josephus is Xenophon in the *Cyropaedia*, a historical romance, of which we cannot tell how much may be fabulous. Upon the whole, it must be acknowledged that there are scarcely sufficient grounds for determining whether the Darius the Mede of Daniel is identical with any monarch known to us in profane history, or is a personage of whose existence there remains no other record' (Rawlinson in *Herodot.* i. 417).

Of Cyrus his successor there is no question. He is said to have been the son of Cambyses king of Persia, by Mandane, the daughter of Astyages king of Media; and under him the two countries were united into one kingdom. His name, Kouros or Khouresh, the Hebrews wrote כורש (*Koresh*), the Greeks *Kyros*, and the Romans *Cyrus*. Daniel was still alive when he succeeded Darius the Mede in the kingdom, and in all likelihood continued to hold high office in the country, for it is said: 'So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian' (Dan. vi. 28). In this fact we have a natural explanation of the early proclamation which Cyrus issued to the Jews, not only authorising as many of them as chose to return to their own land for the special purpose of building the temple at Jerusalem, but encouraging others to aid them with contributions for this object, and causing to be delivered up to them numerous vessels of gold and silver which Nebuchadnezzar had brought from Jerusalem and put in the house of his god (Ezra i.) It is one of the most remarkable facts in the later Jewish history; but the probable connection of Daniel with it has been too often overlooked.

This was the fulfilment of a remarkable prophecy in Isaiah xlv. 24, 26, 28: 'Thus saith the Lord thy redeemer, that confirmeth the word of his servant, and performeth the counsel of his messengers, that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to Cyrus (כורש, *Koresh*), He is my shepherd (i.e. ruler or commander), and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.' If Daniel shewed Cyrus this prophecy, as he might very naturally do, how astonished must he have been! How must it have disposed and encouraged him to do that which was thus predicted of him!

And how must he have been further astonished and encouraged when he read on: 'Thus saith Jehovah to his anointed, to Cyrus whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings (Dan. v. 6), to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee

by thy name; I have surnamed thee, though thou hast not known me. I am Jehovah, and there is none else; there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun and from the west that there is none beside me: I am Jehovah, and there is none else' (xlv. 1-7). The pointed address in this prediction to Cyrus appears plainly to imply that he was to see it. Unless he saw it, the professed design of it would not be accomplished, which was to convince Cyrus of the divine perfections of Jehovah the God of Israel, and to dispose him favourably to the people of Israel. In Daniel we have a fit instrument for making the prophecy known to him.

Of the military exploits and conquests of Cyrus, except as regards Babylon [BABYLON], we have no occasion to give any details in the way of illustrating the Scriptures; and in fact the accounts given of him by Herodotus and Xenophon, and we may add Ctesias, are so dubious and contradictory that it is impossible to distinguish between the truth and the falsehood contained in them.

The more immediate successors of Cyrus, according to profane history, were his son Cambyses, Smerdis, a usurper, Darius, the son of Hystaspes, Xerxes, and Artaxerxes Longimanus. In the O. T. mention is made of Ahasuerus (Ezra iv. 6), of Artaxerxes (iv. 7-23), of Darius king of Persia (iv. 24; v. vi. 1-15), of Artaxerxes (vii. 1, 7, 8, 11-26; Neh. ii. 1-8; v. 14; xiii. 6, 7); of Darius the Persian (xii. 22), and of Ahasuerus (Esther i. 1-4), etc. The most of these kings it is not difficult to identify with the former; it is chiefly with the Ahasuerus of Esther that there is any difficulty.

Even in the reign of Cyrus 'the people of the land weakened the hands of the people of Judah, and troubled them in building; and hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia, even unto the reign of Darius king of Persia' (Ezra iv. 4, 5). Between Cyrus and Darius Hystaspes there were, according to profane history, two occupants of the throne of Persia—Cambyses and Smerdis; and according to sacred history there were also two occupants of it—Ahasuerus and Artaxerxes; and the statement made by Ezra has a certain correspondence to the circumstances of each. 'In the reign of Ahasuerus,' says he, 'in the beginning of his reign wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and their companions, unto Artaxerxes king of Persia, a letter against Jerusalem,' etc. (iv. 6-8).

The opposition, it will be seen, began in the reign of Cyrus, but it is not likely that he would take any measures against the Jews, whom he had previously been so much disposed to favour, on a mere accusation of their enemies. In the very beginning, however, of the reign of his successor, the opposition was renewed; but though Cambyses was a foolish, furious madman, it is probable he did not interfere in the matter, as nothing is said to have been done by him. As one whose title to the throne was unquestionable, it might be expected that he

would keep to the established principle as to 'the laws of the Medes and Persians not being changeable, and would least of all revoke a decree of his father Cyrus. It is plain, in fact, that he did not revoke it; for in the following reign we find the Jews, according to the statement of their enemies, 'building Jerusalem, the rebellious and bad city' (iv. 12). The reign of Cambyses, however, was short, lasting only seven years and five months.

He was succeeded by an impostor—Smerdis the Magian, who gave himself out to be a son of Cyrus. The enemies of the Jews not having succeeded with Cyrus or Cambyses, lost no time in making a fresh representation to the new king; and it is worthy of remark that the topics they insist on are just such as were calculated to work on the jealousy of a usurper who might feel his power and his revenues endangered by subjects of a rebellious character (iv. 12-20). The bait accordingly took, and orders were returned to them 'to cause these men to cease, and that the city be not builded until another commandment should be given;' and on receiving it they 'went up in haste to Jerusalem unto the Jews, and made them cease by force and power' (iv. 21-23). A usurper might not be so scrupulous as a legitimate sovereign in breaking through the established principle of the laws of the Medes and Persians being unchangeable, as he might feel it necessary to maintain himself on the throne by all means, whatever might be their character. It is further worthy of remark that in the beginning of the next chapter 'Zerubbabel and Jeshua rose up and began to build the house of God which is at Jerusalem; and with them were the prophets of God helping them' (v. 2). This was plainly done without any new authority (ver. 3-5); but it was quite in accordance with the fact that Smerdis had no title to the throne, and his imposture being discovered, he was murdered by several of the nobles after a reign of only about eight months. On his death his commandment of course fell to the ground; and the Jews, proceeding on the original decree of Cyrus, resumed the work. It is interesting to find that the whole circumstances are so in accordance with the facts of the case as related by ancient writers. We think there can be no question that the Ahasuerus and the Artaxerxes of Ezra are the Cambyses and the Smerdis of profane history.

Darius, the son of Hystaspes, one of the nobles who assassinated Smerdis, succeeded him on the throne of Persia. As the Jews now resumed the building of the temple, some of their adversaries inquired by what authority they did so, and not being satisfied with their answer, they sent a letter to Darius containing, it must be admitted, a fair statement of the case; and the king, in reply, not only referred to the decree of Cyrus as authorising the building, but he commanded them to furnish the Jews out of the revenues of the country with pecuniary aid in carrying it on, and also with animals for burnt-offerings, and supplies of other useful articles. He closed his answer in these significant words, as if the work had previously been stopped: 'Also, I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon,

and let his house be made a dunghill for this: and the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I, Darius, have made a decree: let it be done with speed.' The late opponents of the Jews appear to have carried out honestly the orders of the king. It was probably in the second year of his reign that Darius gave forth this decree. The building of the temple now went on, and was finished in the sixth year of his reign (Ezra v. vi. Darius is also mentioned by the prophets Haggai i. 15, ii. 10, and Zechariah i. 1, 7, vii. 1. It is probably generally supposed that the Jews were interrupted for a considerable length of time by the opposition of their adversaries in building Jerusalem and the temple; but there is no reason for supposing that they were interrupted at all during the reign of Cyrus, nor even in that of his son Cambyses: any interruption they met with was probably only in the reign of Smerdis, which lasted only a few months. The work, however, may often have gone on languidly, in consequence of the want of spirit in the Jews themselves, and of the difficulties and discouragements which they met with in carrying it on.

Darius was an able prince, and was possessed of many excellent qualities. He reigned thirty-six years, and was succeeded by his son Xerxes, a name which does not appear in the historical books of Scripture.

Here, however, arises a question as to who was Ahasuerus, the husband of Esther. Various opinions have been broached on this subject, but only three are deserving of consideration. Some suppose it was Darius Hystaspes, others Xerxes, and others his son Artaxerxes Longimanus, of whom we shall shortly have occasion to speak. There are differences in the chronology of the kings of Persia as given by different writers; but we shall take that which is least unfavourable to the claim of Artaxerxes. Mordecai, the uncle of Esther, who had brought her up, was carried into captivity with Jeconiah or Jehoiachin king of Judah (Esther ii. 6, 7), which event took place in the year B.C. 599. Artaxerxes ascended the throne of Persia in the year B.C. 478. What was Mordecai's age when he was carried captive is not stated, but between these two periods there is a difference of 126 years. It was in the seventh year of the king's reign that Esther was advanced to be queen (ii. 16), which will extend the period to 133 years. 'The maid was fair and beautiful' (ii. 7), and it may well be supposed that she was still young, for 'the king loved her above all the women, and she obtained grace and favour in his sight, more than all the virgins, so that he set the royal crown upon her head and made her queen instead of Vashti' (ii. 17). Now it is not easy to conceive that Mordecai's father could have a brother who could have a daughter so young as to attract in preference to all others the love of a king of Persia. It would have required that brother of his father's, and his own uncle, to be probably as old as, or perhaps older, than himself. Besides, Mordecai was advanced a few years later to great power and influence in the Persian empire (vi. 1-11; viii. 1, 2, 7-11, 15;

ix. 4, 20-23, 29-32; x. 2, 3). It is scarcely probable that he should still be living at the age of 140 years or more, and still less that Artaxerxes would have invested so old a man with so much power and authority, or that one so aged could have exercised so much energy and activity as he appears to have done. These circumstances, the youth of Esther and the age of Mordecai, we apprehend, shew satisfactorily that Artaxerxes Longimanus could not be her husband, and as his reign was long (forty-one or forty-eight years it is said), they entirely preclude all idea of any of his successors being the man.

The circumstances now stated likewise go far to shew that it is very unlikely he was Xerxes. Some of the acts of Ahasuerus correspond very well with the character of that despotic reckless prince; but as he reigned only twenty-one years, this is much too short a period to deduct from the numbers we have stated in the case of Artaxerxes to admit of the supposition that he may have been the husband of Esther.

We are thus reduced to the only other alternative, that Darius the son of Hystaspes was the man. Ahasuerus is stated to have 'reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces' (Esther i. 1). Now Darius was the first Persian monarch who conquered India. Ahasuerus cannot therefore be understood of any of his predecessors—Cyrus, Cambyses, or Smerdis. Cyrus indeed is said to have reigned only seven years over the united kingdom of Media and Persia, Cambyses seven and a half years, and Smerdis scarcely so many months; so that in the reign of none of them was there time for the succession of events recorded in the Book of Esther. As Darius is said to have reigned thirty-six years, these, added to those of the reign of Xerxes, will form a considerable deduction from the ages of both Mordecai and Esther, already referred to. We would even have been disposed to reckon him too late, could we possibly fix on any before him. Some of the acts of Ahasuerus do not, it is true, accord well with the general character of Darius; but it is to be recollected that no one can tell what an absolute Oriental monarch may do. Usher, Calmet, etc., were of the opinion we have expressed. At the same time, a still greater array of learned names may be brought forward in favour of Xerxes.

The next Persian king mentioned in the O. T. is Artaxerxes. In the seventh year of his reign he authorised Ezra the priest, and as many of his brethren as chose to accompany him, to go up from Babylon to Jerusalem, and he granted to him a decree conferring on him many and singularly liberal privileges. It is not unworthy of notice that Ezra set out from Babylon on the first day of the first month, and that he did not reach Jerusalem until the first day of the fifth month; so that the journey occupied not less than four months. Opinions are, as usual, divided as to who this Artaxerxes was, some taking him for Xerxes, while others consider him as Artaxerxes. This is the more general, and we think it is the best-founded opinion. Artaxerxes, in the twentieth year of his reign, at the request of Nehemiah, gave him authority to go up to Jerusalem to take measures for building the city (Neh. ii. 4-8), with an appoint-

ment as governor of the country, an office which he in the first instance held for twelve years—i.e. until the thirty-second year of the reign of that prince (v. 14). He then returned to Babylon to king Artaxerxes; but 'after certain days he obtained leave of him' to go back to Jerusalem, which he accordingly did (xiii. 6, 7), nor is it of any consequence to our argument. There can be no question that the Artaxerxes of Nehemiah was not Xerxes, for that prince reigned only twenty one years; but the king here mentioned was now in the thirty-second year of his reign, and could be no other than Artaxerxes Longimanus, who reigned upwards of forty years. This opinion is very generally admitted. Now Nehemiah and Ezra met with each other at Jerusalem, and carried on the work of reformation together (Neh. viii. 1-9; xii. 26, 31, 33, 36)—a fact which, though it may not absolutely prove, goes far to shew, especially in the absence of any evidence to the contrary, that the Artaxerxes of Ezra was Artaxerxes Longimanus as well as of Nehemiah.

The only other king of Persia referred to in the O. T. is 'Darius the Persian' (Neh. xii. 22). Some suppose him to be Darius Nothus, others Darius Codomanus; but as nothing is mentioned about him except his name, it is of little consequence to determine who he was. [DARIUS.]

We have no occasion to enter into further details as to the kings of Persia, as after this time no mention is made of any of them in the Scriptures. In the reign of Darius Codomanus, B.C. 330, Persia was conquered by Alexander the Great; and since that time it has passed through many revolutions, not the least remarkable of which was the change of its religion. Of the ancient religion of the Persians we are not able to give any distinct account; but in the reign of Darius Hystaspes, Zardusht, commonly known by the name of Zoroaster, appeared as a reformer of it; and about the middle of the 7th century of the Christian era Persia was conquered by the Arabian khalif, and the inhabitants were everywhere compelled to submit to the Mohammedan faith or seek an asylum in other lands. A number of the followers of Zoroaster, or Parsis as they are commonly called, fled from their homes, and after successive removals, settled in the western parts of India. On the formation of the European factories at Surat in the 16th and 17th centuries, many of them took up their residence at that seat of commerce. It is not much above a century since any considerable number of them settled at Bombay\* (Wilson, *Doctrine of Jehovah ad-*

\* 'The Parsis in Western India,' says Dr. Wilson, writing about 1839, 'now amount to about 50,000. Of these, according to a census made about five years ago, 20,184 are resident in Bombay. In the collectorate of the Northern Koncan there are 1451. There are about 200 in the Portuguese settlement of Daman. About fifteen years ago 10,507 dwelt in the town of Surat; but the number there is now understood to be considerably reduced. Most of the remainder are to be found in the northern and southern parts of the Surat collectorate, and particularly in Haroch (here in 1834 they amounted to 2063) and its neighbourhood, and



*dressed to the Parsis, 5 ; Wilson, Parsi Religion as contained in Zand-Avaste, 583).*

It is a somewhat remarkable fact, that of all the countries which figured in ancient history, Persia is the only one which exists to the present day, and has long existed, as an independent kingdom.

#### PESTILENCE. [DISEASES.]

#### PETER. [APOSTLES.]

PETRA, the chief city of the Edomites, situated between the Dead Sea and the eastern branch of the Red Sea, in a valley surrounded with lofty rocks, so that a great part of the habitations were excavated in the rocks. It was called in Hebrew Selah and in Greek Petra, both names signifying 'the rock.' In 2 Kings xiv. 7 it is stated that Amaziah king of Judah 'slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day ;' and the prophet Isaiah exhorts Moab 'to send the lamb to the ruler of the land from Sela to (through) the wilderness unto the mount of the daughter of Zion' (Is. xvi. 1). At that time it would therefore seem that Selah was in the hands of the Moabites, or at least that they pastured their flocks as far south as that place, much in the way of the Bedouin tribes of the present day. Some have supposed that there is also a reference to Petra in Judges i. 36, 2 Chron. xxv. 12, Isa. xlii. 11, and Obad. 3 ; but those preceding are the only certain notices of it in the Scriptures.

Selah or Petra afterwards passed into the hands of the Nabathæans, an Arabian tribe, the descendants of Nebajoth, the eldest son of Ishmael, and became a great place of transit for the products of the East ; but from the 6th century and onwards it disappears from the pages of history. Whether it perished through the ruthless ravages of the Mohammedan conquerors, or whether it had already been destroyed in some incursion of the tribes of the desert, is utterly unknown. As it is, this sudden and total disappearance of the very name and trace of so remarkable a city is one of the most singular

Balsar and Nausari. There are some in the Ahmadabad collectorate, and a few families at most of the different military stations both in the Company's territories in the Bombay presidency and in those of the native princes. A few adventurers are more widely scattered. Though not a numerous body, the Parsis have great influence wherever they reside. In Bombay many of them are merchants, bankers, shipbuilders, brokers, shopkeepers, contractors, and mechanics, whose connections are very extensive. In the districts they principally devote themselves to agriculture and the drawing of palm-wine.

'The number of the Zoroastrians still to be found in Persia, according to a letter addressed to me by the learned Professor Westergaard at Copenhagen, who visited their settlements at Yazd and Kirman in 1843, is now reduced to about a tenth part of that found in India. They have still occasionally correspondence and communion with their co-religionists in India' (Wilson, *Doctrine of Jehovah*, 10).

circumstances in its history (Robinson, *Res. ii.* 558, 573, 574, 575).

In 1812 Burckhardt, one of the most distinguished travellers of modern times, in consequence of the reports which he received of the place, visited and examined its very remarkable ruins ; and the account which he gave of them having excited a great interest, they have since been visited by many other travellers. But as the architectural remains of Petra are not held to be in general older than the Christian era, and as there is no reason for supposing they existed in O. T. times, we are not called upon to enter into any particular description of them. Indeed no description could give any adequate idea of them. We shall content ourselves with quoting the following general statement by Captains Irby and Mangles : 'Here,' say they, referring to the defile leading to the theatre, 'the ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions. The sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld ; and we despair of being able to give to the reader an idea of the singular effect of rocks tinted with most extraordinary hues, whose summits present us with nature in her most savage and romantic form, while their bases are worked out in all the symmetry and regularity of art, with colonnades and pediments and ranges of corridors sculptured on the perpendicular surface.' For a more particular description of the ruins of Petra we refer to Irby and Mangles, *Travels*, 123-132 ; Burckhardt, *Travels in Syria*, 420 ; Laborde, *Journey through Arabia-Petrea*, 152-189 ; Robinson, *Res. ii.* 514-538 ; Wilson, i. 304-322 ; Martineau, *Eastern Life*, i. 319, ii. 1-32 ; Stanley, *Sinai*, 88.

PHA'RAOH, the common name in the Scriptures of the ancient kings of Egypt, but found only in them and in writers who drew their accounts from them. We meet with it so early as the days of Abraham ; in fact it occurs the first time the land of Egypt is mentioned (Gen. xii. 14-20) ; and we find a succession of kings of Egypt of that name not only in the historical but also in the prophetic and poetical books of the O. T., down to the time of the Babylonish captivity, and never one of a different name, except Shishak, in the time of Solomon and Rehoboam (1 Kings xi. 40 ; xiv. 25). Nor is there ever any distinction made between them except as to the two last who are mentioned—Pharaoh-Necho (2 Kings xxiii. 29, 33-35 ; Herodotus, *Nekos*) and Pharaoh-Hophra (Jer. xlv. 30). Josephus says that in the ancient Egyptian language the name signified a king (*Antiq.* viii. 6. 2). Jablonski in like manner states that Phouro, in the common Egyptian dialect, and Pharro, in the very ancient dialect spoken in the Thebaid or Upper Egypt, respectively denote a king. In Hebrew the word is written פֶּרַעַה (*Phrah*), which Sir Gardiner Wilkinson derives from the ancient Egyptian word Phree (pronounced Phra), a name signifying 'the sun' (Wilkinson, *Anc. Egyptians*, i. 310). It is not difficult to reconcile these statements. To express their splen-

dour Oriental princes have not unfrequently taken one of their titles from the sun, and their subjects, from complaisance or from necessity, have acquiesced in the designation, until at length it has come to be used as synonymous with king.

PHAR'ISEES. [SECT.]

PHAR'PAR. [DAMASCUS.]

PHENT'CE, a haven on the south-west coast of the island of Crete, where it was proposed that the ship of Alexandria in which Paul was sailing for Rome should winter; but a tempestuous wind, called euroclydon, having arisen, it was unable to make it. It was driven out to sea, and was at length wrecked on the island Melita (Acts xxvii. 12-15).

PHILADEL'PHIA, a city of Lydia in Asia Minor, so called from Attalus Philadelphos, by whom it is said to have been founded. Here was one of the seven churches of Asia to which Christ Jesus sent messages by his servant John, and it is the only one to which he said nothing in the way of reproof.

Philadelphia was the last city in Asia Minor which submitted to the Turks. The inhabitants made a most gallant defence; but after a siege of six years it capitulated to them in 1390.

A flourishing town, called Allah Shehr, or 'the city of God,' now occupies the site of the ancient Philadelphia. Though spacious, it is meanly built of mud; the streets are dirty from the filth that incessantly runs through them. The inhabitants consist of Turks and Greeks; the former, according to Hamilton, are said to occupy about 2000 houses, the latter 250. But Arundell says: 'We learnt from the bishop that there were about 300 Greek houses and nearly 3000 Turkish; that there were 25 churches, but that divine service was chiefly confined to five only, in which it was regularly performed every week, but in the larger number only once a year.' The Greeks appear to be distinguished for their civility and hospitality; but we no longer find among them anything of the primitive piety. It is sometimes alleged as worthy of remark that Philadelphia is the only one of the seven churches of Asia to which the Redeemer administered no reproof, and that he even said to it, 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth' (Rev. iii. 9). For such a remark, however, there is no proper ground. Christian communities are also found in Smyrna, in Pergamos, in Thyatira, and in Smyrna in a much higher degree than in any of the others, as it has a larger population of Greek, Levantine, and European Christians; but the religion of most of them is not merely a shadow, but a gross corruption of Christianity, and their worship is characterised by formality, superstition, and mummery.

Of the ancient city of Philadelphia but little remains. Its walls are still standing, enclosing several hills, upon the sides of which stood the town; but they are fallen into ruins. They are built of unhewn stones, massed and cemented together with fragments of old buildings. The view of the place as you approach it is exceedingly beautiful, and the prospect from the hills

on which it is built is magnificent in the extreme. Highly-cultivated gardens and vineyards lie at the back and on the sides of the town, and before it one of the most extensive and richest plains in Asia (Hamilton, *Res. in Asia Minor*, etc., ii. 375, 383; Arundell, *Seven Churches of Asia*, 168, 170; *Amer. Miss. Her.* 1839, 210; *Bib. Sac.* viii. 875).

PHILE'MON, a member of the church at Colosse, and probably a person of some distinction or wealth. He appears to have been a convert of the apostle Paul's (ver. 19). The apostle calls him his fellow-labourer, from which some have concluded that he was an elder or deacon of the church of Colosse; but he uses this word not only of such as held office in the church, but of other pious persons of either sex as assisted him in any manner of way. There was a church in his house, of which Archippus was probably the minister (ver. 2; Col. iv. 17). The letter which the apostle addressed to him in behalf of his runaway slave Onesimus is a fine specimen of epistolary writing, distinguished at once for dignity, delicacy, courtesy, friendship, affection. Ecclesiastical tradition makes Philemon bishop at Colosse and a martyr at Rome under Nero.

PHIL'IP. [APOSTLES.]

PHIL'IP. [HEROD.]

PHILIP'PI, a city of Macedonia. It was anciently called *Kρηπίδες*, from its many fountains, but received the name of Philippi from Philip, the father of Alexander the Great, who enlarged and fortified it, and made it a frontier town against the Thracians. The plains of Philippi were the battlefield on which Brutus and Cassius were defeated, the Roman republic overthrown, and the way prepared for the establishment of the Roman empire under Augustus. In Acts xvi. 12 Philippi is said to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*—i.e. 'a chief city of that part of Macedonia,' not as in the E. T. 'the chief city of that part of Macedonia,' for the capital was Amphipolis. Luke also calls it 'a colony'—i.e. a Roman colony. Critics were puzzled by this designation, as no mention of it as such was made by other ancient writers; but coins have been found which shew that a colony was planted there by Julius Cæsar, and afterwards much increased by Augustus (Dodd, *Exped.* iii. 235). One coin has the legend *Colonia Augusta, Julia, Philippi* (Robinson, *Calmet*, 745).

Of the introduction of the gospel into Philippi by the apostle Paul we have an interesting account (Acts xvi. 12-40). He again visited Macedonia and Philippi previous to setting out on his last voyage to Jerusalem (xx. 1-6). The church at Philippi appears to have been a particularly exemplary church. They appear to have been deeply attached to the apostle, as well they might. After he left them and was in Thessalonica, they 'sent once and again to his necessity;' and years afterwards, when he was a prisoner at Rome, they sent Epaphroditus to him with supplies; and he in return wrote to them a most beautiful and affectionate epistle, full of important instruction and breathing throughout much of his own noble and hallowed spirit.

This once great city is now entirely ruined. The acropolis was on a mount which stands out into the plain from the north-east. The remains of the fortress consist of three ruined towers, and considerable portions of walls of stone, brick, and very hard mortar. One of the towers can be mounted by a winding staircase of stone. At the foot of the mount are the ruins of the city. They are but ruins; nothing hardly but heaps of stones and rubbish, overgrown with thorns and briars, were to be seen. The most prominent part of the ruins is the remainder of a palace, the architecture of which is grand and the materials costly. Its pilasters, chapiters, etc., are of the finest white marble, and the walls were formerly encased in the same stone. These marble blocks are being gradually knocked down by the Turks and wrought into grave-stones (*Amer. Miss. Her.* 1836, 335).

PHILISTIA, a tract of country along the coast of the Mediterranean Sea, in the south-west of Canaan, which was inhabited by the Philistines. This is the rendering of פְּלִשְׁתִּים in Ps. lx. 8; lxxxvii. 4; cviii. 9; but in Exod. xv. 14, and Is. xiv. 29, 31, it is improperly rendered in the E. T. *Palestina*, a word of much more extensive signification, which in fact is now used of the whole country. The chief cities of Philistia were Gaza, Askelon, Ashdod, Gath, and Ekron: their rulers were commonly called the five lords of the Philistines (Josh. xiii. 3). Dr. Smith, one of the American missionaries, gives the following account of the aspect of the country after leaving Gaza:—'For an hour or two from the town the road passed through an extensive grove of olive-trees. It reminded me much of the apple orchards of my native land. The country we passed through was all either under cultivation or used for pasture, especially on the right, where was a series of beautiful bottom lands. We reached the seashore at Askelon. Just before arriving at the ruins of the city we crossed a hill running parallel with the coast, from the top of which we had a prospect of a large part of ancient Philistia. Except a range of sand-hills, which extend along the coast, it is made up of plains, interspersed with little eminences, and almost the whole appeared susceptible of cultivation, and, indeed, was actually at that moment either covered with fields of grain or a natural growth of grass, on which flocks were everywhere grazing. As I surveyed this prospect, and looked beyond to the rugged mountains of Judah, which appeared in full view in the distance, it was difficult to resist the impression that these perpetual enemies of Israel possessed the best part of the country (*Amer. Miss. Her.* 1827, 341).

Josephus calls the country of the Philistines *παλαιστίνη* (*Palestine*; *Ant.* i. 6. 2); but he elsewhere uses the word for the whole land of Israel (*ib.* viii. 4). Herodotus called the whole tract of country from Syria to Egypt by the name of Palestine. Philo expressly says that the region inhabited by the Canaanites was called by the Syrians Palestine. It is also called Syria Palestina by Tacitus and other ancient writers (*Horne, Introd.* iii. 4). It has

now become the most common appellation of the land of Canaan.

PHILISTINES, THE, were descended from Mizraim, the second son of Ham, through his son Casluhim (Gen. x. 13, 14). They appear to have come from the country or isle of Caphtor (Jer. xlvii. 4; Amos ix. 7), which is commonly thought to have been in the north-east part of Egypt, but some suppose it to have been Capadocia, others Crete (Gesenius, *Lex.* 412). The following statement may refer to them as having come from Caphtor, or to descendants of Caphtorim, another of the sons of Mizraim, both coming afterwards to be known under the general name of Philistines: 'The Avims which dwelt in Hazerim, even unto Azzah (Gaza; Jer. xxv. 20), the Caphtorims, which came forth out of Caphtor, destroyed them and dwelt in their stead' (Deut. ii. 23). When the Philistines settled in Canaan is not known, but we find them in the south of that country so early as the days of Abraham and Isaac, under kings of the name of Abimelech, whose chief city seems to have been Gerar (Gen. xx. 1, 2; xxvi. 6, 8). In the days of Joshua we find them settled on the south-east coast of the Mediterranean Sea, in what is commonly known as the land of the Philistines: 'five lords of the Philistines—the Gazathites, the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites' (Josh. xiii. 3). Joshua does not appear to have attacked, still less to have conquered the Philistines. They not only retained possession of their country, but were so powerful as to carry on war with the Israelites, and even to defeat and subdue them (Judg. iii. 1-4; x. 6, 7; xiii. 1; xiv. 4; 1 Sam. iv. xiii. xxxi.) The Philistines also met with signal defeats (Judg. iii. 31; 1 Sam. vii. 7-14; xiv. 1-23; xvii.; xix. 8). Even in the early part of David's reign over Israel the Philistines presented a bold front to him; but the successive defeats they met with probably broke their spirit (2 Sam. v. 17-25; viii. 1; xxi. 15-22; xxiii. 8-17); at least we hear nothing further of them in the latter part of his reign, nor yet in the reign of Solomon. Under him the kingdom of Israel attained its largest extent, but it scarcely appears to have included the land of the Philistines (1 Kings iv. 21; 2 Chron. ix. 26).

Though the Philistines were no longer the formidable enemies to the Israelites which they had long been, yet we have occasional notices which indicate hostilities between them. Gibeon was a city in the lot of Dan (Josh. xix. 44), and one of the cities assigned to the Levites (xx. 23), yet we find it belonging to the Philistines, and 'Nadab and all Israel laying siege to it' (1 Kings xv. 27); and near thirty years later we again find the Israelites encamped against it (xvi. 15, 17). To Jehoshaphat 'some of the Philistines brought presents and tribute silver' (2 Chron. xvii. 11); but in the reign of his son Jehoram 'the Philistines and the Arabians came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons' (xxi. 16, 17). Many years after this Uzziah king of Judah,

'warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and built cities about Ashdod and among the Philistines' (xxvi. 6). But the fortune of war once more changed. In the reign of Ahaz 'the Philistines invaded the cities of the low country and of the south of Judah, and took Beth-shemesh, and Ajalon, and Gederoth, and Schoco, with the villages thereof; and Timnah, with the villages thereof; Gimzo also, and the villages thereof; and they dwelt there' (xxviii. 18). Hezekiah, the son of Ahaz, next comes before us as victorious: 'He smote the Philistines even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city' (2 Kings xviii. 8). Heavy judgments were denounced on the Philistines by the prophets (Jer. xxv. 15, 20, 27; xlvii.; Ezek. xxv. 15-17; Zeph. ii. 4-7; Zech. ix. 5-7); but ancient history does not enable us to trace out their fulfilment. We doubt not they were accomplished in the invasions of the country by the Egyptians, Babylonians, or Persians, and also perhaps by the Greeks, Syro-Grecians, and Romans.

PHOENICIA, a narrow slip of country at the east end of the Mediterranean Sea, the early seat of flourishing commercial communities in ancient times. Its extent from north to south is not well defined; but on the east it was bounded by the mountains of Lebanon, and where they terminate toward the south by Upper Galilee. It was about 100 miles in length, and nowhere more than 14 miles in breadth.

Phoenicia contained no provinces, but like the Greek countries of Achaia, Ionia, etc., was parcelled out into the territories of a number of independent towns. These, commencing with the south, were Ace or Acre (the Aku of the Assyrian inscriptions), Ecdippa (Hebrew and Assyrian Akzib), Tyre, Sarepta, Sidon, Berytus (now Beyroot), Byblus (the Hebrew Gebal and Assyrian Gubal, now Jebeil), Tripolis, and Aradus (Assyrian and Hebrew Arvad, now Ruad). Of these Tyre and Aradus originally occupied islands; the others lay close upon the shore. Sidon, Tyre, Byblus, and Aradus were perhaps the most ancient. Tripolis, which is a Greek not a native name, was a colony from the three cities of Tyre, Sidon, and Aradus. Scylax says that Tripolis was three cities in one—the Tyrian, Sidonian, and Aradian colonists having distinct regions of the town, each inclosed within its own walls (Robinson in *Herodot.* i. 581).

The greater part of Phoenicia is mountainous, and in several places the mountains run out into the sea and form promontories. The climate is mild, and the fertility of the soil is much promoted by the numerous rivers which flow down from Lebanon to the sea. One of them—the Nahr Ibrahim, or river of Abraham—is deemed the river anciently called Adonis, rendered so famous by the tradition according to which it received its name from a god of the Phoenicians who, while he still resided among mortals, received a fatal blow from a wild boar on Mount Lebanon. The river named after him gave occasion to a yearly lamentation for his death in consequence of its water becoming of a red

blood colour about the time of the festival observed in honour of him. That appearance can be traced for a considerable way into the sea at the river's mouth. The cause of it was long ago assigned by Lucian, and his explanation is confirmed by modern travellers: the earth of the part of Lebanon through which the river flows is of a reddish colour, and when it is carried down by the heavy rains into the river it imparts a red tinge to the water.

Climate and soil unite in rendering the coast of Phoenicia one of the richest and finest countries in the world. If even now, when the country has so long groaned under an oppressive despotism, so unfavourable to prosperity, nature nevertheless continues to lavish her gifts so profusely, we may form some idea of the sight which it must have presented when it formed the central point of the commerce of the world, and was inhabited by a most active and enterprising population. Even in the 4th century Ammianus Marcellinus calls it a charming and beautiful country, adorned with large and fine cities. The sites of the latter are now occupied for the most part by decayed and mean villages or hamlets, the names of which alone recall any memorial of their ancient greatness (Rosen. *Geog.* iii. 59, 61, 65).

Phoenicia, situated at the head of the Mediterranean Sea, was the centre of the commerce of the East and the West in ancient times. Of its extensive and varied trade, particularly that of Tyre, we have a vivid picture in Ezek. xxvii.

The Phoenician language differed so little from the ancient Hebrew that it can scarcely be deemed a different dialect. This appears not only from the words and names preserved in ancient writings, but from the inscriptions and coins found in those places where there were formerly Phoenician colonies. The Phoenicians were deemed the inventors of writing, or at least of the alphabets used in Western Asia, from which even the Greek was derived; and though there is no positive evidence of this, yet it is very probable that among a people who were so extensively engaged in commerce written language would be early in use (Rosen. *Geog.* iii. 119).

PHRYGIA, a province of Asia Minor, bounded on the north by Bithynia and Galatia; on the south by Lycia and Pisidia; on the west by Mysia, Lydia, and Caria; and on the east by Cappadocia and Lycaonia. It might be called the central province of Asia Minor. We were not prepared for the following statement by Sir C. Fellowes regarding the climate of this country: 'The cold in Phrygia, from the great elevation, is so severe that no plants are to be seen but such as are found in the Highlands of Scotland, where the people suffer less from severity of climate than here. The summer in this high land must be of very short duration, for the corn was not sown in April, and is frequently gathered amid the snow in October.' 'The flat-topped hills and immense table-lands of Phrygia, from their great elevation, often swampy and seldom bearing a tree, present more of the wild and dreary than of the picturesque' (*Bib. Sac.* viii. Oct. 1851, pp. 864, 865). Some of the Jews, 'devout men out of every nation



under heaven,' who were at Jerusalem on the day of Pentecost, were from Phrygia (Acts ii. 8, 10); and they might carry back the gospel with them. Paul twice visited Phrygia. On the first occasion he is said to have 'gone throughout Phrygia and the region of Galatia' (xvi. 6); and on the second 'he went over the country of Galatia and Phrygia in order, strengthening all the disciples' (xviii. 23). Three contiguous cities of Phrygia are mentioned in the N. T.—Colossæ, Laodicea, and Hierapolis, in all of which there were churches (Col. iv. 13, 16; Rev. iii. 14).

PHUT, the third son of Ham, and also the name of a country; probably in Africa, the inhabitants of which were his descendants (Gen. x. 6; Ezek. xxvii. 10; Nah. iii. 9). It has been understood of Libya and its inhabitants, and is sometimes so rendered in the E. T.; but as this interpretation is doubtful, we apprehend it would have been better to have uniformly transferred, never translated, the original word. [LIBYA.]

PHYLACTERIES, small pieces of parchment on which are written certain passages of the law, which are enclosed in leathern cases, and bound with thongs on the forehead and the left arm. The obligation to wear them is founded on the following injunction in the law: 'These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house and on thy gates' (Deut. vi. 6-9). This has commonly been understood to signify that the Israelites were to have a thorough knowledge of the law, constant regard to it, and to render strict obedience to it as when Solomon says, 'Bind them about thy neck; write them upon the table of thy heart' (Prov. iii. 3).

But the rabbins maintain that they are to be understood literally, as requiring certain portions of the law to be affixed to the forehead between the eyes, and to the left arm, and to the door-posts.

The passages which are to be written for this purpose are the following:—Exod. xiii. 1-10, 11-16; Deut. vi. 4-9; xi. 13-21. For the head they are to be written on four separate pieces of parchment; for the arm all on one piece on four distinct columns. A great many trivial and minute rules are laid down regarding them. Leo Modena says 'The men ought continually to wear their frontlets or tephillin for the head, which is commanded in Deut. vi. 6-8; xi. 13, 19.' Notwithstanding this, at present partly to avoid the scoffs of the nations among whom they live, and also because they account them holy things, such as ought to be used with great discretion, and not upon every trifling occasion, they put them on only in the time of prayer. The frontlets they put on commonly in the morning. There are some more devout than the rest that put them on at the afternoon prayers too, but these are but few.

The use of mezuzoth or inscriptions for the door-posts is founded on the same law as the tephillin. A mezuzah is a piece of parchment

on which are written Deut. vi. 4-9; xi. 13-20. The parchment is rolled up and put into a case or a cylindrical tube of lead, which is fastened to the door-post by a nail at each end. The injunction in the law being in the plural number—'upon the posts of thine house and on thy gates'—it is concluded that mezuzoth should be fixed on all doors of dwelling-houses, whether parlours, bed-rooms, kitchen, or cellars; on the doors of barns or storehouses, and on the gates of cities and towns. The mezuzah is generally placed on the right hand of the entrance; and those are deemed the most devout Israelites who often touch and kiss it as they pass. The virtues of tephillin and mezuzoth are described in the Talmud as exceedingly great (Allen, *Med. Jur.* 318).

It is not easy to say whether the law of Moses, which has given rise to these practices, is to be understood literally or figuratively. It is to be remarked that our Lord does not condemn the Scribes and Pharisees for wearing phylacteries; what he censures them for is, 'making broad their phylacteries, and enlarging the borders of their garments, that they might be seen of men' (Matt. xxiii. 5).

PHYSICIAN. Of the medical practice in ancient times we learn but little from the Scriptures. The first branch of medicine which is mentioned in them, and one of the first which would come into practice, is midwifery. Rachel was delivered of Benjamin by a midwife (Gen. xxxv. 17). In Egypt the Israelitish women were attended by midwives of their own nation; and the earliest practitioners of any branch of the medical art whose names have come down to us are two of these midwives: 'The name of the one was Shiphrah, and the name of the other Push' (Exod. ii. 15-21). Of the practice of midwifery we learn somewhat from Ezekiel's figurative description of the early low and neglected condition of Israel as a nation: 'As for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day thou wast born' (Ezek. xvi. 4, 5).

The first time the word physician occurs in the O. T. is in reference to Egypt. It is not, however, in the capacity of curing disease, but of embalming the dead; and as this was an art which required considerable skill, and occupied much time, it may be questioned whether they were not simply embalmers. Some would explain the expression 'his servants the physicians' as implying that Joseph had a body of physicians in his service; but we see no ground for such an interpretation. The passage appears to refer to embalmers, of whom it is probable enough there might be several, not only to assist each other, but also to perform particular departments of the art which might require special skill and nicety. This is all the more probable as the division of the medical art appears to have been carried to a great length in Egypt. 'Medicine,' says Herodotus, 'is practised among the Egyptians on a plan of separation: each

physician treats a single disease and no more. Thus the country swarms with medical practitioners, some undertaking to cure diseases of the eye, others of the head, others again of the teeth, others of the intestines, and some those which are not local (Rawlinson in *Herodot.* ii. 84).

'Not only,' says Wilkinson, 'was the study of medicine of very early date in Egypt, but medical men there were in such repute that they were sent for at various times from other countries. Perhaps it is in reference to such facts that Jeremiah says: 'O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured' (Jer. xlv. 11; Wilkinson in *Herodot.* ii. 136).

As the healing art was so much practised in Egypt, it is natural to conclude that the Israelites, during their long sojourn in that country, would acquire considerable knowledge of Egyptian practice; but the few notices which we have of their treatment of disease would give us but a low idea of their medical skill.

Music was employed to soothe the mind of Saul when a fit of insanity came upon him, and apparently with a good effect; but it may be questioned whether this was done by medical advice: it seems rather to have been the result of the counsel of his ordinary servants, which also approved itself to his own mind (1 Sam. xvi. 14-18, 23), just as things are often done among ourselves by the advice of friends.

The low state of medical practice among the Israelites is indicated by the wretched advice given to David when he was old and dying (1 Kings i. 1-4). This may also indeed have been the advice of his ordinary attendants; but surely David the king of Israel might have had the best medical advice which the country afforded. It may therefore be concluded no better remedy was known.

Asa king of Judah 'was diseased in his feet, until his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians' (2 Chron. xvi. 12). It is not to be supposed that Asa is here censured for having recourse to human means of cure, as in sickness that is a plain duty, but to his trusting in the skill of the physicians to the neglect of seeking the blessing of the Lord on the remedies employed by them, or perhaps the physicians had recourse to incantations or other unlawful means of cure. We have here no account of the nature of Asa's disease, nor yet of the remedies employed, but we have mention of a class of men who practised as doctors or physicians. We have also references to them as a class in Job xiii. 4; Jer. viii. 22.

When Joram king of Israel was wounded in battle with the Syrians at Ramoth-Gilead he went back to be healed in Jezreel of his wounds (2 Kings viii. 28, 29); which would seem to imply that at his capital there were persons who practised the healing art.

The prophet Isaiah, describing figuratively the lamentable condition of the Jewish nation, gives us some idea of the course which in certain cases was then pursued: 'The whole head is sick and the whole heart faint: from the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises,

and putrifying sores: they have not been bound up, neither mollified with ointment' (i. 5, 6). Ointment is here mentioned in the text of the E. T.; but in the margin we read *oil*, and there is little doubt that oil is what is referred to, as that was the great emollient which was in common use. [OINTMENT.]

When Hezekiah was dangerously ill, and was troubled among other symptoms with a boil, the prophet Isaiah said: 'Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover' (xxxviii. 21). The lump of figs would act as a poultice or cataplasm, and was in correspondence with modern practice.

In Ezek. xxx. 21 there is reference to the mode of treating broken limbs, which corresponds in like manner to modern practice: 'Son of man, I have broken the arm of Pharaoh king of Egypt, and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.'

Balm appears to have been much esteemed as a medicine by both the Egyptians and the Israelites (Jer. viii. 22; xlv. 11; see also Gen. xxxvii. 25; xliii. 11), but in what form and with what view it was used does not appear.

By the time of our Lord medicine had doubtless made progress among the Jews. This could scarcely fail to be a result of their increased intercourse with other countries, particularly with Greece and Rome. In the Gospels we find repeated reference to physicians (Matt. ix. 12; Mark v. 26; Luke iv. 23). Luke, the writer of one of the Gospels and of the Acts of the Apostles, was a physician (Col. iv. 14), but he was probably educated in the schools of Greece.

PIECE of money is a shekel of gold or silver (2 Kings v. 5; vi. 25). For a piece of bread—*i.e.* a very small advantage—that man will transgress (Prov. xxviii. 21). To be reduced to a piece of bread is to be in extreme poverty, glad to eat anything (Prov. vi. 26; 1 Sam. ii. 36).

PILATE, PON'TIUS, was probably an Italian, and succeeded Valerius Gratus as governor of Judæa about A.D. 26. He held the office for about ten years, and was consequently governor during the whole time our Lord exercised his public ministry. The chief priests and elders of the Jews at length took counsel together to put him to death; but not having that power under the Roman government, they delivered him up to Pilate; and though he was satisfied of his innocence, and made several attempts to save him, yet he yielded to their importunity and gave him up to be crucified.

Pilate was chargeable with very oppressive acts in his government, and thereby greatly irritated both the Jews and the Samaritans. The Samaritan senate at length sent an embassy to Vitellius, the president of Syria, and accused him of having murdered a number of their countrymen. Vitellius ordered him to go to Rome to answer before the emperor the accusations which were brought against him. On his reaching Rome the emperor Tiberius was dead (Joseph. *Antiq.* xviii. 3. 1, 2; 4. 1, 2); but Caligula is said to have banished him to Vienne in Gaul, and Eusebius says the Greek historians

state that he 'fell into such calamities that he was forced to become his own murderer, and the avenger of his own wickedness' (Euseb. *Eccles. Hist.* ii. 7).

**PINE-TREE.** There are three different words which are rendered the pine-tree, but the signification of any one of them is not ascertained.

In Is. xli. 19 and lx. 13, תִּדְהָר (*tidhar*) is rendered in the E. T. *pine-tree*. The Vulgate renders it *ulmus*, the elm; and this sense of the word is adopted by some. Gesenius prefers the *oak*, the *ilex*, as the word properly denotes a *firm-enduring tree* (856); but this is a very insufficient reason, as the oak or ilex is not the only firm-enduring tree.

In Neh. viii. 15, אֶשְׁמֵן (*atz shemen*) is rendered the *pine* in the E. T.; but in 1 Kings vi. 23 the *olive-tree*, and in the margin *trees of oil*. The former rendering we apprehend should be rejected; and the words ought to have been translated in the same way in both places. Gesenius proposes to render them the *oleaster-tree*, which differs from the olive (835).

In Is. xlv. 14, אֹרֶן (*oren*) is rendered in the E. T. *ash*. The word occurs only once in the Scriptures, and has been variously translated. The LXX. and the Vulgate render it the *pine*; and Rosenmüller, Gesenius, and others consider it a species of pine (Gesenius, *Lex.* 80); but no sufficient evidence has been adduced in favour of this or any other particular tree. We therefore leave the question undetermined.

**PIPE.** 1. A wind instrument of the musical kind (1 Sam. x. 5). 2. An instrument somewhat of the same form for the conveyance of liquids (Zech. iv. 2, 12). The Jews were like children in the markets, that would not dance when their fellows piped, nor lament when they mourned: Christ and his faithful prophets and apostles could, neither by soft nor severe measures, gain their attention to eternal things: neither John with his mournful, nor Jesus with his winning airs and speeches, had any effect upon them (Matt. xi. 17).

**PISGAH.** [ABARIM.]

**PISID'IA**, a province of Asia Minor, at the west end of Mount Taurus, and on the south-west of Lycaonia, north of Pamphylia, and east of Caria and Ionia. It was anciently a populous country. Ptolemy mentions eighteen cities in it, as Antioch, Seleucia, Telmessus, etc. Here Paul and Barnabas, amidst no small persecution, planted a Christian church (Acts xiii. 14-52; xiv. 20), which, we are told, increased till they had twenty episcopal sees. This continued for seven or eight centuries. Now the country is in a most wretched condition, and of Christianity there remains nothing but the name.

**PISON**, one of the branches into which the river that watered the garden of Eden was divided. From the account in Gen. ii. 10 it is evident the Pison was a distinct river, equally as the Euphrates and the Hiddekel, and not a mere branch of either of these rivers. The river Pison Calmet and Reland conjectured to be the Phasis, which runs through Colchia, con-

sidered by them to be Havilah, and at last falls into the Euxine Sea; but this is a mere conjecture unsupported by evidence, nor is it known what river the Pison is, or whether it may not have disappeared in consequence of the many and great changes which the surface of the earth has undergone since the creation.

**PISS.** The phrase 'Every one that pisseth against the wall' should everywhere be rendered 'every male,' or by some similar expression (1 Sam. xxv. 22, 34). The phrase might not be indelicate among the ancient Jews, but it has become so in modern times.

**PITCH**, a substance of a resinous nature obtained from fir and other trees of the same family, much employed in smearing ships and boats to protect them from the water. Moses' mother daubed the ark of bulrushes in which she put him as a child 'with slime and with pitch' (Exod. iii. 2). These were therefore different substances. (For the signification of *slime*, see ASPHALTUM.) Whether the pitch here referred to was the same as that used in our times it is impossible to say. It is not improbable it might be a natural production called *mineral pitch*, which was found in some parts of the East. Pitch, as is well known, is a very inflammable substance, and it is probably to a natural production—i.e. to mineral pitch—that Isaiah refers when of Idumæa he says: 'The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch' (xxxiv. 9). The only other passage in which the word occurs in the E. T. is in the directions given to Noah regarding the ark: 'Thou shalt pitch it within and without with pitch.' But here it is not the Hebrew words which signify pitch that are employed. The verb and the noun are the same word, and the passage, translated literally, runs thus: 'Thou shalt cover it within and without with a cover' (Gesenius, 411). What was the nature of the cover we are not able to say. It might be very useful to pitch it without with pitch; but less suitable to pitch it with pitch within.

**PITCHER**, a vessel, commonly of earth, for carrying water or other liquids in. We have an example of its use in the account of the meeting of Abraham's servant with Rebekah, Isaac's future wife, when at his request 'she went down to the well and filled her pitcher and came up,' and gave him, and also his camels, water to drink. The women carried their pitchers on their shoulder (Gen. xxiv. 12-20, 45). 'Scores of Nestorian girls,' says Mr. Perkins, an American missionary, 'come into our yard regularly, morning, noon, and night, and carry water from our reservoir. The vessel which they use is, however, an earthen jug rather than a pitcher, and the vessels used by damsels mentioned in the O. T. were doubtless of the same description. The girls who flock around our fountain to fill their jugs often crowd and jostle each other, and the jug of some one of them falls upon the pavement and is dashed in pieces. There is 'the pitcher broken at the fountain'—irreparably broken—its value and usefulness at an end—the striking emblem used by Solomon to represent

old age and the end of life' (Eccles. xii. 6; Perkins, *Residence in Persia*, 319).

PITHOM and RAAM'SES, the two treasure-cities built for Pharaoh by the Hebrews in Egypt (Exod. xi.) Some suppose Pithom to have been Pelusium; but it is more probable it was Pathumus, the *παρουμους* of Herodotus, on the canal made to join the Mediterranean and the Red seas, between the Nile and Suez. As to the situation of Raamses, various conjectures have been formed; but none of them is supported by anything like adequate evidence. [RAAMESES].

PLAGUE [DISEASES], any great distress or calamity (Ps. xci. 10; 1 Kings viii. 37, 38). The judgments inflicted on Pharaoh when he would not let the Israelites go are called plagues (Exod. ix. 14). In Rev. xv. 1, 6, 7, seven angels are represented as having 'seven golden vials full of the wrath of God,' called 'the seven last plagues.' The name plague is not confined to the disease called the pestilence; it is also used of the leprosy (Lev. xiii. 8), of menorrhagia (Mark. xv. 29, 34), and of other diseases (Luke vii. 21).

PLEDGE, a pawn which a lender takes from a borrower as security for the payment of his debt. There was a benignity in the Mosaic law on this subject which is deserving of notice. The millstones of a family, which were daily required for grinding their corn, were not to be taken in pledge at all, for they were 'a man's life'—i.e. were necessary to his subsistence (Deut. xxiv. 6). The following was the law as to clothes which were pledged: 'If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down; for that is his covering only; it is his raiment for his skin: wherein shall he sleep?' (Exod. xxii. 26, 27.) It appears from this that the poorer classes used some of the clothes they wore during the day to cover them during the night. This law does not, however, appear to have been of universal application; it seems to have been in force only 'if the man was poor' (Deut. xxiv. 12). On the other hand, there was a special provision in behalf of the widow: her raiment was not to be taken in pledge (xxiv. 17). There was another merciful provision which is not unworthy of notice. A lender was not allowed to go into the borrower's house and take what he chose; he might take what it was very inconvenient for his neighbour to want: 'When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge: thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee' (xxiv. 10, 11). Merciful views in reference to pledges were not confined to the Mosaic law—they are also found in the Book of Job; but as it is not known when or by whom it was written, it is possible they may have been derived from the law of Moses (xxii. 6; xxiv. 3). To *take a pledge for a strange woman* implies that no one is safe to depend on the honesty of a harlot.

PLEI'ADES, that cluster of stars which is called *the seven stars*, in the neck of the constellation Taurus. They appear about the end of March, in spring-time. Canst thou bind the

sweet influences of Pleiades or Chima? Canst thou hinder their rise in their season? or canst thou restrain the fresh wind and warmth which attend their rise, and render the earth open, fruitful, and fragrant (Job. ix. 9; xxxviii. 31; Amos v. 8).

POETRY. That some books of the Bible, such as Job, the Psalms, and the Proverbs, consisted of poetry, has ever been the generally-received opinion; and that the style, the thoughts, the images, the language of Isaiah, Jeremiah, Ezekiel, and others of the prophetic books were poetical, was commonly allowed; but that these books were written in the measure or rhythm, or whatever it is that distinguishes Hebrew poetry from prose, was not the opinion of the Jews in either early or later times, and the rest of the learned world appear to have taken it upon their authority, and have generally maintained it.

One of the first, at least in this country, to call in question this generally-received opinion was Lowth, afterwards bishop of London, and translator of Isaiah, about the middle of last century, in his *Lectures on Hebrew Poetry*; and since his time the poetical character of the prophetic books of the O. T. has been very generally acknowledged.

Of the peculiar character of Hebrew poetry our knowledge is very imperfect. It is distinguished for its freshness and simplicity, is highly figurative, and often of great beauty and sublimity. It is sometimes also very sententious. We know it did not consist of rhyme—that is of similar sounds terminating the lines or verses, but of some sort of rhythm or measure, the laws of which are now altogether unknown, and the vowels of the language being wanting, and the true pronunciation lost, are probably wholly undiscoverable. We shall, however, notice briefly a few circumstances regarding it which appear indicative of its poetical character (Lowth, *Isaiah*, 5, 8, 10, 12).

The first and most manifest indication of some kind of verse in Hebrew poetry is found in the acrostic or alphabetical poems in which the initial letter of each line or stanza follows the order of the alphabet. There are extant in the books of the O. T. twelve of these poems: Ps. xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv.; Prov. xxxi. 10-31; Lam. i. ii. iii. iv.—these last being so many distinct poems. Three of the poems now referred to (Ps. cxi. cxii.; Lam. iii.) are perfectly alphabetical, every line being marked with its initial letter; the other nine are less perfectly alphabetical, every stanza only being so distinguished.

Some of the songs of the Hebrews were so constructed that they were sung in parts—i.e. one portion was sung by one set, and the chorus or response by another set. Thus 'sang Moses and the children of Israel this song:—

I will sing unto the Lord,  
For he hath triumphed gloriously:  
The horse and his rider hath he thrown into the sea, etc. etc.

And Miriam, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them:



Sing ye to the Lord,  
For he hath triumphed gloriously :  
The horse and his rider hath he thrown into the  
sea' (Exod. xv. 1-22).

We have a fine example of two sets of singers  
'answering one to another,' and of their re-  
sponses, in Psalm xxiv. :—

*1st Set.*

Lift up your heads, O ye gates  
And be ye lift up, ye everlasting doors,  
And the King of glory shall come in.

*2d Set.*

Who is this King of glory ?

*1st Set.*

The Lord, strong and mighty,  
The Lord, mighty in battle.  
Lift up your heads, O ye gates ;  
Even lift them up, ye everlasting doors ;  
And the King of glory shall come in.

*2d Set.*

Who is this King of glory ?

*1st Set.*

The Lord of hosts, he is the King of glory.

The chief characteristic, however, of Hebrew poetry consists in what has been called *parallelism*. When a proposition is delivered, and a second follows equivalent to or contrasted with it in *sense*, or similar to it in the form of construction, these are called *parallel lines*; and the words or phrases answering one to another in the corresponding lines, *parallel terms*.

This parallelism has much variety and many gradations. It is sometimes more accurate and manifest, sometimes more vague and obscure. It may, however, on the whole be said to consist of three sorts—the synonymous parallelism, the antithetic parallelism, and the constructive parallelism.

*1st.* The synonymous parallelism consists in the same or nearly the same sentiment being expressed in different but equivalent terms. This is the most frequent of all, and is often conducted with the utmost accuracy and neatness. The Psalms abound in examples of this parallelism. So also do the prophets. The following is from Isaiah lx. 1, 2, 19 :—

Arise, shine, for thy light is come.  
And the glory of the Lord is risen upon thee ;  
For behold the darkness shall cover the earth,  
And gross darkness the people.  
But the Lord shall arise upon thee,  
And his glory shall be seen upon thee.  
The sun shall be no more thy light by day,  
Neither for brightness shall the moon give light  
unto thee ;  
But the Lord shall be unto thee an everlasting  
light,  
And thy God thy glory.

There is great variety in the form of the synonymous parallelism ; sometimes considerable complication ; but we must content ourselves with giving the above general and simple form of it.

*2d.* The antithetic parallelism consists in things being placed in opposition to each other, sometimes in expression, sometimes in sense

only. The Book of Proverbs particularly abounds in examples of this kind of parallelism. It is peculiarly adapted to that kind of writing, and gives great point to it. The following are examples :—

The memory of the just is blessed,  
But the name of the wicked shall rot (x. 7).  
Faithful are the words of a friend,  
But the kisses of an enemy are deceitful (xxvii. 6).  
A fool uttereth all his mind,  
But a wise man keepeth it till afterwards (xxix. 11).

The following is from Isaiah liv. 7, 8, 10 :—

For a small moment have I forsaken thee,  
But with great mercies will I gather thee ;  
In a little wrath I hid my face from thee for a  
moment,  
But with everlasting kindness will I have mercy  
on thee,  
Saith the Lord thy Redeemer.  
For the mountains shall depart,  
And the hills be removed ;  
But my kindness shall not depart from thee,  
Neither shall the covenant of my peace be re-  
moved,  
Saith the Lord that hath mercy on thee.

*3d.* The constructive parallelism consists not in the repetition of the same sentiment or the opposition of the sentiment or words, but merely in the structure of the sentences. There is a correspondence and equality between different propositions in respect of the shape and turn of the whole sentence. We have a good example of this kind of parallelism in Psalm xix. 7-9 :—

The law of the Lord is perfect, converting the  
soul :  
The testimony of the Lord is sure, making wise  
the simple :  
The statutes of the Lord are right, rejoicing the  
heart :  
The commandment of the Lord is pure, enlight-  
ening the eyes :  
The fear of the Lord is clean, enduring for ever :  
The judgments of the Lord are true and right-  
eous altogether.

The variety in the form of the constructive parallelism is very great. Sometimes the parallelism is more, sometimes less exact ; sometimes it is hardly at all apparent. It requires, indeed, particular attention, much study of the genius of the language, much practice in the analysis of the construction, to be able in all cases to see and to distinguish the nice rests and pauses which ought to be made, in order to give the period or sentence its intended turn and cadence, and to each part its due time and proportion.

The parallelisms of Scripture (for they are by no means confined to the poetical portions of it) are well deserving of careful observation. They often greatly aid in both the translation and the interpretation of the word of God (Lowth, *Isaiah*, 12, 19, 20, 21, 24 ; Lowth, *Lect. on Heb. Poetry*, ii. 34, 39, 48).

It would almost appear that the Hebrews were distinguished by poetical genius. The prophetic blessings which Jacob, when he was dying, pronounced on his sons and their posterity were an early example of this temperament (Gen.

xlix. 1-28). Then we have Moses' triumphal song on the passage of the Israelites through the Red Sea (Exod. xv. 1-22); and again his song shortly before his death (Deut. xxxii. 1-44, and also Ps. xc., if we are to rely on the title prefixed to it). If the Book of Job was written by a Hebrew, as is not improbable, it is likely it was of an early date; and most assuredly it displays high poetic genius. Then we have David, 'the sweet psalmist of Israel,' and the other writers of the Psalms; Solomon his son, King Hezekiah, Isaiah, Jeremiah, Ezekiel, and others of the prophets. Nor was the poetic temperament confined to men; women also partook of it. There was Deborah (Judg. v.); there was Hannah (1 Sam. ii. 1-10); there was Mary the mother of our Lord (Luke i. 46-55). One would almost think that poesy was the channel in which the thoughts of some of the Hebrews naturally ran.

**POMEGRAN'ATE.** That the Hebrew word *רֹמֶן* denotes the pomegranate-tree and its fruit is proved by the concurrent testimony of the ancient translations, as well as by the Arabic name of the tree, which has a similar sound.

The pomegranate-tree grows to no great height, and sends forth a number of sprouts from the same root. The boughs are very thick, and armed with thorns. The leaves resemble those of the olive and myrtle trees, and hang on red stalks. The flowers, which stand isolated, are large, of a stellated form and blood-red colour. They grow into a delicious fruit, which is of a globular shape and of the size of an apple. The interior is of a yellow colour, is divided into nine or ten compartments, and contains a number of purple seeds and a juicy liquor. The pomegranate-tree is common in all the gardens of Syria, particularly about Aleppo. The ripe fruit is seldom found in abundance before the end of August, when most families lay in a store of it for the winter. There are three varieties of fruit—one is sweet, another very sour, and the third has an agreeable mixture of both tastes combined. The juice of the sour pomegranate is used instead of vinegar. The fruits of the other two varieties are sometimes served up at table along with sugar and rose-water. The kernels, likewise, both fresh and dried, form an important article of cookery.

The first mention which we have of pomegranates in the Scripture is in Num. xx. 5, where we find the Israelites in the wilderness complaining: 'Wherefore have ye made us to come out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates.' This appears to indicate that they were previously acquainted with pomegranates in Egypt, where they do grow in the present day. At all events, Moses did hold out to them the prospect of having them in Canaan, which he describes as 'a land of wheat and barley and vines and fig-trees and pomegranates (Deut. viii. 8); and accordingly the spies who were sent to search out the land, when 'they came unto the valley of Eshcol, cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff, and of the pomegranates and of the figs' (Num. xiii. 23). From the beauty of the tree or its fruits it was

taken as a pattern for ornaments on the fringe of Aaron's robe (Exod. xxviii. 33, 34), and on the two pillars of brass called Jachin and Boaz in Solomon's temple (1 Kings vii. 15, 18, 20, 21, 42; 2 Kings xxv. 17). In Song iv. 13 we read of 'an orchard of pomegranates,' and in ver. 8 the beauty of the spouse is illustrated by a reference to this fruit: 'Thy cheeks are like a piece of a pomegranate within thy locks.' From viii. 2 it would appear that the juice of the pomegranate was made into wine, or that wine was spiced with this fruit: 'I would cause thee to drink of spiced wine of the juice of my pomegranate.' The value which was set on the pomegranate is shewn by its being enumerated along with the trees which were specially useful and were in most common use, as the vine, the fig, the olive, and the palm trees (Joel i. 12; Hag. ii. 19; Rosen. Bot.)

**PONTUS** lay on the north-east of Asia Minor, along the shores of the Black Sea. Here reigned Mithridates, who presented at one time a formidable and protracted opposition to Rome. The war with this prince was one of the most serious wars in which the Roman republic was ever engaged, and it was not until after a long struggle that Pompey brought the kingdom of Pontus under the Roman yoke (Conybeare, i. 266). Among the strangers at Jerusalem on the day of Pentecost, 'Jews, devout men, out of every nation under heaven,' were some from Pontus (Acts ii. 5, 9); and it is very possible they may have carried the gospel back with them to that country. The apostle Peter addressed his First Epistle to, among others, the strangers in Pontus (1 Pet. i. 1). 'A Jew named Aquila, born in Pontus' (Acts xviii. 1), became one of the most attached and steady friends of the apostle Paul.

**POPLAR-TREE.** [LIBNEH].

**POSSESSION BY DEMONS.** [DISEASES.]

**POST,** a courier or swift messenger for riding or running with letters or other intelligence. Some foot-posts in Barbary are said to run 150 miles in 24 hours. In many countries in Asia and Africa no posts like ours are established, but for a small price a messenger may be got to run express with a letter. To convey intelligence quickly the Persian kings had sentinels placed at proper distances, who, by crying one to another, gave notice of public occurrences. This method, however, was quite improper for secrets; Cyrus therefore settled posts that rode night and day, in the manner of ours (Esther iii. 13). The Asiatics and others had also pigeons which carried letters, especially from besieged cities. They had posts in Babylon that ran from one part of the city to another (Jer. li. 31). Man's life is swifter than a post: continually hurries on to an end (Job ix. 25).

**POUND.** This word has been employed improperly to render *maneh* in several passages of the O. T. and *Mva* in the New. [MANEH.] The Greek word *λίτρα* is considered as equivalent to the Latin *libra*, which signifies a *pound weight*; but the *litra* varied in different countries, and many kinds of merchandise were sold according to the *litra* of the particular country from which

they were brought. The Roman *libra* consisted of 12 oz., and was nearly equal to 12 oz. avoirdupoise (Adam, *Rom. Ant.* 454; Robinson, *Gr. Lex.* 482; Parkhurst, *Gr. Lex.* 401; Jahn, *Bib. Ant.* 60). Even in our own country we have pounds of different weights and values: the Troy pound, consisting of 12 oz.; the avoirdupoise pound of 16 oz. We have also the money pound, consisting of 20s., which many unwittingly suppose to be what is meant in the parable of the pound (Luke xix. 12-27). In our translation the word pound is therefore vague and indefinite; and it may fairly be made a question whether it would not have been better to have retained in all cases *maneh* in the O. T. and *mana* in the New.

**POWER.** 1. Ability or strength (Hos. xii. 3-4). 2. Authority and right to govern kingdoms, cities, or classes of men (Matt. ix. 6). 3. Privilege (John i. 12). 4. Freedom, liberty (1 Cor. ix. 4, 6). 5. Force, violence (Ezra iv. 1-23). God is called power because of his unbounded strength and authority (Matt. xxvi. 64). Christ crucified is called the power of God: in the constitution of his person God-man, and in his office, and the execution of it, in ransoming, converting, and forgiving sinners, God's strength and authority are marvellously displayed (1 Cor. i. 24). The Holy Ghost is called the power of the Highest to denote the infinite might and efficacy by which he acted in the incarnation of Christ, and does act in the salvation of men (Luke i. 35). Angels, good and bad, are called powers: they, when authorised or permitted by God, are able to do great and mighty acts such as other creatures are unequal to (Col. i. 16; Eph. vi. 12). Magistrates are powers: they are vested with authority, rule over others, and are able to do much which other men cannot do (Rom. xiii. 1). 'Christ has all power given unto him in heaven and in earth: he is invested with supreme authority over the whole creation, animate and inanimate, rational and irrational, and in a special manner over the church visible and invisible; and he will exercise this authority in behalf of his servants and in promoting the interests of his kingdom (Matt. xxviii. 18). He shall put down all power when at the end of the world he shall divest all rulers, civil and ecclesiastical, of the authority they had previously exercised, and shall henceforth cause the office of the magistracy and ministry to cease (1 Cor. xv. 24). Jacob had power with the angel, and prevailed: by the fervent prayer of faith he obtained the blessing he desired (Gen. xxxii. 28). The powers of the world to come are the mighty influences and miraculous operations of the Holy Ghost (Heb. vi. 5). The powers of heaven shaken before Christ's coming may denote the fearful tokens in the sky and the overturning of the governors of the Jewish church and state, and the luminaries of heaven shaken and darkened before the last judgment (Matt. xxiv. 29). Satan hath the power of death: he introduced sin, the cause of death; he terrifies men with the fear of death; and he torments them in the second death (Heb. ii. 14). Death and life are in the power of the tongue: words have often no small hand in occasioning death or life (Prov. xviii. 21). A woman's veil or head-covering is

called power, as it marks her subjection to the power of her husband (1 Cor. xi. 10). At the resurrection the saints shall be raised in power: their bodies shall be for ever freed from every infirmity, and able to bear their exceeding and eternal weight of glory with which they shall then be invested, and to perform the great and important duties which they shall now be called to fulfil (1 Cor. xv. 43).

**PRÆTORIUM** (*πραιτώριον*), the general's tent in a camp; the house or palace of the governor of a province, whether a prætor or other officer; any large house, a palace. Hence in the N. T. a prætorian residence, governor's house, palace. Used of—1. The palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter. With the palace were connected the three towers Hippias, Phasaël, and Mariamne. In this palace the Roman procurators, whose head-quarters were properly at Cæsarea, took up their residence when they visited Jerusalem, their tribunal being set up in the open court or area before it. In Matt. xxvii. 27 and Mark xv. 16 it seems to refer to the court or part of the palace where the procurator's guards were stationed.

2. The palace and court built by Herod the Great when he rebuilt and beautified Cæsarea, which perhaps was in like manner the residence of the procurator (Acts xxiii. 35).

3. The Roman emperor's palace at Rome (Phil. i. 13); but some understand by the word in this place the prætorian camp at Rome—i.e. the camp or quarters of the prætorian cohorts. These were a body of select troops instituted by Augustus to guard his person and to have charge of the city (Robinson, *Gr. Lex.* 695; Parkhurst, *Gr. Lex.* 558; Adam, *Rom. Ant.* 522).

**PRAISE.** 1. A confession of the glorious excellencies of God. This was commonly expressed in song. Of this we have many examples in the Psalms. Even in heaven it is represented as assuming the form of song (Ps. cxxxviii. 1; Rev. v. 9; xiv. 3; xv. 3). 2. A declaring of the good qualities of men (Prov. xxvii. 2); or the imaginary excellencies of idols (Dan. v. 4, 23). 3. The person or good deeds commended (Deut. x. 21; Ps. cvi. 2). So God is the praise of his people—i.e. the object whom they praise (Jer. xvii. 14). Magistrates are for the praise, commendation, and encouragement of them that do well (Rom. xiii. 3).

Praise as an act of religious worship appears to have been performed under the Jewish dispensation standing (1 Chron. xxxiii. 30; Ps. cxxxiv. 1; cxxxv. 1-3; Neh. ix. 5). This attitude was at once reverential and was that best adapted for giving full and easy play to the lungs and the organ of voice. Though instrumental music was much in use in the temple service as regulated by David and Solomon, yet we have no notice of its being employed in divine worship in either the antediluvian, the patriarchal, or the Mosaic periods of the church, with the exception of the chorus which Miriam and her fellow-women subjoined to the triumphal song of Moses and the Israelites on the overthrow of Pharaoh and his army in the Red Sea. This is the more worthy of notice as regards

the Mosaic dispensation, when we take into account the fulness and minuteness of the instructions which the great legislator gave as to religious observances under that economy.

In the N. T. there is no reference to instrumental music as in use among the Christians of apostolic times. It is simply vocal music that is ever mentioned. The great point to which our attention is drawn is the duty of worshipping 'in spirit and in truth.' 'I will sing,' says Paul, 'with the spirit, and I will sing with the understanding also' (1 Cor. xiv. 15). 'Be filled with the spirit,' says he in writing to the Ephesians, 'speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord' (Eph. v. 19); and in his Epistle to the Colossians he in like manner says: 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord' (Col. iii. 16). 'Is any among you merry?' says James, 'let him sing psalms' (James v. 13).

These passages might be proof enough that instrumental music was not in use among Christians in apostolic times; and this is conclusively confirmed by the fact, that it was not introduced into the church until ages after. 'The ancient fathers,' says Dr. Jennings, 'were so far from practising or approving instrumental music in Christian worship that some would hardly allow it was used in the Jewish; but put allegorical interpretations on the texts which mention it.' 'St. Basil calls musical instruments the invention of Jubal of the race of Cain; and Clement of Alexandria says they are better for beasts than men. That musical instruments were not used even in the Papal church in Thomas Aquinas' time, about the year 1250, appears from this passage in his *Questions*: 'In the old law God was praised both with musical instruments and human voices; but the Christian church does not use instruments to praise him, lest she should seem to judaize. So that it seems instrumental music hath been introduced into Christian worship within about the last 500 years, in the darkest and most corrupt times of popery' (Jennings, *Jew. Antiq.* i. 233).

The Lord Chancellor King, in his valuable *Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church in the first Three Hundred years after Christ*, says: 'When the congregation was assembled the first act of divine service which they performed was the reading of the Holy Scriptures.' 'In our public assemblies,' says Tertullian, 'the Scriptures are read, psalms sung, sermons preached, and prayer presented' (part ii. p. 4). It is gratifying to find that the worship of our churches in this country generally is so much in correspondence with that of the primitive church. Lord King afterwards says: 'As for church music, for organs and the like, those primitive ages were wholly ignorant of them; for it cannot rationally be conceived that in those days of continual persecution and violence they could either use or preserve them; all that they looked after was to sing in rhyme, metre, tune, and concert; to offer up unto God the praise of their voices,

lips, and mouths, which Clemens Alexandrinus thinks was emblematised or shadowed forth by those musical instruments mentioned in Ps. cl. where, saith he, 'We are commanded to praise God on the *psaltery*, that is on the tongue, because the tongue is the psaltery of the Lord; and to praise him on the *harp*, by which we must understand the mouth; and to praise him on the loud sounding *cymbals*, by which the tongue is to be understood, which sounds or speaks through the knocking or coition of the lips' (*Ib.* p. 11). Though we do not admit of Clement's interpretation of this passage, yet the very circumstance that he put upon it so forced and far-fetched an interpretation affords the strongest proof that instrumental music was not then (the latter part of the 2d or early part of the 3d century) in use in the church, as if it had, he would scarcely have put forth such a gross representation of it.

Now, when we combine together these two facts, that there is no authority in the N. T. for the use of instrumental music in religious worship, and that it was not in use in the church until centuries after, this may be held to be conclusive proof that it was not in use in the apostolic churches; for though the practice of the apostolic churches might in many cases be laid aside as the church grew more corrupt, it is utterly unlikely that instrumental music, had it been in use in them, would be laid aside as the church advanced in corruption, for it is just one of those usages which are congenial to the corrupt nature of man, and which we accordingly find was brought in in the darkest age of popery.

There is thus no room to say that instrumental music in Christian churches is of divine authority. There is no room to doubt that it is of human invention—an act of will-worship—an attempt of man to improve or mend the work of God, as if he knew better than God what was best fitted to cherish devotional feelings in the human breast, and what would be most acceptable to himself as an act of worship. In religion man has made a thousand attempts to mend the work of God, but in doing so he has signally failed—generally in fact marring it, and that often to such a degree as entirely to destroy its glory and beauty, its excellence, and usefulness. There is vast truth in these words of the apostle: 'The foolishness of God is wiser than man, and the weakness of God is stronger than man' (1 Cor. i. 25).

Simplicity is one of the grand characteristics of Christianity, and a most important *principle* it is. It is eminently *conservative*, and hence its eminent usefulness. If it had been strictly adhered to in all ages and in all countries, it would have preserved the church of Christ from all or nearly all the perversions and corruptions by which it has been so deeply injured. It is, at the same time, a simple principle, and is easily applied. It resembles in this respect the golden rule: 'Whatsoever ye would that men should do to you, do ye even so to them.' It is not only an eminently conservative principle; it is also a powerful *reformatory* principle. If wisely and honestly applied in the light of God's word, it would clear away from most churches many unscriptural practices which prevail in them,



and bring them back to somewhat of the condition of primitive Christianity.

Instrumental music is often introduced into public worship under the plea that it will promote the devotional feelings of the worshippers; but we suspect the contrary of this is more commonly the result. Their minds are so apt to be taken up with and carried away by the music that devotional feelings are entirely forgotten. It often appears to degenerate into musical performances—we might even say into musical entertainments.

Churches had need to look well to themselves that they do not lay themselves open to that rebuke of our Lord: 'Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men' (Matt. xv. 7-9).

PRAYER consists, strictly speaking, in the utterance of our desires to God; but it includes also adoration of him, confession of our sins, expression of our wants, and thankful acknowledgment of his mercies (Dan. ix. 3-19). It is called in Scripture asking (Matt. vii. 7-11); calling upon God, crying to him (Ps. cxlv. 18, 19); pouring out the heart before him (lxii. 8); supplication with thanksgiving (Phil. iv. 6). Its nature is further indicated by the postures taken in prayer, as *standing* before God (Neh. ix. 2; Mark xi. 25; Luke xviii. 11, 13); bowing down the head toward the earth (Gen. xxiv. 26, 27; Exod. xxxiv. 8, 9); kneeling down upon the knees (2 Chron. vi. 13; Ps. xcv. 6; Eph. iii. 14); lifting up the eyes to heaven (Ps. cxxiii. 1; John xvii. 1); spreading forth (Is. i. 15), stretching out (Ps. lxxxviii. 9), and lifting up the hands (Ps. cxxxiv. 2; 1 Tim. ii. 8). These postures were expressive of humility, humiliation, helplessness, dependence, importunity.

In the Scriptures we have the strongest encouragements to prayer (Matt. vii. 7, 8; Ps. cxlv. 18, 19); but it must be for things agreeable to the will of God (1 John v. 14; James iv. 5); must be offered up in faith (Matt. xxi. 22; James i. 6, 7); must be presented in the name of Christ (John xiv. 13, 14; xvi. 23, 24); must be sincere, earnest, and persevering (Ps. xvii. 1; Luke xviii. 1; 1 Thess. v. 17; Rom. xii. 12; Eph. vi. 18; James v. 16). Sin a hinderance to success in prayer (Is. lix. 1, 2; Ps. lxvi. 18; 1 John iii. 22).

Prayer is at once a duty and a privilege. It is the duty and the privilege of the unconverted as well as of believers (Is. lv. 6, 7; Acts viii. 22, 23). It is to be made for all classes of men (1 Tim. ii. 1, 2); in a special manner for ministers, not excepting the most eminent (Eph. vi. 19, 20; Col. iv. 3, 4; 2 Thess. iii. 1, 2), and for fellow-Christians (Eph. i. 15-19; Phil. i. 3-5; James v. 16); for temporal as well as for spiritual mercies (Phil. iv. 6; James v. 13-15).

Though forms of prayer are allowable in the case of the young, and of persons who are not yet able to give expression to their thoughts and feelings, as crutches are allowed to the lame, yet the use is not to be continued longer than is

absolutely necessary. Beggars find no difficulty in telling their wants; and if one has a moderate knowledge of God, and of himself, and of the way of salvation, he will have little difficulty in giving expression to his desires in prayer; and by daily practice, and by seeking the help of the Holy Spirit (Luke xi. 13; Rom. viii. 26), he will find the faculty so improve as to enable him to pray without any foreign or artificial aids.

Solomon by his prayer at the dedication of the temple gave countenance, if he did not even give rise, to the practice of praying with the face toward Jerusalem, and to the magnificent house which he had built there (1 Kings viii. 29, 30, 33-35, 38, 42, 44, 48). Jonah, when praying in the belly of the whale, used these words: 'Yet I will look again to thy holy temple' (ii. 4); and notwithstanding the decree of Darius, that 'whosoever should ask a petition of any god or man for thirty days should be cast into the den of lions,' Daniel went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day and prayed, and gave thanks before his God as he did aforetime' (Dan. vi. 8-10). Considering the ceremonial of the Mosaic economy, and the religious relations of Jerusalem and its temple, it is not to be wondered at that the Jews, when at a distance from them, should in prayer turn their faces toward them, as being in some sense the seat of the divine presence on earth, and especially that they should turn a wistful eye toward them in their prayers. It was perhaps this custom of the Jews which led Christian congregations, even so early as the 2d century, when they stood up for prayer, to turn their faces towards the east—a practice for which they assigned symbolical and other superstitious reasons not unlike those of which so much has of late years been heard from the votaries of Romanism and Puseyism in behalf of their practices. For their worshipping toward that quarter, and for their religious observance of the Lord's day, or Sunday so called, because dedicated to the sun, they were, Tertullian informs us, accused by the heathens of reverencing and adoring the sun (*Enquiry into the Constitution, etc., of the Primitive Church*, part ii. 18-22).

Among the Jews numerous forms of prayer are prescribed for the worship of the synagogue, and for domestic and private use. They are all appointed to be said in Hebrew, which is far from being generally understood by modern Jews; and multitudes jabber the words who annex no ideas to the sounds they have been taught to utter, yet are deluded with a persuasion that their unmeaning jargon is an acceptable service to Jehovah. Of late years attempts have been made to remedy this evil in some degree by printing the prayers in Hebrew on one page and a translation on the opposite page.

Most of the prayers are affirmed by the rabbis to be of high antiquity, but those which they esteem most solemn and important are called *Shemoneh Esreh*, or the *Eighteen Prayers*. They tell us they were composed and instituted by Ezra and the men of the great synagogue, and that a little before the destruction of the second temple Rabbi Gamaliel added another prayer against heretics and apostates, referring doubt-

less to such persons as had embraced Christianity. This additional prayer is now inserted as the twelfth, and the number is nineteen; but they still retain the name of Shemoneh Esreh. These nineteen prayers are required to be said by all Israelites that are of age, without any exception, either in public in the synagogue or in their own houses, or wherever they may happen to be, three times every day. In this they consider themselves as conforming to the declaration of David: 'Evening and morning and at noon will I pray' (Ps. lv. 17); and imitating the custom of Daniel, who 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God' (Dan. vi. 10).

Besides these there are numerous short prayers and benedictions which every man is expected to repeat daily. The rabbis have appointed particular ascriptions of praise to God, not only in their stated services and for every benefit received, but also upon every event that occurs and every action that is performed; for everything tasted, smelt, or seen. The members of the synagogue are required to repeat at least a hundred benedictions every day (Allen, *Mod. Jud.* 338, 345).

PREACH (To), PREACHING, PREACHER, are words which, in the English language, have all a reference to the delivery of a discourse of some length publicly regarding the doctrines or duties of religion. This is so much the idea conveyed to our minds by these words that let any one of the circumstances now mentioned be wanting, it would not be deemed by most people as preaching. But the words chiefly translated in the Scriptures to *preach*, *preaching*, *preacher* (*κηρύσσω*, *κήρυγμα*, *κηρυξ*), and their cognates do not involve the most of these ideas. So far is it from being necessary that *κήρυγμα* should be a discourse of some length, that it may only be a single sentence, and a very short sentence too: nay, it is to such brief notifications that the term is most frequently applied. Besides, the Greek words were used with equal propriety whether the subject was civil or sacred. Though the verb *κηρύσσω* always implied public notification of some event, either accomplished or about to be accomplished, and was often accompanied by exhortation to do or to forbear something, yet it never denoted either a comment on or explanation of any doctrine, critical observations on or illustrations of any subject, or a chain of reasoning in proof of anything.

The primitive and primary meaning of all these words is that of crying, publishing, proclaiming as a public crier. Sometimes they are so rendered in the Scriptures, as in 2 Chron. xxxvi. 22, in reference to the proclamation of Cyrus to the Jews of the captivity. But when sacred matters are referred to our translators commonly render the words *preach*, *preaching*, *preacher*. In proof of the views now stated we shall give a few examples. In Jonah iii. 1, 2, we read in the E. T.: 'The word of the Lord came unto Jonah, saying, Arise, go unto Nineveh, and preach unto it the preaching that I bid thee.' Now, it was not a sermon or lengthened discourse which he was to deliver; it was simply

a proclamation, and a very short proclamation too. 'And Jonah cried, and said, Yet forty days and Nineveh shall be overthrown' (ver. 4.) In the Gospels (Matt. xii. 41; Luke xi. 32) the reference to this event should accordingly be rendered the men of Nineveh 'repented at the proclamation of Jonah,' not, as in our translation, 'at the preaching of Jonas.'

In Matt. iii. 2 we read: 'In those days came John the Baptist making proclamation' (not *preaching* as in the E. T.) 'in the wilderness of Judæa, and saying, Repent, for the kingdom of heaven is at hand.' It was not a sermon which he delivered: it was merely a proclamation that he made, and it was even a very short one. There is another example of John's proclamations in Mark i. 7, 8. In Matt. iii. 7-12 it is given in a somewhat more lengthened form, but still it is nothing like what we call a preaching or sermon.

Corresponding with this was the commission which our Lord gave his disciples when he sent them forth to visit the cities and villages of the house of Israel: 'As ye go, proclaim' (E. T. *preach*) 'saying, The kingdom of heaven is at hand' (Matt. x. 7).

There is no authority of any kind for rendering the Greek words referred to *preach*, *preaching*, *preacher*. In translating it may not always be practicable to keep up the idea of proclamation, yet it should be done wherever it can be done. Thus in Mark xvi. 15: 'Go ye into all the world, and proclaim the good news to every creature,' not as in the E. T., 'preach the gospel to every creature' (Luke xxiv. 47). 'And that repentance and the remission of sins should be proclaimed' (E. T. *preached*) 'among all nations, beginning at Jerusalem' (Rom. ii. 21). 'Thou who teachest another, teachest thou not thyself?' 'Thou that proclaimest' (E. T. *preachest*) 'a man should not steal, dost thou steal?' Here the word *proclaim* is peculiarly appropriate. To preach is usually understood to be the professional act of an official person; but to such the appeal is obviously not confined here: *proclaim*, too, expresses very happily the noisy ostentatious show of zeal which the speaker makes.

In one passage of the Apocalypse the verb *κηρύσσω* occurs so manifestly in the sense of proclaim, that it is one of the two places (for there are no more) in the N. T. where our translators have rendered it *proclaim*: 'I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and loose the seals thereof' (Rev. v. 2)—i.e. whosoever is worthy to open the book, and to loose the seals thereof, may come and do it. This is the whole of the angel's proclamation; but every reader must feel how inappropriate the word *preaching* would have been in this place.

But as nothing is more common than for words to be used in a somewhat different sense, often a more extended sense, than their original application, there are some passages in the writings of the apostle Paul in which they are used in reference to teaching in general, and where the words *κηρύσσω* and *κήρυγμα* may not improperly be rendered *preach* and *preaching*. Thus he says: 'It pleased God by the foolishness of preaching to save them that believe' (1

Cor. i. 11): 'My speech and my preaching was not with enticing words of man's wisdom' (ii. 4).

Besides *κηρύσσω* and its cognates there are several other words which are rendered *preach* in our translation of the N. T.; and though it would have been desirable that their proper meaning had been more exactly adhered to, yet as the way in which they are rendered does not generally convey a false idea, it is scarcely necessary that we should particularly notice them (Campbell, *Gospels*, i. 371, 373, 381, 384, 385, 388).

**PRECIOUS STONES.** 'The earliest notice,' says Rosenmüller, 'of certain precious stones known by the ancient Hebrews occurs in Exod. xxviii. 17-20, in the description of the breast-plate belonging to the official dress of the high-priest. It contained twelve precious stones on which were engraven the names of the twelve tribes of Israel. These then are the most ancient gems or cut stones known in history.' In determining the signification of the Hebrew names of the precious stones contained in the breast-plate of the high-priest our principal guides must be the Septuagint and Josephus, who, it is worthy of remark, agree in almost every particular.

In Ezek. xxviii. 13 the king of Tyre is represented as covered with the same precious stones as were in the breast-plate of the Jewish high-priest. In the Hebrew text indeed, and so also in the E. T., only nine of the stones enumerated by Moses are mentioned—the seventh, eighth, and ninth being omitted, and the order of the others is also somewhat changed; but in the Septuagint all the twelve stones are named. It is difficult to determine whether the translator on his own authority supplied the three omitted stones, or whether they formed part of the original text, and came to be dropped out in the course of transcription.

In Rev. xxi. 19, 20, it is said: 'The foundations of the wall of the city' (New Jerusalem) 'were garnished with all manner of precious stones;' and the list which follows corresponds nearly, though not entirely, with the stones in the breast-plate of the high-priest; but this want of perfect correspondence may not improbably be the result of the translation being in the one case of Hebrew names, while in the other it is of Greek names; and in point of fact there is a degree of uncertainty as to several of the stones in the high-priest's breast-plate.

The following, according to Rosenmüller, are the stones said to be in the breast-plate of the high-priest. We deem it unnecessary to give any particular description of them, as description can give but little idea of them to the general reader, and in fact of most precious stones there are also considerable varieties.

1. The *sardius*, called by modern authors the *carnelian*. It was called by the ancients *sardius*, from Sardis, the capital of Lydia, where it was early known. It was called the *carnelian* from its colour—a *carne* being like that of raw flesh. The best specimens came from Babylon. It is susceptible of a beautiful polish, and is highly valued for seals and other ornaments.

2. The *topaz*. Yellow is the prevailing colour of this stone; but it passes into a great variety

of shades. That this stone was highly valued in ancient times appears from what Job says of it in his eulogium of wisdom: 'The topaz of Cush' (E. T. *Ethiopia*) 'shall not equal it; neither shall it be valued with pure gold' (xxviii. 19). By Cush we here understand Arabia, a country whence came precious stones (Ezek. xxvii. 22).

3. The *carbuncle*.

4. The *emerald*: so the word *יָדִי* (*nophach*) is rendered in Exod. xxviii. 18 and Ezek. xxviii. 13, but the particular stone which is intended is very uncertain.

5. The *sapphire* is a transparent stone of a beautiful blue colour, but of various shades: the finest are of a deep azure. Hence the statement: 'They saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness' (Exod. xxiv. 10). In lustre, hardness, and value it is second only to the diamond. Job shews the value which was set upon it when, in eulogising wisdom, he says: 'It cannot be valued with the gold of Ophir, with the precious *shoham*,' or the sapphire (xxviii. 16; see also Ezek. i. 26; x. 1). Jeremiah, lamenting the change which had passed on the Nazarites, says: 'Their polishing was of sapphire' (Lam. iv. 7).

6. *יָהָלֹם* (*Yahalom*). This word is rendered in the E. T., in Exod. xxviii. 18, among the stones in the high-priest's breast-plate, the *diamond*; but *שָׁמִיר* (*shamir*) is the word used to signify *diamond*. It may even be questioned whether the Israelites in the wilderness would have a diamond of such a size as would admit of the name of one of the tribes being engraved upon it, or whether it could have been engraved at all.

The *yahalom* is understood to be the *onyx*. Of this stone there are several varieties, according to the manner in which their strata of different colours alternate in it. White and reddish stripes alternating form the *sard-onyx*, so called as if it were a combination of the *sardius* and the *onyx*; white and reddish grey, the *chalced-onyx*; greyish-white and yellow-brown or tawny the *memphit-onyx*, etc. The different kinds of *onyx* have from early antiquity been used for rings, seals, and cameos, and accordingly they are often found in collections of antiques.

7. The *ligure* or *hyacinth* (*ιακινθας*). 8. The *agate*. 9. The *amethyst*. 10. The *chrysolite*.

11. The *shoham* or *beryl*. This stone (E. T. *onyx*) is mentioned in Gen. ii. 12 as one of the productions of the country of Havilah. Job speaks of the *shoham* as a very precious stone, enumerating it along with the gold of Ophir and the sapphire (xxviii. 16). Among the materials which David collected for the building of the temple there were, according to 1 Chron. xxix. 2, *shoham* stones.

12. The *jasper*.

Such, according to Rosenmüller, were the twelve stones in the high-priest's breast-plate. They do not correspond, in various instances, with the names given in the E. T. or by other writers, and it must be admitted that there is considerable uncertainty as to some of them.

Besides the twelve stones in the high-priest's breast-plate, there are found in the O. T. three other names, by which it is supposed, with more or less certainty, that certain precious stones are meant.

*Shamir*, which is mentioned in Jer. xvii. 1; Ezek. iii. 9; Zech. iii. 12, Gesenius considers as the diamond (834). In the first of these passages our translators render it the diamond, and this interpretation of it is peculiarly appropriate: 'The sin of Judah is written with an iron style; with the point of a diamond graven upon the table of their heart.' This quite corresponds with the opinion that the diamond is meant, since, according to Pliny, artists who engraved on stones made use of small pieces of diamond set in iron for the purpose. Nor is there anything in the other two passages where the word occurs, and where it is translated *adamant*, which is incompatible with this interpretation, hardness being the idea which it is employed to express.

In Is. liv. 12 we read: 'I will make thy windows of *קדקד* (*kadkoa*; E. T. *agates*), 'and thy gates of *קדקד*' (*ekdah*; E. T. *carbuncles*); but what stones are here meant it is difficult to say (Rosen. *Min.* 26-45). There are other words which are rendered *agate* and *carbuncle* in the account of the high-priest's breast-plate.

The stones with which the foundations of the walls of the New Jerusalem were garnished appear to have corresponded generally with those in the breast-plate of the Jewish high-priest, though from the names of the latter being in Hebrew, while those of the former are in Greek, it is not always possible to identify them.

PREDESTINATE, to appoint beforehand to some particular end. Thus the people of God were predestinated 'before the foundation of the world' to be called, to be justified, to be sanctified, to be glorified, 'according to the purpose of him who worketh all things after the counsel of his own will' (Rom. viii. 29, 30; Eph. i. 4-6, 11, 12). This we hold to be at once a scriptural and a rational doctrine—so scriptural and so rational that we cannot but wonder how any pious persons can for a moment hesitate to receive and acknowledge it. The outcry which is often raised against Calvinism is commonly the result of not understanding what Calvinism is, and of distorted views of it.

PRES'ENT. 1. At hand, within view as to place (1 Sam. xiii. 15). 2. Just now, as to time (1 Cor. iv. 11). God is represented as present when he utters his mind, displays his glory, favour, wrath, or other symbol of his existence. God and Christ are present with the saints in the ordinances of the gospel, in the influences of his grace, and continued care of his outward providence (Ps. xlv. 1; Matt. xviii. 20; xxviii. 20). To be present with the Lord is to be in heaven enjoying the immediate views of his glory and the fruition of his love (2 Cor. v. 8). To be present in spirit is to be near in respect of direction, will, and inclination (1 Cor. v. 3). This present world is one abounding with earthly delights, and also with troubles, temptations, and corruptions (Titus ii. 12). The present truth is that which is notably op-

posed, and so difficult, and yet much for the honour of Christ, to cleave to in principle and practice (2 Pet. i. 12). Ministers present their hearers *as chaste virgins to Christ* when, through their means, they come to appear at his judgment-seat sound in principle, lively in faith, single in affection to Christ, and holy in their lives and conversation (2 Cor. xi. 2; Col. i. 22, 28).

PRESENTS, gifts tendered to express regard for or testify subjection to another, to strengthen friendship, or obtain favours.

The practice of making presents was and still is very common in Eastern countries. Even kings and princes, and other great men, were not above receiving presents, and that not merely from their equals, but from persons of inferior rank. 'A man's gift,' says Solomon, 'maketh room for him, and bringeth him before great men' (Prov. xviii. 16). When Jacob consented, though very reluctantly, to Benjamin's going down with his brethren to Egypt, as required by Joseph, he said: 'If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds' (Gen. xliii. 11). When Saul was chosen king of Israel it is said: 'But the children of Belial despised him, and brought him no presents' (1 Sam. x. 27). It was not deemed unsuitable in early times to make presents to prophets, such as Samuel (1 Sam. ix. 7, 8), Elisha (2 Kings v. 5; viii. 8, 9). These presents consisted not only of silver and gold, but of changes of raiment and other articles, and even of eatables (Gen. xlv. 22; 1 Sam. xvii. 18; 1 Kings xv. 18, 19; 2 Kings v. 5; 2 Chron. ix. 23, 24). They were often of very inconsiderable value, such as one would think unworthy of being either offered or accepted. When Saul went in search of his father's asses his servant proposed that they should go to Samuel, who 'peradventure might shew them their way that they should go.' 'But behold,' said Saul, 'if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?' 'Behold,' said the servant in reply, 'I have here at hand the fourth part of a shekel of silver' (about 7½d.); 'that will I give to the man of God to tell us our way' (1 Sam. ix. 6-8). Jeroboam the king of Israel, when he sent his wife to consult Ahijah the prophet, directed her to take with her a present of 'ten loaves, and cracknels, and a cruse of honey' (1 Kings xiv. 1-3; see also 2 Kings iv. 42).

The present which the wise men from the East made to the new-born Saviour is perhaps often looked on as an individual and insulated fact; but it will be seen that it was in correspondence with a very general custom in Eastern countries: 'And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh' (Matt. ii. 11).

This ancient custom prevails in the East to the present day. 'When,' says Maundrell, 'you would make a visit to a person of quality here, you must send one before with a present to bespeak your admission, and to know at what



hour your coming may be most reasonable.' And in another place he says: 'Went to wait upon the pasha of Tripoli, having first sent our present, as the manner is among the Turks, to procure a propitious reception.'

'It is counted uncivil to visit in this country without an offering in hand. All great men expect it as a kind of tribute due to their character and authority, and look upon themselves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar visits amongst inferior people you seldom have them come without bringing a flower or an orange, or some other such token of their respect to the person visited' (Maandrell, 26, 29).

It deserves to be remarked that in the East they not only uniformly send before them a present, or carry one with them, especially when they visit superiors, civil or ecclesiastical, but that this present is frequently a piece of money, and that of no great value. Among us a trifling present of money to a person of distinction would be deemed an affront; it is not so, however, in the East. Indeed there are other things presented in the East besides money which would appear to us extremely low and mean, unworthy the quality of those that offer them or of those to whom they are presented. In what light would a European view the present of a governor of an Egyptian village who sent to a British consul fifty eggs as a mark of respect, and that in a country where these are as cheap as to be sold at the rate of ten a penny! (Harmer, Oba. ii. 291, 292.)

Presents, however, were not always of inconsiderable value. The queen of Sheba gave king Solomon 'an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as those which the queen of Sheba gave to king Solomon' (1 Kings x. 2, 10). When the king of Syria sent a letter with Naaman to the king of Israel that he might recover him of his leprosy, 'he departed, and took with him ten talents of silver, and six thousand of gold, and ten changes of raiment' (2 Kings v. 5, 6). This present, it is probable, was intended chiefly for the king of Israel, and had respect partly to his rank as a king and partly to the great favour which was asked of him. Naaman, after he was cured, besought Elisha to 'take a blessing'—i.e. a present from him, which the prophet resolutely refused; but when Gehazi his servant, disappointed at his having done so, ran after Naaman, and, under a false pretext, solicited in his master's name a talent of silver and two changes of raiment, he gave him 'two talents of silver in two bags, with two changes of raiment' (v. 15, 16, 20-23), a present of considerable value. We have also an example of a large present sent by Ben-hadad the king of Syria to Elisha the prophet (viii. 9).

The present which the children of Israel sent to Eglon king of Moab was a kind of tribute, or an acknowledgment of subjection; and the presents that are sent to powerful kings by other princes are frequently looked upon as an expression of inferiority or submission. Sir John Chardin has remarked that presents are viewed in this light in such cases, not only in Turkey, but through almost all the Levant, and he very

justly applies this thought to Ps. lxxviii. 10. That the presents there mentioned were of the nature of tribute or a token of submission the preceding and the following verses put beyond all doubt (see also Ps. xiv. 12; lxxviii. 29; la. ix. 9). The haughty Asiatic princes, however, often put that construction on presents that were not sent to them with any such intention. As they do so now, they probably did so anciently; to which some less powerful or distressed princes might the more willingly submit, as there was something equivocal in these marks of attention paid to powerful princes (Harmer, Oba. ii. 307).

PREVENT is derived from the Latin *prævenire*, which signifies to come or go before. This is one of the words which have changed their signification since our common translation was made, or at least it is used there in a sense in which it is not now employed. The ordinary meaning of the word, as it has been long used, is to hinder; and in this sense it occurs in our present translation of the Scriptures, as in Job ii. 12: 'Why did the knees prevent me?'—i.e. hinder me from giving up the ghost! It is, however, comparatively seldom that the word is used in this sense in our common translation. It more commonly conveys the idea of the Latin term from which it is derived—to go before. Of this we have a remarkable example in 1 Thess. iv. 15: 'We which are alive and remain unto the coming of the Lord shall not go before' (E. T. *prevent*) 'them which are asleep: the dead in Christ shall rise first.' The word may often with advantage be rendered to *anticipate*, as in Ps. cxix. 147, 148: 'I anticipated' (E. T. *prevented*) 'the dawning of the morning, and cried, I hoped in thy word. Mine eyes anticipate' (E. T. *prevent*) 'the night watches.' So also in la. xxi. 14: 'The inhabitants of the land of Tema brought water to him that was thirsty; they anticipated' (E. T. *prevented*) 'with their bread him that fled.'

#### PRICKS. [GOADS.]

PRIEST, one whose office it is to perform religious services, particularly to offer up sacrifices. It is supposed by some that in the early ages of the world the fathers or heads of families performed the part of priests; but there is no particular evidence that the office was restricted to them. Every man appears to have offered up sacrifices for himself when circumstances called for it, as Cain, Abel, Noah, Abraham, Isaac, Jacob, to whom we may perhaps add Job, as having also lived in early times, and his three friends, Eliphaz, Bildad, and Zophar (Job i. 6; xlii. 7-9). The Book of Genesis embraces a period of upwards of 2300 years; but only one priest is mentioned in it in connection with true religion—'Melchisedek king of Salem,' who is also called 'the priest of the Most High God' (Gen. xiv. 18). One other priest is named in our common translation—'Poti-pherah priest of On,' Joseph's father-in-law (xli. 45); and in Exod. ii. 16, 21 we also read of Jethro 'priest of Midian,' Moses' father-in-law; but in both cases the word is rendered in the margin *prince*; and as the Hebrew term has both significations, it cannot certainly be determined in which sense it is to be taken in these passages.

When the Israelites, after coming out of Egypt, were encamped before Mount Sinai, Moses was commissioned by God to say unto them: 'Ye shall be unto me a kingdom of priests and an holy nation' (Exod. xix. 6)—words which have the aspect of the office being exercised somewhat generally, though perhaps they were so called because they were to be devoted to God, and to be much employed in his service (1 Pet. ii. 5, 9). There were already priests among the Israelites, for when Moses was in the mount with God he received this charge: 'Let the priests also which come near to the Lord sanctify themselves, lest the Lord break forth upon them' (xix. 22); and shortly after Moses 'sent young men of the children of Israel, which offered burnt-offerings and sacrificed peace-offerings of oxen unto the Lord' (xxiv. 5). Who these young men were—whether they were priests—does not exactly appear, though it is most natural so to understand the passage.

We now come to the institution of an established order of priests among the Israelites. Aaron and his sons were, by the command of God, appointed to this office (Exod. xxviii. 1), and it was made permanent in his family (xl. 15; xxv. 12, 13). A peculiar dress ('holy garments for glory and for beauty') was to be worn by them (Exod. xxviii. 2-43), and they were to be consecrated to the office by sacrifices and other ceremonies (xxix. 1-37). The office of the priesthood was confined to Aaron and his family; but the whole of the other descendants of Levi were appointed to minister unto them in services of a subordinate nature, and as such were called Levites (Num. iii. 5-10). This kindled the jealousy of Korah and others of the family of Levi, who, not content with the office to which they were appointed, sought the priesthood also, and they were joined in their rebellion by Dathan and Abiram, and others of the chief men of Israel, who appear to have been of the tribe of Reuben, who were probably animated by a similar jealousy of Moses. It was an alarming movement, but the 'earth clave asunder, and opened her mouth, and swallowed them up, and all that appertained unto them;' thus miraculously vindicating the title of Aaron to the priesthood, and the authority of Moses as the leader of the Israelites (Num. xvi. 1-40).

Aaron, in whose family the office of the priesthood was entailed, had four sons—Nadab and Abihu, Eleazar and Ithamar; but the former two were struck dead by fire from heaven 'when they offered strange fire before the Lord in the wilderness of Sinai,' and the priesthood was consequently confined to the line of the latter two. From Aaron the office of chief priest descended to his son Eleazar, and from him to several of his descendants in succession (Num. xx. 25-28; xxii. 10-13; 1 Chron. vi. 4-6). It was afterwards transferred to the race of Ithamar, Aaron's youngest son, but for what reason is not known. Eli, according to Josephus, was the first high-priest of the line of Ithamar (*Antiq.* v. 11. 5; viii. 1. 3); and the office continued in his family until the beginning of Solomon's reign, when Abiathar was removed from it on account of his taking part with Adonijah in his attempt to usurp the throne; and

Zadok, of the line of Eleazar, who even in the reign of David was a chief priest as well as Abiathar, was now invested with the office alone (2 Sam. xx. 25; 1 Kings i. 7; ii. 26, 27, 35); and it continued in his line until the time of the Babylonish captivity (1 Chron. vi. 8-15).

Previous to this David had distributed the priests—both the sons of Eleazar and the sons of Ithamar—'according to their offices in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar. Among the sons of Eleazar there were sixteen chief men of the house of their father, and eight among the sons of Ithamar.' These were divided by lot into twenty-four courses for the service of the house of the Lord (1 Chron. xxiv. 3-19).

It might be supposed that the priests would reside as a body in the place where the tabernacle was, and after the temple was built in Jerusalem; but though numbers of them did probably congregate in that city, this was not necessarily the case. In the division of Canaan among the tribes of Israel no part of it was allotted to the tribe of Levi—the Lord was their inheritance; but forty-eight cities were given to them by lot out of the other tribes, 'with their suburbs for their cattle, and for their substance;' and of these forty-eight cities thirteen were assigned to the priests out of the tribes of Judah, Benjamin, and Simeon—all of them on the west of the Jordan and in the south of Canaan (Josh. xiv. 3, 4; xxi. 1-4); so that they were not far distant from the seats of either the tabernacle or the temple. Zacharias, the father of John the Baptist, who was of the course of Abia, one of the courses originally appointed by David, dwelt at Jerusalem only 'while he executed the priest's office in the order of his course.' 'As soon as the days of his ministration were accomplished, he departed to his own house,' which was in the hill country of Judæa (Luke i. 5, 8, 23, 39, 40).

The priests do not appear to have been any way distinguished for piety. There were doubtless good men among them; but the office was no security that it would not be filled by wicked and unprincipled men. Witness the sons of Eli. It is said they 'were sons of Belial; they knew not the Lord.' Such was their rapacity of the sacrifices that it is said 'the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord.' It is even stated that 'they lay with the women that assembled at the door of the tabernacle of the congregation.' Such indeed was their wickedness that it brought on them and their father's house perhaps the most fearful doom that is to be found in the Scriptures (1 Sam. ii. 12-36). It is to be hoped there were not many examples of such utter depravity among the priests as this; but yet we have in subsequent times much and strong evidence of the irreligion and wickedness of the priests both in the historical books of Scripture, as in 2 Kings xii. 4-8; xvi. 10-16; xxiii. 5-12; 2 Chron. xxix. 34; xxxvi. 14; Ezra ix. 1, 2; Neh. xiii. 4-9, 28, 29; and in the writings of the prophets, as in Is. xxviii. 7, 8; Jer. i. 18; ii. 8, 26, 27; v. 31; viii. 10; xxvi. 8; Lam. iv. 13; Ezek. xxii. 26; Micah iii. 11; Zeph. i. 4; Mal. i. 6-14; ii. 1-10). Of

pious priests we have examples in the prophet Jeremiah (i. 1), in Ezra (vii. 1, 12), and in Zacharias the father of John the Baptist (Luke i. 5, 6).

On the return of the Jews from Babylon Jeshua the son of Jozadak held the office of high-priest, and he took a chief lead in the restoration of the Jewish polity. He was of the line of Eleazar, and from him we find the line of high-priests continued down to Jaddua in the time of Alexander the Great (1 Chron. vi. 15; Ezra iii.; Zech. iii. 1; Neh. xii. 10, 11). Its subsequent course it is more difficult to trace, as the line of succession was often broken. There were great irregularities in regard to the appointment of the high-priest. Changes were frequent. The office was often obtained by interest, by intrigue, by bribery, and in some cases even by murder. Instead of being held for life, it was often held for but short periods. It was no uncommon thing for one high-priest to be deposed to make room for another. The office was held by princes of the Maccabean family for about 130 years. They were both high-priests and chief civil rulers; but though of the line of Eleazar, they had not by birthright a claim to the office.\* The Romans having subjected the country and appointed Herod king, he and succeeding members of his family, and afterwards the Roman governors themselves, took it upon them to appoint the high-priests and to remove them as suited their humour, interest, or political views. They put them in

\* Some members of the Maccabean family, though of the sacerdotal order, were not only civil rulers, but at the head of military affairs, and fought many a hard battle. This, however, is not the first time we find priests acting in a civil and even a military capacity. In the account of David's being raised to the throne of Israel it is said: 'These are the numbers of the bands that were ready armed to the war, and came to David to Hebron to turn the kingdom of Saul to him: of the children of Levi four thousand and six hundred. And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred; and Zadok, a young mighty man of valour, and of his father's house twenty and two captains' (1 Chron. xiii. 23, 26-28).

Benaiah, the son of Jehoiada the priest, had his name among David's three worthies; and David set him over his guard (1 Chron. xi. 22-25; xxvii. 5, 6). He was afterwards raised by Solomon to be commander-in-chief in the room of Joab (1 Kings ii. 35; iv. 4). Jehoiada, another priest of that name, appears to have acted as regent of the kingdom of Judah in the minority of Joash the son of Ahaziah (2 Kings xi. 12). Among the Jews who returned from Babylon mention is made of priests to the number of an hundred and twenty-eight who 'were mighty men of valour' (Neh. xi. 14). In Josephus, the Jewish historian, we have also an example of one who was a priest by descent (though he does not appear ever to have exercised the functions of a priest) acting in a civil capacity, and even as a military commander in the last war with the Romans (Joseph. *Life*, i. 7, 12, 24).

and out in the most arbitrary manner. Some enjoyed the office but a short time; and those who had been deprived of it were sometimes restored again. In the last years of the Jewish nation the changes were particularly rapid. The priests, and particularly the high-priests, instead of being examples of piety and morality, were often examples of all that was wicked, unprincipled, and worthless (Joseph. *Antiq.* xviii. xix. xx. *passim*).

Of those who discharged the functions of high-priest during the decline of the Jewish polity there are two particularly mentioned in the N. T. —Annas and Caiaphas. In Luke iii. 2 it is said, 'Annas and Caiaphas being the high priests.' In John xvii. 13 we are told that the officers who had apprehended our Lord 'led him away to Annas first, for he was father-in-law to Caiaphas, which was the high priest that same year.' In Acts iv. 6 we read of 'Annas the high priest and Caiaphas.' By the original constitution of Moses there could be only one high-priest at one time, and the appointment was for life; and it does not appear that either Herod or the Roman authorities ever appointed two high-priests together. But in these passages Annas and Caiaphas are both plainly called high-priests; yet it is also plain from the accounts of our Lord's trial that in point of fact Caiaphas was the only high-priest 'that same year,' as is twice emphatically stated by John (xi. 49; xviii. 13). This very expression is indicative of the changeableness of the office. Annas had doubtless been the high-priest previously, and perhaps was so again shortly after this. But as changes of the office had by this time become frequent, it was probably usual from courtesy to continue to give the title to those who had ever enjoyed the dignity.

The expressions 'chief priests,' 'the chief of the priests,' occur in Ezra viii. 24; x. 5; Neh. xii. 7; and 'the chief priests' is of still more frequent occurrence in the Gospels and also in the Acts. Though it may include, it probably does not refer simply to high-priests, but is to be understood of leading priests generally, or specially of the leaders of the courses into which David distributed the priests (1 Chron. xxiv. 1-19).

Jewish writers speak of the *sagan* as a deputy of the high-priest who officiated for him in the case of sickness and on other occasions when he might not be able to perform the duties of his office. Perhaps there is a reference to the *sagan* in 2 Kings xxv. 18, where mention is made of 'Seraiah the chief priest and Zephaniah the second priest.' Now both might come to pass under the name of high-priests; and when Luke states that when John commenced his ministry 'Annas and Caiaphas were the high-priests,' there is no improbability in the supposition that the one may have then been the high priest strictly so called—perhaps Annas, as being the older man, and Caiaphas, his son-in-law, may have been his *sagan*, though he certainly was afterwards high-priest; all which circumstances taken together would easily account for both of them being called 'the high priests.'

PRINCIPALITY. 1. Royal state, or the attire of the head marking the same (Jer. xiii.

18). 2. Chief rulers (Tit. iii. 1). 3. Good angels (Eph. i. 21; iii. 10). 4. Bad angels (Eph. vi. 12; Col. ii. 15).

**PROMISE.** 1. An engagement to bestow some benefit (1 Kings viii. 56). 2. The good thing promised: so the Holy Ghost, in his saving and miraculous operations, is the promise of the Father (Acts i. 4). Eternal life in heaven is called the promises: it is the thing promised in many of them (Heb. vi. 12). To obtain or receive the promise is to enjoy the fulfilment thereof—to receive the good things promised (Heb. vi. 15; xi. 39). The fifth commandment is the first with promise: it is the first of the second table, and is the first that has a promise of long life and prosperity to such as are obedient to it (Eph. vi. 2). The promises of God are either absolute, whose fulfilment depends on no condition to be performed by us, but to manifest the exceeding riches of God's grace: these are generally directed to men as sinful, guilty, hard-hearted, depraved creatures (1 Tim. i. 15; Is. xliii. 25; xli. 12; lv. 6, 7; Jer. xxxi. 31-34; Ezek. xxxvi. 25-29; Zech. xiii. 1); or conditional, when the fulfilment thereof depends on some act or quality in us, as if we believe, repent, pray, etc. Every one of these conditions required of us is promised in some absolute promise; and thus at once free grace reigns in the whole of the gospel scheme; and yet by making such duties conditions of connection with some further privileges holiness is mightily encouraged and promoted.

Some promises relate to outward things, as health, strength, food, raiment, peace, comfort, success in life (Deut. xxviii. 1-6, 8, 12; Ps. i. 3; xxxvii. 3-6; xci. 9, 10; cxii. 1-3; cxxi. 3-8; Prov. iii. 5, 6; Matt. vi. 31-33; 1 Tim. iv. 8; Heb. xiii. 5, 6); some to God's preventing, moderating, and shortening affliction, supporting under and delivering from it, and bringing good out of it (Ps. ix. 9; xxx. 4, 5; xxxiv. 19; xli. 3; l. 15; lxviii. 5; Is. xliii. 2; Lam. iii. 22, 23, 31-33; Matt. v. 11, 12; 2 Cor. iv. 17, 18; xii. 9, 10; Heb. xii. 5-7, 11; 1 Pet. v. 6, 7). But the promises relate chiefly to spiritual good things, as of welcome by Christ (John vi. 37); faith (Eph. ii. 8, 9; Phil. i. 29); repentance (Zech. xii. 10; Acts v. 35); pardon (Is. lv. 6, 7; Mic. vii. 18, 19); justification (Rom. iv. 13, 16, 20-25; viii. 33, 34); adoption (2 Cor. vi. 17, 18); sanctification (xxxvi. 25-27; Eph. v. 25-27; Tit. ii. 14); the Holy Spirit (Luke xi. 13; John xiv. 15-17; xvi. 7-11); the intercession of Christ (Heb. vii. 25); hearing of prayer (Ps. cii. 17; cxlv. 18, 19; Matt. vii. 7-11; John xiv. 13, 14; Phil. iv. 6; 1 Pet. v. 7); knowledge and wisdom (Prov. ii. 1-6; James i. 5); divine influence (Hos. xiv. 4-7); divine direction (Ps. xxxvii. 5; Prov. iii. 5, 6); peace (Is. xxvi. 3; Phil. iv. 7); honour to such as honour God (1 Sam. ii. 30); perseverance in a state of grace (Matt. xxiv. 24; John x. 27, 28; Rom. viii. 35, 37-39); a happy death (Ps. xxxvii. 37; 2 Tim. iv. 7, 8; Rev. xiv. 13); a joyful resurrection (Col. iii. 4; Phil. iii. 21; 1 Cor. xv. 41-44, 50-58; 1 Thess. iv. 16-18); eternal glory and happiness (John xiv. 2, 3; James ii. 5; 1 Pet. i. 3, 4; 2 Cor. v. 1, 2, 6, 8; Rev. ii. 10; iii. 21; iv. 10, 11; v. 8-14; vii.

9-17; xxi.; xxii. 1-5). Some promises are permanent, being fulfilled in all ages; others are temporary or occasional, being fulfilled at particular periods, and so are *prophetical*, as foretelling what is future, and *promises*, as holding forth the prospect and hope of the bestowal of good.

**PROPHECY.** 1. A foretelling of future events under the inspiration of the Holy Spirit (Is. i. 24-31; xiv. 22-27; Jer. i). 2. Under the word prophecy is also frequently included declarations, reproofs, exhortations, expostulations, warnings, etc., given forth under the inspiration of the Holy Spirit equally as the predictions themselves, and often along with them (Rev. i. 3; xxii. 7, 10, 18, 19). 3. In 2 Pet. i. 19-21 the word appears to signify the O. T. Scriptures in general, as given by the inspiration of the Holy Spirit. 4. It appears to signify a narrative in 2 Chron. ix. 29. Here indeed it may refer to a narrative in combination with a prophecy of Ahijah's; or a narrative by him may have been called a prophecy, as he actually was a prophet (1 Kings xi. 11-13, 29-39; xiv. 1-18). 5. An expressed anticipation or expectation of a future event, but which was no prophecy (Neh. vi. 10, 12; 1 Tim. i. 18). 6. Discourse on religious subjects given forth, not perhaps under the inspiration, yet under the influence and with the assistance of the Holy Spirit (1 Cor. xii. 10; ver. 1-9, 13, 27-31). The influence we refer to was not confined to apostolic times, though it might then be enjoyed in a more abundant measure. It has been often experienced by good men in all ages down to the present day. 7. A discourse chiefly on ethical topics (Prov. xxx. 1; xxxi. 1).

**PROPHESY.** 1. To foretell future events under the inspiration of the Holy Spirit (1 Pet. i. 10, 11). This is the ordinary sense of the word; but it is also employed in the Scriptures in other, though generally related significations: as, 2. To reveal God's mind to man in the way of declarations, reproofs, exhortations, expostulations, warnings, etc., sometimes alone and sometimes along with the foretelling of future events, including, in short, the whole utterances of the prophets while speaking under the inspiration of the Holy Spirit (Matt. xi. 13). 3. To make known things already done, the declaration of them shewing a knowledge more than human (Luke xxii. 63, 64). The word was here used in mockery. Dr. Campbell proposes to render it: 'Divine, who is it that smote thee,' supposing it even here to involve somewhat the idea of inspiration. 4. To speak under a divine *afflatus*, though not amounting perhaps to what is commonly called inspiration. Thus Zacharias, the father of John the Baptist, 'was filled with the Holy Ghost, and prophesied saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people,' etc. (Luke i. 67-79). His speech throughout does not partake of the nature of a prophecy in the sense of foretelling future events (see also Num. xi. 24-29). 5. To give expression to the praise of God in a musical form, vocal and instrumental. Thus David 'separated the sons of Asaph and of Heman and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals,' 'to give thanks and to praise the Lord.' 'So



the number of them, with their brethren, that were instructed in the songs of the Lord, even all that were cunning, was two hundred four score and eight' (1 Chron. xxv. 1-7), who must all be held as having prophesied.

This probably explains why Miriam, the sister of Moses and Aaron, is called a prophetess. It is said she 'took a timbrel in her hand, and all the women went out after her with tinbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea' (Exod. xv. 20, 21). There is no reason for supposing that she was a prophetess in the ordinary acceptation of the word.

We doubt not some strange incidents in the history of Saul are to be understood in a similar way. Samuel, after anointing him as the first king of Israel, when about to send him on his journey homewards, said to him, among other things, 'thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them. And they shall prophesy: and the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and be turned into another man.' He accordingly met this company of prophets, 'and the spirit of God came upon him, and he prophesied among them. And when he had made an end of prophesying, he came to the high place' (1 Sam. x. 1, 5-13). From the last words it would appear to have been but a short act on his part. He probably merely took up their song, and joining them in the music, ceased on coming to the high-place, where perhaps the whole performance concluded.

Probably Saul had a turn for music, and by it he may naturally have given vent to his feelings, even when they were of a morbid cast. It is plain he took pleasure in it, for it soothed his troubled spirit. Hence perhaps his personal performances are called prophesying (1 Sam. xvi. 14-23; xviii. 10). The whole account of the successive messengers whom he sent, and last of all of himself joining the prophets in their prophesying, probably merely signifies that they took part with them in their musical performances, whatever these may have been (xix. 18-24). To suppose them prophesying in a more spiritual sense seems out of the question.

6. To declare or expound religious truth under the influence and with the aid of the Holy Spirit. We have felt at a loss whether we should place such passages of the N. T. as Matt. vii. 22; Acts xix. 1-6; xxi. 9; 1 Cor. xi. 4, 5; xiv. 1, and throughout that chapter, under sense 4 or in this place. We are disposed to think that the gift of prophesying referred to in these passages, and also in Rom. xii. 6; 1 Cor. xii. 10; xiii. 2, 8, 9, may not have been of the same nature nor in the same degree in all cases and in all persons. Agabus, who is called a prophet, on one occasion 'signified by the spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cæsar' (Acts xi. 28); and on another occasion 'he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles' (xxi. 11)—a prediction which

was no less remarkably fulfilled. There are, however, no grounds for supposing that those who are called prophets, and who are said to prophesy, foretold future events. Comparatively few of them probably possessed this gift. Still, however, it appears to have been an extraordinary gift, for it is enumerated along with other extraordinary gifts—among the rest with the working of miracles, the discerning of spirits, speaking of tongues, and the interpretation of tongues (1 Cor. xii. 4-11), and in point of *utility* the apostle preferred it to speaking with tongues (xiv. 1-5, 22-25). But yet, on the other hand, it would not appear that the prophets ordinarily spoke by inspiration, or even by an *afflatus* of the Holy Spirit, for the discourse of the prophets was to be judged of by their brethren, and it is even said: 'The spirits of the prophets are subject to the prophets; for God is not the author of confusion, but of peace, as in all the churches of the saints' (xiv. 29, 32, 33). If the prophets had spoken by divine inspiration and under a divine *afflatus*, there would have been no appeal from them to the judgment of their brethren, or from one of them to the judgment of others (see also 1 Thessa. v. 20). On these grounds we are disposed to think that the prophets generally were teachers, often giving forth their instructions under the influence and with the assistance of the Spirit, yet exercising their own faculties and not infallibly under his direction (Gal. ii. 11-14).\*

7. To speak in the character of being a prophet, and under the pretence of possessing supernatural knowledge, what is falsehood or lies (1 Kings xviii. 29; xxii. 6, 10-12, 20-23; Isa. xxx. 10; Jer. xiv. 14-16).

PROPH'ET. 1. One who under divine inspiration foretells future events (Deut. xviii. 21; Rev. x. 7), or gives forth, as stated in the two preceding articles, other revelations of the mind of God in the way of declarations, reproofs, exhortations, expostulations, warnings, etc.—sometimes alone, and sometimes along with the prediction of future events.

This is the ordinary signification of the word; but it is also used in a variety of other and lower senses, though it is not always easy to determine the precise sense in which it is employed.

2. Abraham, Isaac, and Jacob, are called prophets (Gen. xx. 7; Ps. cv. 9, 10, 15), though we have no proof of their predicting future

\* In the reign of Queen Elizabeth the clergy in various parts of England held religious exercises among themselves for the interpretation of some texts of Scripture, one speaking to them in an orderly way after another. These exercises were called *prophesyings*, from the apostolical direction (1 Cor. xiv. 31): 'Ye may all prophesy, one by one, that all may learn and all may be comforted.' To these exercises the queen was exceedingly hostile, and she at length succeeded in putting them down (Neal, *Hist. Puritans*, i. 243, 314). Similar exercises were held in Scotland by the ministers, and the General Assemblies passed severe enactments against such as neglected to attend them (Calderwood, *Hist. of Kirk in Scotland*, iii. 375).

events, with the exception of Jacob on his death-bed (Gen. xlix.), nor of their teaching others under divine inspiration, nor of their teaching others at all. The only sense in which we think they may have been called prophets is as examples and witnesses of the truth by their life and conversation (see Heb. xi. 8-10, 13, 14).

3. Moses, when commissioned to go and speak to Pharaoh, and to his brethren the Israelites, pled his incompetency as a speaker; but the Lord said unto him, 'Aaron thy brother shall be thy prophet' (Exod. iv. 10-16; vii. 1, 2). Here the word seems to be used to signify a spokesman, a speaker by substitution, a good speaker, without reference either to future events or to teaching of any kind.

4. In the N. T. a religious teacher, particularly one who has a special commission from God, as John the Baptist (Mal. iv. 5; Luke i. 76; vii. 26-28; Matt. xiv. 5; Mark. xi. 32), our Lord himself (Matt. xxi. 11, 46; Luke vii. 16, 39; xxiv. 19; John vi. 14; ix. 17). It probably also signifies simply a religious teacher,

though he may have had no special commission from God (Matt. x. 41; Mark vi. 4).

5. A class of instructors who were next in rank to the apostles, and before the teachers who spake more or less under the influence and with the assistance of the Holy Spirit, but the nature and degree of which influence and assistance it is not easy to determine (1 Cor. xii. 28, 29; xiv. 29, 32, 33, 37; Eph. ii. 20; iii. 5; iv. 11). [PROPHECY.]

6. The writings of the prophets, constituting a large portion of the O. T. Scriptures (Matt. v. 17; Mark i. 2; Luke xvi. 29, 31; xxiv. 27, 44). They have commonly been divided into the Greater and the Lesser prophets; but this division of them is quite arbitrary. It would have been much better, and might have contributed to the right understanding of them, had they been arranged chronologically. We have not now the means of doing so with perfect accuracy; but the following arrangement is at least an approach to it, being for the most part founded on the books themselves:—

PROPHETS.	DATE OF THEIR PROPHECIES.
Jonah	Before or in the reign of Jeroboam II. king of Israel (2 Kings xiv. 25).
Amos	Reign of Uzziah king of Judah and Jeroboam II. (i. 1).
Hosea	" Uzziah, Jotham, Ahaz, Hezekiah, and Jeroboam II. (i. 1).
Isaiah	" Uzziah, Jotham, Ahaz, and Hezekiah (i. 1).
Micah	" Jotham, Ahaz, and Hezekiah (i. 1).
Nahum	" Hezekiah?
Joel	Opinions very various.
Zephaniah	Reign of Josiah (i. 1).
Jeremiah	" Josiah to and after the Babylonish captivity (i. 23).
Habakkuk	Before the taking of Jerusalem by the Chaldeans?
Obadiah	After the taking of Jerusalem?
Ezekiel	During the captivity.
Daniel	During the captivity to the reign of Cyrus king of Persia (i. 1-6, x. 1).
Haggai	Reign of Darius Hystaspes king of Persia (i. 1)
Zechariah	" Darius Hystaspes king of Persia (i. 1).
Malachi	" Artaxerxes Longimanus king of Persia?

7. The teaching or doctrine of the prophets (Matt. vii. 12; xxii. 40).

8. Pretenders to the gift of prophecy or to supernatural knowledge (Jer. xxiii. 9, 11, 13-17, 25-32; xxvii. 9; Ezek. xiii. 2-9; Neh. vi. 14; Acts xiii. 6). Such pretenders appear to have been very common and very numerous among the Israelites. Some appear to have been the prophets of particular deities. In Ahab's time the prophets of Baal were 450, and the prophets of the groves 400, which did eat at Jezebel's table (1 Kings xviii. 19, 40; xxii. 6). As some of the prophets of God were perhaps coarsely dressed (2 Kings i. 7, 8; Matt. iii. 4; xi. 8), so some of the false prophets wore a rough garment to deceive (Zech. xiii. 4).

9. A poet. So Paul applies the word (Titus i. 12), perhaps because poets were commonly held to be inspired by the Muses. It is commonly supposed that he refers to the Greek poet Epimenides; but he might also be called a prophet according to the Greek usage, as he was reckoned among the seven wise men of Greece, and was sent for by Solon to assist in the preparation of his laws (Robinson, *Gr. Lex.* 724).

10. The expression 'sons of the prophets,'

which occurs in the O. T., has given rise to the idea that there were anciently schools or colleges in which persons were trained to the office of prophets; and it has been supposed that they originated with Samuel; but the two passages (1 Sam. x. 10; xix. 20) on which this supposition is founded speak only of a 'company of the prophets.' There is no indication of education in the case. It is only in the times of Elijah and Elisha that we meet with the expression 'the sons of the prophets.' It then occurs repeatedly (1 Kings xx. 35; 2 Kings ii. 3, 5, 7, 15; iv. 1, 38); but we meet with it neither before nor after. To this Amos (vii. 14) cannot be held as an exception. We find 'sons of the prophets' at Bethel, at Jericho, and at Gilgal. If the expression implies schools at these places, as is probable enough, it is not unlikely they were set on foot by Elijah on account of the darkness of the times. The places mentioned were all in the same part of the country, and not very distant from each other; so that it is not improbable they may have had a common origin. Nor do we think it likely that persons were trained in them to the office of prophets strictly so called. The prophetic office is not

the result of education, but of the inspiration of the Holy Spirit. Elisha, the successor of Elijah, does not appear to have been trained in any school of the kind (1 Kings xix. 19-21); nor is there the slightest evidence that any one of the prophets, whose writings form so large a portion of the O. T. Scriptures, were so trained. In the account of the ascension of Elijah it is mentioned that 'fifty men of the sons of the prophets,' all apparently belonging to Jericho, 'went and stood to look afar off' (2 Kings ii. 7)—a number which does not well accord with their being in training for the prophetic office strictly so called. On the whole, we are disposed to conclude that there were schools at the places mentioned; that the teachers at the head of them were called prophets; and that the pupils, and those educated in them, were called sons of the prophets, without any reference to the prophetic office.

**PROPHETESS.** 1. A female prophet, yet not always in the sense of foretelling future events, nor even of speaking by divine inspiration. Miriam is called a prophetess, but on the occasion on which she is so called she gave forth no utterance of her own; she merely called on the women to join in the chorus of Moses' song (Exod. xv. 20, 21). Deborah is called a prophetess, perhaps as a leader of her people, and as the medium of a divine communication to Barak (Judg. iv. 4-9, 14). We also read of Huldah the prophetess (2 Kings xxii. 14), and of Anna a prophetess (Luke ii. 36, 37); but in what sense does not exactly appear (see also Acts xxi. 8-9). There were also false prophetesses—mere pretenders, who prophesied out of their own hearts, and deceived the people with lies (Ezek. xiii. 17-23; Rev. ii. 20). Nehemiah mentions a prophetess of this description, Noadiah (vi. 14). 2. The wife of a prophet. Isaiah's wife is so called (viii. 3).

**PROSELYTE,** one who turned from heathenism to the Jewish religion (Acts ii. 10). Though the Mosaic economy was in many respects of an exclusive character, with the view of keeping the children of Israel apart from the heathen nations around them, yet it had nothing like the exclusiveness of Hindooism. It admitted of proselytes; it even made express provision for this. When the Passover was instituted, when the Israelites were about to come out of Egypt, the following law on this subject was laid down: 'When a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. One law shall be to him that is home-born and unto the stranger that sojourneth among you' (Exod. xii. 48, 49; see also ver. 43, 44, and Num. ix. 14; xv. 14-16). In the early periods of the Jewish history we have no evidence that there were many proselytes to their religion. They appear to have been much more disposed to adopt the religion of their idolatrous neighbours than the heathen were to adopt their religion. Rahab the harlot was perhaps a proselyte, as an Israelite married her, and Boaz was their son (Matt. i. 5). There is still more ground to con-

clude that Ruth the Moabitess was a proselyte: 'Thy people,' said she to her mother-in-law, 'shall be my people, and thy God my God.' Boaz bore her this testimony: 'All the city of my people doth know that thou art a virtuous woman,' and gave the best proof of the good opinion he had of her by marrying her (Ruth i. 16, 17; iii. 11; iv. 13). But after the Babylonish captivity, when the Jews were scattered to a considerable extent among the nations, though they and their religion might be generally contemned, there were probably numbers who, induced by the more rational views which Judaism gave of the character of God and of the duty of man, were led to embrace it. To this the dispersion of the Jews among the nations would doubtless contribute. When Ahasuerus sent forth his second edict, authorising the Jews throughout his dominions to defend themselves and to slay all those who might assault them on the ground of his previous orders, it is stated that 'many of the people of the land became Jews, for the fear of the Jews fell upon them' (Esther viii. 17). In the time of our Lord the Scribes and Pharisees appear to have been zealous to make converts: 'Woe unto you Scribes and Pharisees, hypocrites,' says he, 'for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves' (Matt. xxiii. 15). In the Acts of the Apostles proselytes are repeatedly mentioned (ii. 10; vi. 5; xiii. 43). They are also supposed to be referred to in a number of other passages of the N. T., as John xii. 20; Acts xiii. 16, 50; xiv. 1; xvii. 4; xviii. 4.

According to the rabbins, there were two kinds of proselytes—proselytes of the gate and proselytes of righteousness. The *proselytes of the gate* were not circumcised, and did not partake of the Passover; but yet they attended on Jewish instructions, and conformed to certain Jewish customs, and observed specially what the rabbins called *the seven precepts of Noah*—viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. These the Jews permitted to dwell in Canaan, and allowed them hopes of eternal life. The *proselytes of righteousness* were obliged to observe all the law of Moses. At their admission their motives for changing their religion were examined, and they were instructed in the principles of Judaism. Next, if males, they were circumcised, and then baptized with water by plunging them into a cistern, and then they presented their oblation to the Lord. Their females were also baptized, and then they offered their offering before God. No boys under twelve years of age, nor girls under thirteen, were admitted without the consent of their parents, or, if these refused, without the consent of the judges of the place. After admission children or slaves were accounted free from the authority of their parents or master. Some think no Edomites or Egyptians could be admitted proselytes till the third generation, and the Ammonites or Moabites not till the tenth; but others suppose this exclusion only debarred them from places of office in their civil government (Deut. xxiii. 1-8).

Such are the accounts which are given by the rabbins of proselytes; but whatever may have been the practice of the Jews in later times, considering how much the rabbinical writers have been given to pure inventions, there is room to doubt whether it existed in ancient times. Some are disposed to deny altogether that there was any such distinction as proselytes of the gate and proselytes of righteousness, and that there was any such class as the former. This was the opinion of Lardner (*Works*, vi. 531).

**PROSEUCHA** (*προσευχή*), an oratory or place for prayer. The Jews were accustomed to have places appropriated for prayer, especially without those towns where they were not able or were not permitted to have synagogues. Sometimes a proseucha was a large building, as at Tiberias (*Joseph. Life*, 54). Sometimes they consisted of merely a wall or other enclosure, which was uncovered like the courts of the temple. Often they appear not to have been a building of any kind, but only a retired place in the open air or in a grove appropriated to prayer. It is said they were usually near a river or the seashore, perhaps for the convenience of ablution. It was probably in a proseucha that Paul made known the gospel at Philippi: 'On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women who resorted thither' (*Acts* xvi. 13; *Robinson, Gr. Lex.* 712; *Campbell, Gospels*, iv. 310).

'There is some difference among learned men,' says Lardner, 'whether the original word in this place, which we have rendered prayer, should be here understood of the act or the place of prayer. I am inclined to think with Whateley, Grotius, and others, that it is a place of worship which is here spoken of' (*Works*, i. 110; see also *Prideaux, Connect.* part i. book vi.; *Jennings, Jew. Ant.* ii. 69).

**PROVERB.** 1. A short sententious saying containing much sense in it. 2. A cutting, taunting speech (*Isa.* xiv. 4). Persons or things become a proverb or byword when often mentioned in a way of contempt and ridicule (*1 Kings* ix. 7). 3. An obscure speech or saying: one not readily understood (*John* xvi. 25, 29).

**PROVERBS**, one of the books of the O. T. The Hebrew word *משלים*, the plural of which is a general title to the Book of Proverbs, properly signifies a *similitude* or *comparison*. Hence it came to signify a sententious saying such as consists in the comparison of two things, or is otherwise of a figurative nature. Sentences of this kind often pass into proverbs (*Gesenius*, 517). The word is not applicable to the whole book, for there are some continuous discourses in it; but yet, as it is applicable to much the greater part of it, the title is not inappropriate.

There is no reason to doubt that Solomon was the author of this book, with the exception of the last two chapters. It is distinctly ascribed to him in the beginning of it: 'The proverbs of Solomon, the son of David, the king of Israel' (i. 1). The statement is again repeated (x. 1): 'The proverbs of Solomon;' and again (xxiii. 1): 'These are the proverbs of

Solomon which the men of Hamath king of Judah copied out.' It is seldom that an ancient book so distinctly states its authorship. This in fact is a peculiarity of the books of the O. T. ascribed to Solomon (*Eccles.* i. 1; *Song* i. 1). The statement also corresponds with what is said in *1 Kings* iv. 32, 'he spake three thousand proverbs.' Who Agur the son of Jakah, and king Lemuel, or rather his mother, were, to whom *ch. xxx.* and *xxxi.* are ascribed, is not known.

**PROVISION**, victuals and other things necessary for maintaining a person or thing. Zion's provision is not chiefly the sacred food of the Jewish priests, but God's word and ordinances assigned for the spiritual food of the church (*Ps.* cxxxii. 15). Provision for the flesh is what tends to strengthen our inward corruption, and to excite sinful thoughts, words, and deeds (*Rom.* xiii. 14).

**PSALMS.** The general title of the Book of Psalms in the Hebrew text is *שְׁמִינִי* (*Sheminith* or *songs of praise*). It was anciently divided by the Hebrews into five books, each of which closes with a doxology. The first comprises Psalms i. to xli., and concludes thus: 'Blessed be the Lord God of Israel from everlasting to everlasting. Amen, and amen.' The second comprises Psalms xlii. to lxxii., and ends with the words: 'Blessed be the Lord, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and amen. The prayers of David the son of Jesse are ended.' The third comprises Psalms lxxiii. to lxxxix., and closes thus: 'Blessed be Lord for evermore. Amen and amen.' The fourth comprises Psalms xc. to cvii., and concludes with the words: 'Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say Amen. Praise ye the Lord.' The fifth extends from Psalm cviii. to c., and closes thus briefly: 'Praise ye the Lord.' This division is of great antiquity, being recognised in the Septuagint version; but whatever divisions were made in the collection, the whole constituted but one book in the Canon. Peter quotes it as the Book of Psalms (*Acts* i. 20; *Horne, Introd.* ii. 726).

In the Septuagint, and also in the Syriac, Arabic, and Ethiopic versions, there is a Psalm more than in the Hebrew original, making the number 151; but though ancient, it is manifestly Apocryphal: indeed it is altogether unworthy of a place among the Psalms (*Horne*, ii. 729).

With the exception of thirty-four, all the Psalms have short titles affixed to them. These titles often consist of merely the names of the writer; sometimes they also refer to the Psalm itself, intimating perhaps its nature, or the occasion of its composition. There are likewise various words in the titles of many of the Psalms, as *Maschil*, *Michtam*, *Shiggaion*; on *Neginoth*, on *Nehiloth*, on *Gittith*, on *Shoshannaim*, on *Muth-labbem*, on *Sheminith*, to *Jeduthun*, etc.; but critics are much divided as to the signification and design of them. Many of them are supposed to be musical notices, connected in some way or other with the musicians,



the musical instruments, the tunes, or the style of the music ; but the subject is involved in great obscurity, and nothing can with certainty be affirmed in regard to them.

The title affixed to Psalms cxx.-cxxxiv. is rendered in our version 'a song of degrees ;' but the meaning of it also is very uncertain. Some suppose that the Psalms in question were sung upon the fifteen steps which led to the women's court in the temple ; others that they were songs chanted by the Jews on their journeys to the yearly feasts at Jerusalem ; others that they were songs sung by the Jews when returning from their captivity in Babylon to their fatherland. There are other opinions on the subject ; but it is needless to recapitulate them, as they are little better than conjectures (Horne, *Introd.* ii. 739).

Selah is a word which occurs very frequently in the Psalms, and nowhere else in the O. T., except in Hab. iii. 3, 9, 13. It is commonly found at the end of a short stanza ; but in Psalms lv. 20 and lvii. 4, and Hab. iii. 3, 9, it occurs in the middle of a verse, yet at the end of a member of it. The word has been the subject of much discussion among critics, but with no satisfactory result. It is needless to state the various opinions broached by them, so little certainty attaches to any one of them. It probably did not form any part of the text, nor was connected with the sense ; but was merely a musical sign, though with what design it is not easy to say (Horne, ii. 744 ; Gesenius, *Lex.* 588). [SELAH.]

The genuineness of the titles to the Psalms has been much debated among critics. Some maintain that they are an original part of the Psalms to which they are prefixed, having proceeded from the writers themselves. Others deny this, and allege that they were affixed to them by others ; that they are often mere conjectures, and are in some instances erroneous ; and consequently that in general no reliance is to be placed upon them. Some have taken a middle course, and suppose that to the ancient and genuine ones others have been added which are often false. Rosenmüller and Stark consider all the titles relating to music as of late origin, which is probable enough. We are disposed to think that in general the titles proceeded from other persons than the original writers themselves. In some cases they may have followed tradition ; in others they may have exercised their own judgment, taking occasionally the historical books of the O. T. as a help (comp. Ps. xviii. title, with 2 Sam. xxii. 1) ; in others they probably indulged in mere conjecture. According to this view, we can seldom rely on them, but should in every case exercise our own judgment, and be guided by the evidence which it may be possible to discover (Horne, *Introd.* ii. 745).

Though it is common to speak of the Book of Psalms as the Psalms of David, yet in point of fact it is a collection of poems by various writers. The following are the writers to whom they are ascribed :—1. Seventy-three, or nearly one-half of the whole number, are attributed to David, who is expressly called 'the sweet singer of Israel' (2 Sam. xxiii. 1). 2. Two are ascribed to Solomon—lxxii. and cxvii. ; but of the former David appears to have been the writer and Solomon only

the subject (ver. 1, 20) ; while the latter agrees better with the rebuilding of the temple, and the watching of the city of Jerusalem after the return of the Jews from the Babylonish captivity, than with the peaceful times of Solomon. 3. Twelve are attributed to Asaph, who was David's chief musician—viz. l. and lxxiii.-lxxxiii. ; but there are several of these—as lxxiv. lxxv. lxxvi. lxxix. lxxx. lxxxi. and lxxxiii.—which may be fairly questioned to have been written by Asaph. They do not correspond with the times of David and Solomon, when the Israelitish nation was at the very height of its power and prosperity. Some of them appear to have been written when they were in a low and distressed condition. It may also be remarked that the title may more probably be translated 'A psalm for Asaph'—i.e. to be delivered to Asaph, to be sung or played by him as a leader of the tabernacle worship (1 Chron. xvi. 4, 5, 7), than a psalm of or by Asaph. 4. Eleven are attributed to the sons of Korah—viz. xlii. xliv.-xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii. ; but similar observations may be made in regard to them as we have just made as to those ascribed to Asaph. Indeed, in the E. T. they are called Psalms for the sons of Korah ; nor is it easy to conceive that such short compositions should be the production of a combination of minds. 5. One (lxxxix.) is attributed to Ethan the Ezrahite, who appears to have lived in the reign of David (1 Chron. xv. 17, 19) ; but the description which it contains of the calamities that had befallen David's family cannot refer to his own times nor those of his son Solomon. They must refer to a later date, when accumulated calamities had come upon them—perhaps even so late as the times of the captivity. 6. One (xc.) is called 'A prayer of Moses the man of God, and whether correctly or not the tradition is generally received. Supposing it to have been written by him, it is scarcely likely he himself would affix to it such a title. It may, however, be questioned whether Moses was the writer of it. We are doubtful whether in his days the life of man was reduced so low as its present standard : 'Threescore years and ten, or if by reason of strength, fourscore years' (ver. 10). Moses himself lived to the age of 120, his brother Aaron to 123, and his successor Joshua to 110 (Num. xxxiii. 39 ; Deut. xxxiv. 7 ; Josh. xxiv. 29).

Though we are inclined to think that the Psalms with which the names of Solomon, Asaph, the sons of Korah, and Ethan the Ezrahite are connected, were not written by them, yet it is only fair to state that it is the same particle which is used as to them as is used of David in the title of other Psalms.

By whom the Psalms attributed to Moses, Solomon, Asaph, and his fellow-musicians were written (supposing them not to have been written by them) we are not prepared to say ; but it is not improbable David was the writer of some, perhaps of many of them.

There are other fifty Psalms which are not ascribed to any particular writer—viz. Ps. i. ii. x. xxxiii. xliii. lxvi. lxvii. lxxi. xci.-c. cii. civ.-cvii. cxi.-cxi. cxxiii. cxxvi. cxxviii.-cxxx. cxxxii. cxxxiv.-cxxxvii. cxlvi.-cl. Some of them were probably written by David (comp. Ps. cv. 1-15

and xcvi. 1-13, with 1 Chron. xvi. 7-33). Many of them it is likely belonged to a later date, as Ps. cxxxii.; some to the time of the captivity, as Ps. cxxxvii.; or even to a time subsequent to the return from Babylon, as Ps. cii. and cxxvi.

The question as to the references of the Psalms to the Messiah is one of considerable difficulty. That some of them do refer to him there can be no doubt. Our Lord himself expressly says: 'All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me' (Luke xxiv. 44); and he distinctly applies to himself Ps. cx. (Luke xx. 41-44), not to speak of other passages of the N. T. Many, however, would interpret the Psalms generally of the Messiah as having a reference to him primarily or secondarily; but though this may have the appearance of piety, it is a mere assumption for which there is no proper ground, and it introduces a very loose principle of interpretation of the Word of God. Many of them in fact are altogether inapplicable to the Messiah, and nothing can be more forced than the manner in which they have been often so applied. Other interpreters have run into the opposite extreme, and have denied the reference of passages to the Messiah which were certainly designed to apply to him. It must, however, be acknowledged that it is often very difficult to determine whether particular passages do refer to him, the evidence being far from clear and decisive. Many suppose that when a verse of a Psalm is quoted in the N. T. in reference to the Messiah, this shews that the whole Psalm applies to him. Such passages, however, are not always to be held as predictions. They are probably often applied merely in the way of accommodations. There is perhaps no Psalm so frequently quoted or referred to in the N. T. in connection with our Lord than Ps. lxix. (compare ver. 4 with John xv. 25; ver. 9 with John ii. 17; ver. 21 with Matt. xxvii. 34; ver. 48 with John xix. 28-30; ver. 69 with Acts i. 20; ver. 22, 23 with Rom. xv. 3); but we apprehend it can be only in the way of accommodation that these quotations or references are made; for the general tenor of the Psalm does not appear to be descriptive of the Messiah, and ver. 5 is altogether inapplicable to him: 'O God, thou knowest my foolishness, and my sins are not hid from thee.' Though ver. 21 is supposed to be applied to him by the evangelists, yet how different is the spirit of ver. 22-28 from the prayer actually uttered by our Lord (Luke xxiii. 34). Similar remarks may be made as to Ps. xli. 9 (see ver. 4, 8, 10) compared with John xiii. 18, and Ps. cix. 8 compared with Acts i. 20. [QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.]

There is also great difficulty in regard to the imprecatory character of some of the Psalms. Various methods have been had recourse to for reconciling such passages with other parts of Scripture, particularly of the N. T.; but we have met with none that is satisfactory. We think it better frankly to own the difficulty than to impose either on ourselves or others any inadequate solution of it.

PSALTERY, a stringed musical instrument in use among the Hebrews. It is first men-

tioned in the Scriptures in the time of Samuel (1 Sam. x. 5); but it is frequently noticed afterwards, and commonly along with other instruments of music. It was not confined to the Hebrews: we also find it in use in Babylon (Dan. iii. 5, 7, 10, 15). Josephus describes it as a species of lyre or harp, having twelve strings, and played on with the fingers, not with a plectrum (*Ant.* vii. 12. 3); but the Hebrew words (Ps. xxxiii. 2; cxliv. 9) appear to indicate that it had only ten strings, at least when these Psalms were composed. Jerome says it was of a triangular form like the Greek letter *delta* inverted, thus ∇ (Gesenius, *Lex.* 529).

#### PTOLEMA'IS. [ΑΠΟΛΟ.]

PUBLICAN, a collector of the Roman taxes or public revenue. There were two classes of *τελωναι*, or *publicans*. Among the Romans the taxes or public revenue were usually farmed out, and the farmers-general paid to the government a certain sum for the privilege of collecting the taxes of a district. These were generally of the equestrian order, or at least persons of wealth and rank. The other class were the collectors under them, who gathered the taxes and customs at the gates of cities, in seaports, on public ways, bridges, etc. These were generally persons of the lowest rank and of the worst character, and were very oppressive in their exactions. Zaccheus was perhaps of the former class: he is called *αρχιτελωνης* (a *chief publican*), 'and he was rich' (Luke xix. 2). Matthew, on the other hand, appears to have been of the latter class, for when our Lord called him he was 'sitting at the receipt of custom'; but he scarcely seems to have been poor, for Luke tells us he 'made him a great feast in his own house, and there was a great company of publicans and of others that sat down with them' (Luke. v. 27-29). Both of them, it is plain, were Jews (xix. 9).

The publicans were very obnoxious to the Jews. They were at once contemned and detested by them. Three things concurred to render the office specially odious to them: 1st. To pay tribute was not only a grievance to their purses, but an affront to their nation; for they looked on themselves as not only a free-born people, but, in consequence of their being the chosen people of God, they considered themselves superior to all other nations of the earth. They submitted to the rule of the Romans with great reluctance and great impatience; and paying tribute to them was a continual and standing evidence of their subjugation by them. 2d. The persons who exercised the office of publicans were usually very oppressive, and greatly given to extortion, for, having themselves farmed the customs, they raised the taxes on the poor people, and exacted them without mercy, that they might be able both to pay their rent and to make gain by them. The fact that there were two classes of publicans—the farmers-general and the sub-collectors—probably greatly aggravated the evil. 3d. If the publicans were of their own nation, as it is likely, the sub-collectors at least commonly were, this greatly increased their detestation of them. Being in the employ of Roman superiors, they had of necessity frequent dealing and converse

with Gentiles, which the Jews held to be unlawful and abominable; and though Jews themselves, they rigorously exacted the Roman taxes from their brethren, and thereby seemed to conspire with the Romans in entailing slavery on their own nation.

To this detestation by the Jews of publicans our Lord refers when speaking of a contumacious offender whom neither private reproof nor public censure would bring to a sense of his sin. He says: 'Let him be unto thee as a heathen man and a publican' (Matt. xviii. 17). Among the Jews 'publicans and sinners' appears to have been a common expression for the worst and most detestable characters (Mark ii. 15, 16). It was a reproach cast on our Lord that he was 'a friend of publicans and sinners' (Matt. xi. 19); and he, on the other hand, shows the general feeling which prevailed in regard to them when he said to the chief-priests and the elders, 'The publicans and harlots go into the kingdom of God before you' (xvi. 16). John the Baptist indicated the oppressive character of the publicans when, in reply to the question which some of them put to him, 'Master, what shall we do?' he answered, 'Exact no more than that which is appointed you' (Luke iii. 12, 13); and Zaccheus indicated at least the general feeling when he said, 'If I have taken anything from any man by false accusation, I restore him fourfold' (xix. 8). It is said the Roman law required that if a publican was convicted of extortion he should return four times the amount of what he had extorted.

**PUBLIUS** (*ὁ πρῶτος*) the chief man of the island of Melita at the time Paul was shipwrecked upon it, who received him and his fellow-passengers, and lodged them three days courteously, and whose father the apostle miraculously cured of a fever and bloody flux under which he was then labouring (Acts xviii. 7, 8). Orotius has produced an ancient inscription by which it appears that the title of *πρῶτος*, or *chief*, was given to the governor of this island, and so it is here used by Luke with his usual propriety and correctness of expression (Doddridge, *in loc.*)

**PUL**, the first king of Assyria mentioned in Scripture. He invaded Canaan, and by a present of 1000 talents of silver was prevailed on by Manahem to withdraw his troops and recognise the title of that wicked usurper (2 Kings xv. 14, 16-20); but who he was the learned are not agreed. Usher, Rollin, Calmet, and Prideaux reckon him the father of Sardanapalus, and Patrick is no less confident that he was the same as Baladan or Belshazzar the Chaldean. Sir Isaac Newton and the authors of the *Universal History* reckon him the first founder of the Assyrian empire. His name is a pure Assyrian word, without the least tincture of the Chaldean idiom, and is plainly a part of the compound names of Tiglath-pul-asser, Nebo-pul-asser, and Adad-nirari, his successors.

**PULSE** [COAR.]

**PUNISHMENT.** As the Scriptures refer to different nations, there is some variety in the punishments mentioned in them; but we shall notice, in the first instance, those which were

appointed by the Mosaic law, or which were in use among the Israelites.

**Stoning** appears the simplest and readiest of all punishments. The instrument is generally at hand; and even from childhood men have been accustomed to throwing stones as a means of repelling or punishing an adversary. We are not aware that nations have often had recourse to it as a form of capital punishment; but there was a special appointment of it for that end in various cases by the law of Moses (Lev. xxiv. 10-16, 23; Num. xv. 32-36; Deut. xiii. 6, 11; xvii. 5; xxi. 10-21; xxii. 13, 14, 20, 21, 23, 24).

Stoning required no art, and it was effected without much ceremony. The witnesses threw the first stones; and then the rest of the people took part in the execution (Deut. xvii. 6, 7). Stoning was the usual capital punishment among the Israelites, and we apprehend it is commonly to be understood when Moses specifies no other, and when no particular circumstances indicate any other. This mode of punishment appears to have been kept up even toward the close of the existence of the Jews as a nation. Stephen 'they cast out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet whose name was Saul; and Saul was consenting to his death' (Acts vii. 58; viii. 1). This young man having become a preacher and an apostle, afterwards, when enumerating his sufferings in the cause of Christ, says 'Once was I stoned' (2 Cor. xi. 25), referring probably to his having been stoned by the Jews at Lystra, when 'they drew him out of the city supposing he had been dead' (Acts xiv. 19, 20). Josephus also relates that Ananias the high-priest 'assembled the sanhedrim of judges, and brought before them the brother of Jesus who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned' (Joseph. *Antiq.* xi. 9. 1). This statement, whether it be true or not, is at least evidence of the continuance of the punishment among the Jews, as Josephus could scarcely be mistaken on that point.

The sword was also employed among the Jews as a means of capital punishment. Perhaps stoning was had recourse to when individuals were to be executed; the sword chiefly when there were numbers to be put to death (comp. Deut. xiii. 6-11 with ver. 12-15, and xvii. 2-5 with Exod. xxxii. 25-28; Num. xxi. 5-9). What was the mode of execution by the sword does not appear. There is no reason to think it consisted in decapitation. Of that there is no indication in the law of Moses, nor do we find in all the O. T. an instance of a criminal being beheaded among the Israelites.\* Where numbers were to be put to death it was probably done in a variety of ways, and in each case in that way which was readiest and most practicable. In many cases it was probably effected by smiting the criminal under the fifth rib, the heart being there situated—a means of death with which the Israelites appear to

\* John the Baptist was beheaded by Herod (Matt. xiv. 3-11); but he probably adopted that mode of punishment from the Romans.

have been familiar (2 Sam. ii. 23 ; iii. 27 ; iv. 6 ; xx. 10). Adonijah, Joab, and Shimei were all slain by Solomon. It is said Benaiah 'fell upon them, and slew them,' probably with the sword, though this is not stated (2 Kings ii. 25, 34, 46).

*Hanging* was a mode of punishment which would very naturally occur to legislators. It already existed in Egypt. Pharaoh hanged his chief baker, according to Joseph's interpretation of his dream (Gen. xl. 22). Hence it is all the more likely that Moses would not overlook such a mode of punishment. Though it is referred to in the law (Num. xxv. 4 ; Deut. xxi. 22, 23), it is not distinctly stated to have been a primary punishment, yet it most probably was so. We find that David gave up seven of Saul's descendants to the Gibeonites to be hanged by them (2 Sam. xxi. 6-9). Among the Persians hanging appears to have been a common mode of punishment (Ezra vi. 11 ; Esther ii. 23 ; v. 14 ; vi. 4 ; vii. 9, 10 ; ix. 13, 14). By the law of Moses the body of a criminal who was hanged was not to hang all night on the tree, but was to be buried the same day (Deut. xxi. 22, 23)—a wise and merciful provision, and indicative of some advance in criminal legislation.

*Burning* was a punishment of which the means were easy and always at hand ; and though very terrible, its very terribleness might be a recommendation of it to imperfectly civilised nations. Of this we have an example among the North American Indians. It appears not to have been unknown at an early period in Canaan. Judah, on learning that Tamar his daughter-in-law was with child by whoredom, said : 'Bring her forth, and let her be burned' (Gen. xxxviii. 24). This, though a punishment appointed by Moses, was not a common punishment. It was authorised in only two cases : the one a case of incest (Lev. xx. 14) ; the other the case of the daughter of a priest profaning herself and her father by playing the whore (xxi. 9). We have no example of the punishment being inflicted.

Michaelis thinks that hanging and burning were not capital punishments by the law of Moses ; that they were merely posthumous punishments inflicted after the criminal was dead, as if the punishment already inflicted on him was not adequate to his crime, just as in modern times traitors are sometimes beheaded after being put to death in another form (Michaelis, *Comment.* iii. 423). We see no reason to doubt that both were primary punishments, but it is also true they were employed as secondary punishments (see as to hanging, Josh. x. 26, 27 ; 2 Sam. iv. 12 ; as to burning, Josh. vii. 25, where it is said of Achan : 'And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones'). There was another punishment which was of a posthumous character. This consisted in throwing a heap of stones upon the bodies of criminals after they were dead, in order probably to serve as a monument of their infamy. Of Achan it is said : 'And they raised over him a great heap of stones unto this day' (vii. 26 ; see also viii. 29 ; 2 Sam. xviii. 17).

*Imprisonment* or *confinement* in some form would in most countries be had recourse to as a

mode of punishment. We find it in Egypt. Potiphar, Joseph's master, upon a false accusation by his mistress, 'put him into the prison, a place where the king's prisoners were bound.' Here also were 'the butler of the king of Egypt and his baker, who had offended their lord the king of Egypt.' It is further worthy of notice that 'the prison was in the house of the captain of the guard'—viz. of Potiphar (Gen. xxxix. 19, 20 ; xl. 1-3). In the wilderness we find two persons 'put in ward'—the one for blasphemy, the other for Sabbath-breaking, until it was determined to what further punishment they should be subjected (Lev. xxiv. 10-14 ; Num. xv. 32-36). The prophet Jeremiah was 'shut up by Zedekiah in the court of the prison, which was in the king of Judah's house' (Jer. xxxii. 23). Either before or after this 'the princes were wroth with him, and smote him, and put him in prison in the house of Jonathan the scribe ; for they had made that the prison.' It is called a dungeon, and he 'remained many days' (xxxvii. 15, 16). The princes afterwards 'cast him into the dungeon of Malchiah that was in the court of the prison ; and they let him down with cords ; and in the dungeon there was no water but mire ; so Jeremiah sunk in the mire. This appears to have been a most miserable place ; but he was soon brought out of it by the authority of the king, and again placed in the court of the prison (xxxviii. 4-18, 28). Imprisonment in the East was probably a very severe punishment from the horrible condition of the prisons, aggravated in most cases by the heat of the climate.

*Scourging* was a common punishment among the Israelites ; but the extent of it was strictly limited. It was not to exceed forty stripes (Deut. xxv. 3) ; and in order to secure this the usual practice appears to have been to inflict forty stripes save one. It appears to have been continued down to the end of the Jewish economy. The apostle Paul says : 'Of the Jews five times I received forty stripes save one' (2 Cor. xi. 24).

Though death, either by stoning or by the sword, cannot be reckoned an easy punishment, yet, on the other hand, we do not find in the law of Moses any of those barbarous, torturous, and tedious deaths of which we have so many examples among other nations, as among Oriental nations, of impaling and flaying alive, and even among the nations of Europe in modern times, of breaking on the wheel and tortures in other forms. Laws, and the punishments attached to them, require to be regulated by the character and condition of the people for whom they are designed. Among a half-civilised people the laws require to be more strict and the punishments more severe than among an intelligent and highly-civilised people. If any of the laws of Moses are thought severe, they yet can never be charged with gratuitous cruelty ; and they may even not have been unduly severe for the Israelitish nation, for which they were made, who appear to have been a disobedient and stiff-necked people. In fact, the criminal code of Moses was far less bloody than the criminal code of England in the early part of the 19th century.

It is also well deserving of notice that Moses' code of laws was a great improvement on the



laws of other nations of that age. Of this we have a remarkable example in Deut. xxiv. 16: 'The father shall not be put to death for the children; neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.' Here Moses abrogates that most unjust yet common and very ancient law whereby, in the case of particular crimes, parents were made to suffer for the crimes of their children and children for those of their parents. Nor can we regard this in any other light than as really a wonderful specimen of legislation, that Moses should at so early an age of the world have abolished by law a policy which prevailed so long afterwards among the Greeks and other nations. If it was not always acted up to by the rulers of Israel, this was not the fault of Moses, nor does it detract from the wisdom and excellence of his legislation (*Michaelis, Comment.* iii. 400, 404, 418, 421, 422).

The law of Moses was not of the despotic and arbitrary character of that of many other nations. It was committed to writing, and thus was not only fixed, but the people had the means of knowing what it was. Judges were appointed to administer it (Exod. xviii. 13-26; Deut. i. 12-18); the accused had a regular trial; nor could any one be found guilty unless the charge was established by the testimony of at least two or three witnesses (Deut. xix. 15); and as a protection against false testimony, any witness giving it was severely punished (xix. 16-21), and probably as a still further protection, if a person was adjudged to a capital punishment, the witnesses were to be the first, at least in the case of stoning, to take part in the execution of the sentence (xvii. 7). Few, it may be presumed, would be so hardened as to be false witnesses against the life of their neighbour when they knew that, in the event of his condemnation, they themselves were the first who would have to take part in putting him to death.

In cases of homicide the cities of refuge were a very merciful institution in the then semi-barbarous state of society, though in many cases it might be attended with much inconvenience and even hardship; yet even this might prove a salutary check on negligence as regards the life of others.

The office of executioner of capital punishments does not appear to have been considered, either among the Israelites or the neighbouring nations, as at all ignominious. It was often, on the contrary, united with high office in the state. Potiphar, to whom Joseph was sold, was, according to the signification of the Hebrew words, 'captain of the executioners'—i.e. of the bodyguard; and there was, as we have already seen, a prison in his house in which state prisoners were confined (Gen. xxxvii. 36, marg.; xl. 1-4). At Babylon, Arioch, who receives a similar designation (marg.), went forth, no doubt in virtue of his office, 'to slay the wise men of Babylon' (Dan. ii. 14). Nebuzaradan, who appears to have been in high command in the service of Nebuchadnezzar, is also called 'chief of the executioners' (Jer. xxxix. 9-14, marg.; lii. 12-16, 24, 26, 30; *Michaelis, Comment.* iii. 409; Gesenius, 317). Among the Israelites we in like manner find Benaiah, the son of Jehoiada,

one of David's bravest men and chief commanders (2 Sam. viii. 18; xxiii. 20-23), was employed by Solomon in putting to death Adonijah, Joab, and Shemei (2 Kings ii. 25, 34, 46).

In the Scriptures we have some notices of the punishments of other nations which are characterised by great cruelty. Captives taken in war, as a punishment perhaps for the resistance they had made, and perhaps also with the view of incapacitating them for all future resistance or doing further mischief, sometimes had their eyes put out. When the Philistines took Samson prisoner 'they put out' (marg. 'bored out') 'his eyes, and bound him with fetters of brass, and he did grind in the prison-house' (Judg. xvi. 21). When Zedekiah king of Judah was brought a prisoner to Nebuchadnezzar, 'the king of Babylon slew the sons of Zedekiah before his eyes; and he put out the eyes of Zedekiah, and bound him in chains, and carried him to Babylon, and put him in prison till the day of his death' (Jer. lii. 10, 11). In the East the practice of putting out the eyes still prevails. Princes of the royal family who might be rivals of the reigning monarch often have their eyes put out to incapacitate them for filling the throne.\*

Of the severity of Oriental punishments we have a further example in the casting of Shadrach, Meshach, and Abed-nego into a burning fiery furnace, merely because they declined to worship the golden image which Nebuchadnezzar had set up; and when they persisted in their refusal it is said: 'Nebuchadnezzar was full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated' (Dan. iii. 13-19); and also in the casting of Daniel into the den of lions. And when he was taken out unhurt it is said: 'The king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives: and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den' (Dan. vi. 16, 23, 24).

Among the Romans we also find the cruel punishment of crucifixion; and it was even introduced by them into the countries conquered by them. To this cruel punishment our Lord was subjected.

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\* The shocking cruelty of putting out eyes is so common in some portions of Asia that it is scarcely mentioned by the people as strange or afflictive. Lady M'Neill relates that she visited by invitation the royal harem in Persia. A number of young princes were at play in the apartment of their mothers, blindfolded. Lady M. inquired why the children were thus blindfolded, and their mothers composedly replied that they were merely practising to acquire dexterity; that in case their eyes should be put out when they became men they might be able to walk about, and to be less dependent, in consequence of this early training! A heated iron rod or spit is the instrument by which sight is extinguished in such cases (*Scot. Miss. Reg.* 1844, 127).

Such were some of the chief punishments which are mentioned in the Scriptures. There were also lighter punishments adapted to the nature of certain offences. In cases of theft there was the law of restitution. 'If,' says Moses, 'a man shall steal an ox or a sheep, and kill it or sell it, he shall restore five oxen for an ox and four sheep for a sheep. If the theft be certainly found in his hand alive, whether it be ox or ass or sheep, he shall restore double' (Exod. xxii. 1, 4). In a somewhat analogous yet aggravated case, brought before David by Nathan in a parable, he not only declared, 'The man that hath done this thing shall surely die,' but he added, 'and he shall restore the lamb fourfold' (2 Sam. xii. 5, 6). Solomon, in reference to a thief, says: 'If he be found, he shall restore sevenfold' (Prov. vi. 31). Zacchæus the publican said: 'If I have taken anything from any man by false accusation, I restore him fourfold' (Luke xix. 8).

There was the *lex talionis*, or law of retaliation. 'If any mischief follow,' says Moses, 'then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe' (Exod. xxi. 23-25). This may appear a very reasonable and equitable law, and it doubtless was suited to the semi-barbarous condition of the Hebrew nation when it was originally given to them in the wilderness, but it was calculated to cherish a spirit of revenge; and hence our Lord revoked it under the gospel and better dispensation (Matt. v. 38, 39). Under the Mosaic economy the *lex talionis* was extended to false witnesses: 'Behold, if the witness be a false witness, and hath testified falsely against his brother, then shall ye do unto him as he had thought to have done unto his brother' (Deut. xix. 18, 19). This appears a very fair application of the law.

In Exod. xxi. xxii. and other passages we have various laws of compensation, but it is not necessary to notice them more particularly.

PUR'PLE, a rich and beautiful colour, known at a very early period (Exod. xxv. 4). The ancients speak much of the Tyrian purple, which is generally supposed to have been produced by a liquid obtained from a shell-fish, a species of the *murex*, which is found on the shores of the Mediterranean. Ezekiel speaks of Tyre obtaining purple from 'the isles of Elisha'—Hellas or Greece it is supposed—and from Syria (xxvii. 7, 16). Purple was one of the colours of some parts of the furniture of the tabernacle (Exod. xxvi. 1, 31, 36), and of parts of the dress of the high-priest (xxviii. 4-6, 8, 15, 33; xxxix. 1-5, 8, 24, 29), and of the vail of the temple (2 Chron. iii. 14). The kings of Midian who were defeated by Gideon had on purple raiment (Judg. viii. 26). Daniel, as a reward for interpreting Belshazzar's vision, was clothed in purple (Dan. v. 29). Mordecai, when advanced by Ahasuerus, was clothed in a garment of fine linen and purple (Esth. viii. 15). The virtuous woman in the Book of Proverbs and the rich man in the parable are represented as clothed in purple (Prov. xxxi. 22; Luke xvi. 19). The robe in which the soldiers arrayed our Saviour is called by Matthew *σκοκλίην* (*scarlet*; xxvii. 28),

by Mark (xv. 17) *πορφύρα*, and by John (xix. 2) *πορφυροῦν* (*purple*). There were different shades of purple, and these adjectives were sometimes interchanged. Ancient paintings shew the imperial purple to have been of a violet colour (Wilkinson in *Herodot.* ii. 414). Lydia, one of Paul's converts, is called 'a seller of purple of the city of Thyatira' (Acts xvi. 14)—a place distinguished for the art of dyeing. The woman in the Book of Revelation is said to be 'arrayed in purple and scarlet colour' (xvii. 4), and the mystical Babylon is described as 'clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls' (xviii. 16). These passages shew the estimation in which purple was held in ancient times.

PURSE, a small bag to carry money in, and which was wont to be in the folds of men's girdles (Matt. x. 9). Christ prohibited his disciples to take with them purse or scrip, to mark their constant dependence on God for the supply of their daily wants (Luke xxii. 35).

PUTEOLI, a city in Campania in Italy, about eight miles north of Naples. It probably received its name from the great number of wells in the neighbourhood. It was a favourite place of resort to the Romans on account of the adjacent mineral springs and its hot baths. It was a city of the first rank, and carried on a very considerable trade, particularly with Alexandria and the East. The harbour was defended by a celebrated mole on which the lighthouse stood, and within which the shipping were moored. Such is the tenacity of the concrete substance which was used in this structure that it is the most perfect ruin existing of any ancient Roman harbour. Here Paul found brethren when on his way as a prisoner to Rome, and tarried with them seven days (Acts xxviii. 14). Puzzuoli, as the place is now called, is an insignificant town, whose inhabitants are generally occupied in fishing (Conybeare, ii. 363).

PYGARG. [ANTELOPE.]

## Q

QUAILS, migratory birds of the grouse or partridge family. They are widely diffused through Europe, Asia, and Africa. They migrate in immense numbers, passing from the colder to the warmer latitudes in autumn, and retracing their way in spring; and when they alight, being exhausted by their long flight, they are easily caught, and are taken in vast multitudes and used as an article of food. They abound in both Upper and Lower Egypt (Wilkinson in *Herodot.* ii. 129); and, according to Niebuhr, they descend in great numbers in Arabia-Petræa. Ludolph, in his *History of Ethiopia*, contends that *ἰσὶ* (*selav*) means locusts, not quails; but it appears to be generally agreed that the word is rightly rendered quails, and that they were the 'feathered fowls like as the sand of the sea' (Ps. lxxviii. 27) which on two different occasions, in the desert of Sin and at Kibroth-hattaavah

were sent to supply the wants of the murmuring Israelites (Exod. xvi. 13 ; Num. xi. 31, 32).

**QUATERNION OF SOLDIERS** (Acts xii. 4), a detachment of four men, the usual number of a Roman night-watch, who were relieved every three hours. Luke, in giving an account of Peter's imprisonment by Herod, says : 'The same night Peter was sleeping between two soldiers, bound with two chains ; and the keepers [or guards] before the door kept the prison' (ver. 6). Peter was therefore guarded by four men at a time, two within the prison and two before the doors (Robinson, *Gr. Lex.* 816). The four quaternions had probably reference to the four watches of the night.

**QUICK'SANDS**, sandbanks, shoals dangerous to shipping. The vessel in which Paul was sailing for Rome having been caught in a storm, the sailors feared 'lest they should fall into the quicksands' (Acts xxvii. 17). The word in the original is *σύρτις* (*syrtis*). There were two sandbanks on the northern coast of Africa which were particularly noted in ancient times, and were *syrtis*, as being drawn together by the currents of the sea—the one called the Greater Syrtis, which lay between Cyrene and Leptis, the other the Lesser Syrtis, lying near Carthage. It is very likely it was one of these sandbanks that is referred to.

**QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.** There occur numerous quotations from the O. T. in the N. ; and it has been made a question whether they have been taken from the Hebrew original or from the Septuagint translation. Some critics, among whom was Jerome, deny that any of the quotations in the N. T. were taken from the Septuagint ; others have held that they were all taken from that version ; but the generality of learned men have adopted a middle course, and maintained that our Lord and his apostles sometimes quoted from the Hebrew originals and sometimes from the Greek version. In point of fact, their quotations are taken most commonly from the Septuagint ; there are some, yet comparatively few, from the Hebrew text (*Jour. Sac. Lit.* January 1852, 270 ; Horne, ii. 175). For this there are obvious reasons. Though among the early converts to Christianity there were numbers of Jews belonging to Palestine, yet the great body of converts were Gentiles, mingled with whom were many Jews born among them, and like them speaking, or at least understanding, the Greek language. Accordingly the books of the N. T. were all or for the most part originally written in Greek ; and, writing themselves in that language, it was natural that the apostles should avail themselves of the document most accessible to those to whom it was either vernacular or at least familiar. A Greek ignorant of the Hebrew language could not understand or appreciate a quotation taken directly from the Hebrew Scriptures. Had they given a new and even a more accurate translation according to the Hebrew, yet he would not have known what passage they intended to quote. The Scriptures were not then divided into chapters and verses ; and the words themselves being the only direction for finding a passage,

a deviation from the common reading would have left him in total ignorance where it was to be found. But he could appeal at once to the Greek version of the Scriptures, and feel the force of a quotation taken from them. Hence the writers of the N. T. freely quoted from a known translation rather than from the unknown original ; thus warranting the important conclusion that the authority of the Scriptures as the word of God is not confined to the Hebrew and Greek originals, but that translations of them into other languages, if faithfully executed, carry with them the same authority as the sacred originals (Michaelis, *Introd.* i. 218).

In considering whether quotations are made from the Hebrew originals or from the Greek versions, it is of importance to bear in mind that in those cases in which quotations agree in sense with both, but in which the words are the same as in the Septuagint, they are to be held as taken from it, and not from the original text. If they had been made from the Hebrew it is morally impossible, except in very short passages, that they should agree in words with the Septuagint. No two translations made by different persons could be supposed thus to agree. It is evident, then, that wherever a passage quoted from the O. T. agrees with the Septuagint in words, it must, from the nature of the case, have been taken from that version. This we may conclude to be the case, even when the agreement is not perfect. In some passages the words are the same as in the Septuagint, but the arrangement is slightly different ; while in others the arrangement is the same, but a synonymous word or two is employed for what is used by the Seventy. In such cases, where the difference is so trifling and the agreement so great, we have ground to regard the passages as quoted from the Greek version (*Jour. Sac. Lit.* January 1852).

The number of quotations in the N. T. from the O., as enumerated by Dr. Davidson, is 258 ; but as some of these are mere repetitions, and as it may be doubted whether some others are quotations, the number may probably be somewhat reduced (Horne, *Introd.* ii. 174).

There are no *formulae* of quotations which have given rise to so much discussion as those expressive of the fulfilment of prophecy. In many cases they may really do so ; but in others they are plainly examples of the principle of accommodation now referred to, yet in some instances, perhaps generally, indicating a similarity of event.

There is scarcely any passage in the O. T. so frequently referred to in the N. as Isa. vi. 9, 10 : 'Go tell this people, hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.' This declaration, it is plain, had reference to the people of Judah in Isaiah's own days, and was to be realised in his own ministry : it does not even glance at any future generation or to the ministry of any one else. Yet we find our Lord applying it to the Jews of his day, and in *formulae* which convey the idea of the fulfilment of prophecy. Speaking

of his own hearers, he says : ' In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand ; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross,' etc. (Matt. xiii. 14, 15). He thus refers to this passage on another occasion : ' Therefore,' says he, ' they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them' (John xii. 37-40). Paul, in like manner, in his parting address to his countrymen at Rome, quotes this passage : ' When they agreed not among themselves, they departed after that he had spoken one word. Well spake the Holy Ghost by Esaias unto our fathers, saying, Go unto this people and say, hearing ye shall hear and shall not understand ; and seeing ye shall see and not perceive. For the heart of this people is waxed gross,' etc. (Acts xxviii. 25-27). Though he says this was spoken ' unto our fathers,' there can be no question that he sought to press it home on the consciences and hearts of his present hearers as applicable to themselves. It must have been in the way of accommodation that our Lord and the apostle applied the passage in Isaiah to the Jews of their times ; and the application, we apprehend, is to be explained on the principle of the similarity of the character of the people in his and in their times.

We have a similar example in Matt. xv. 7-9 : ' Ye hypocrites,' says our Lord, ' well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.' Now, on turning to Is. xxix. 13, 14, we find that the passage referred to had reference to the people in Isaiah's own times. We cannot therefore suppose that it was, strictly speaking, the design of our Lord to intimate the completion of a prophecy, but simply to accommodate the words as descriptive of the Jews of his times.

Our Lord having on another occasion uttered various parables, the evangelist Matthew says : ' All these things spake Jesus in parables unto the multitude ; and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which were kept secret from the foundation of the world' (xiii. 34, 35). Now, though the evangelist speaks of this as the fulfilment of a prophecy, and as designedly so, yet when we turn to Ps. lxxviii. 2, where the passage referred to occurs, we find that it is not a prophecy at all, and still less a prophecy of what the Messiah would do when he appeared in our world. It is a narrative of facts—a summary of the history of the Israelites—from the time of their departure out of Egypt until the reign of David. Nothing in fact could be less of the nature of a prophecy.

It cannot be denied that the quotations from the O. T. in the N. are attended with great difficulty. It is often not easy to see on what principles the writers of the N. T. apply passages in the O. T. to the subjects to which they do

refer them, and also as to the terms in which they make the application of them, and the manner in which they reason from them. We have no design to enter fully into the subject ; but we shall make a few observations in regard to it.

It is of importance to remark that our Lord and his apostles were Jews, and that they might naturally be expected to think and speak and write as did the Jews, and that they were an Oriental nation. They are not therefore to be always tried by the standard of thinking, speaking, and writing prevalent among Western nations, and especially by Western nations in modern times. Even in our own country the modes of thinking and writing in the present day differ materially from what they were in the 16th and 17th centuries. In former times, for example, writers abounded in Greek and Latin quotations from other authors, especially from those of ancient times. We must therefore not try the writers of the N. T. by our standard. We must make due allowances for the modes of thinking, speaking, and writing which prevailed among the ancient Jews. This is an important consideration, and ought never to be lost sight of in judging of quotations from the O. T. in the N. It will not explain all difficulties, but it will explain some, and perhaps it would explain more if we were better acquainted with the modes of thinking and writing among the ancient Jews. ' The evangelists,' says Dr. Sykes, ' were Hebrews, and wrote as other Hebrew writers did. They did not make a language of their own, nor use a phraseology peculiar to themselves, but did as other Hebrew writers did, and followed their method.' To understand them, therefore, we are not to judge of the sense and meaning of the evangelists from the common and ordinary sounds of words among ourselves ; but we must enter into the Jewish phraseology, and see what the Jews meant by such and such expressions, and upon what principles *they* reasoned. Their ways of speaking and of quoting, which can be learned from Jewish writers only, must be looked into ; and however unnatural they may seem to us, yet we must be determined by them, and only by them. Now, it is evident from numberless examples that the Jewish way of writing is exactly agreeable to that of the evangelists ; and the masters of the synagogue applied passages of the O. T. in senses very remote from that of the original author. Every page of every rabbi almost will supply us with instances of this kind.

The books of the O. and N. T. were not in ancient times divided into our present chapters and verses, which, though in many respects a great evil, proves very convenient in facilitating references to particular passages. The rabbins, in quoting or referring to the books of the O. T., could not therefore refer to the chapter and verse where a passage was to be found ; but instead of this they selected some principal word out of each section, and applied that word to the section itself ; saying in Eli, in Solomon, etc., when they wish to signify the section containing the passage to which they refer. Thus Rashi on Hosea ix. 9 says : ' Some are of opinion that this is Gibeah of Benjamin in the concubine'—*i.e.* which is mentioned in the section that contains the story of the concubine.



(see Judg. xix.) The Mohammedans follow a similar method in quoting or referring to passages in the Koran. Of this mode of quotation we have also examples in the N. T.; as in Mark xii. 26: 'Have ye not read in the book of Moses ἐν τῇς βύσσου (i.e. *in the bush*), how God spake unto him, saying,' etc. (Exod. iii.); and in Rom. xi. 2: 'Wot ye not what the Scripture saith ἐν Ἡλίου (i.e. *in the section of Elias*), how he maketh intercession to God against Israel, saying,' etc. (1 Kings xix.) Perhaps this may clear up the difficulty which has been generally felt as to Mark ii. 26: 'How he went into the house of God ἐν Αβιάθαρ τοῦ ἀρχιερέως,' which our translators render, 'in the days of Abiathar the high-priest;' but which, according to the method of reference employed by the rabbins, may be understood to signify 'in the section of Abiathar the high-priest,' the circumstances referred to having happened, not in the time of Abiathar's priesthood, but in that of Ahimelech his father (1 Sam. xxii.; Michaelis, *Introd.* i. 133).

This is one method of quotation or reference in the N. T. A still more frequent method is to refer generally to a particular writer, as Moses, David, Isaiah, or Jeremiah; or to a particular book or books, as the law, the prophets, or the Psalms. In one instance we have a reference to a particular Psalm: 'As it is also written in the second Psalm' (Acts xiii. 33).

With respect to passages of the O. T. which are introduced into the N., a distinction must be made between such as, being merely borrowed, are used as the words of the writer himself or in the way of accommodation to his subject, and such as are quoted in proof of a doctrine or the fulfilment of a prophecy.

When a book is familiar to us in consequence of frequent reading it is natural that its words and expressions should occur to us in speaking or writing, sometimes with the recollection where we met with them, and at other times without our adverting to the source of them. Hence it might be expected that the writers of the N. T. would be ready to adopt the words and expressions of the O. T., the book with which of all others they were most familiar, and indeed the only one with which some of them were familiar. Sometimes they might employ them in the sense in which they were originally used, but at other times they might apply them to entirely different subjects. Among ourselves it is a common practice for writers to quote the words of other writers, particularly of the poets, ancient and modern, and to apply them in a different sense from that in which they were originally used. Sometimes this is done without any reference to their original source; at other times we perhaps introduce them with some such formula as—'To use the words of Cicero or Milton,' as the case may be, or indicate in some other way the source whence they are taken, without at all meaning to intimate that we employ them in the same sense as they were used by the original writer referred to. In like manner the writers of the N. T. may refer to passages in the O. T., and may even quote them with the formulæ, 'As it is written,' 'As it is spoken by the prophet,' or, 'As the Scripture saith,' yet applying them to entirely different subjects from those to which they originally referred. In Rom. x. 18 Paul says: 'Have they

not heard? Yes, verily their sound went into all the earth, and their words unto the ends of the world.' There is here no formal quotation, but the words are plainly taken from Ps. xix. 4, where David speaks of the manifestation of the divine perfections by the heavenly bodies, while Paul has no reference to this subject, but uses them of the propagation of the gospel in the world by the preaching of the apostles and others. No one can doubt this, nor can it be alleged that they had originally a double meaning.

In Rom. xv. 8-11 the apostle Paul quotes several passages from the O. T., and introduces them with formulæ indicating them to be quotations: 'Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles: in him shall the Gentiles trust.' Now it is plain that, with the exception of the last, none of these passages had originally any reference to the mercy of God in Christ Jesus, of which the apostle is here speaking. The first is taken from Ps. xviii. 49, the subject of which is plainly—as indeed is stated in the title of the Psalm, and also in 2 Sam. xxii. 1—the deliverances which God had granted to David from his enemies. The second is from Deut. xxxii. 43, which can as little be understood of the divine mercy as manifested in the gospel. Nor can the third, which is from Ps. cxvii. 1, be shewn to have this particular reference. The apostle appears to quote them here merely because the exercise of praise is spoken of in them; and in connection with this mention is made in them all of the Gentiles, as quoted by the apostle. These passages, we apprehend, must be held to be adduced by him simply in the way of accommodation. Quotations are of frequent occurrence in the N. T. to which the principle of accommodation appears to be applicable. It will solve many difficulties which might otherwise be found very perplexing.

Few quotations have occasioned readers more difficulty than some in the beginning of Matthew's Gospel. In ii. 6 we have a passage taken from Micah v. 2, in proof that the Messiah was to be born in Bethlehem in the land of Judah. We do not, however, think it necessary here to inquire whether or not the prediction is rightly applied. The passage is not without its difficulties, but we are not called at present to discuss them. It is enough for us to remark that the evangelist is not responsible for the application here made of the passage. It is not he who quotes and interprets it, but the chief-priests and scribes who thus reply to Herod's inquiry where the Christ should be born; and the words here given correspond neither with the Hebrew original nor with the version of the Seventy. He is merely responsible for the fact that it was quoted, and was thus interpreted by them in answer to Herod's question. It would appear indeed to have been a prevailing opinion

among the Jews that Bethlehem was to be the birthplace of the Messiah (John vii. 42).

Matthew, however, informs us that to avoid the wrath of Herod, Joseph, in obedience to a divine communication, arose and took the child and his mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son' (Matt. ii. 14, 15). This quotation is taken from Hosea xi. 1; but nothing can be more evident than that the words of the prophet had originally no reference to the Messiah or to the event here recorded: 'When Israel was a child, then I loved him, and called my son out of Egypt. They called them, so they went from them; they sacrificed unto Baalim, and burned incense to graven images,' etc. Let the reader turn to the whole context, and he will see that the passage cannot originally have referred to the calling of the infant Messiah out of Egypt, and that consequently it cannot be held as a prophecy of it. There is no way of understanding it except on the principle of accommodation—that the words are expressive of such a fact.

After narrating the slaughter, by order of Herod, of 'all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under,' the evangelist adds: 'Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they are not' (ii. 16-18). Now, when we turn to Jer. xxxi. 15, whence the quotation is made, we find that it had originally no reference to the slaughter of the infants of Bethlehem by Herod. It does not even refer to Bethlehem, which was in the land of Judah, about seven miles south of Jerusalem; but to Ramah, in the tribe of Benjamin, Rachel's youngest son, of whom she died in childbirth, and for whose descendants she might poetically be imagined to have a very tender regard. To the event recorded by Matthew it is plain the prophet Jeremiah could have no reference; and it is not difficult to understand what he does refer to. He here represents the miseries of his nation under the beautiful figure of Rachel 'weeping for her children, and refusing to be comforted,' because they were carried into captivity or slain with the sword. As a matter of fact, we find that after the destruction of Jerusalem Nebuzaradan, the captain of the guard, came to Ramah; and hence the scene of Rachel's lamentations might not unnaturally be laid in that place, and there might even be realised the picture drawn by the prophet (2 Chron. xxxvi. 17; Jer. xxxix. 8, 9; xl. 1). That the passage originally referred to circumstances connected with the Babylonish captivity is further evident from the consolation addressed to the mourning mother in the verses immediately following: 'Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy: and there is hope in thine end, saith the Lord, that thy children shall come again to

their own border' (ver. 16, 17). The whole circumstances shew plainly that the passage referred originally to events which were passing in Jeremiah's own day; and consequently that they did not refer at all to Herod's slaughter of the infants of Bethlehem. It therefore follows that the evangelist, in applying it to that event, must have done so in the way of accommodation and on the ground of a certain similarity of the two events.

Whether the ancient Jews were in the way of applying passages in the O. T. to recent matters, and with such formulæ, we are not able to say; but if they were, this would account for our Lord and his apostles doing the same. At all events, we apprehend we must accept of this as part of the current language of the N. T., just as we receive as such the peculiar senses of words and the peculiar idioms found in it. It is a book which is entitled by its own authority to establish modes of expression for itself. After all, however, the explanation perhaps is not very far to seek. With us the word *prophet* is commonly understood to signify one who foretells future events, and the word *prophecy* any event that is thus foretold. But though these words have often these significations in the Bible, they also not unfrequently mean simply a teacher of divine truth, and divine truth taught by him without any reference to futurity. Some of the quotations which we have noticed are not prophecies in the common acceptation of the word; they are matters of fact or history. In such cases the formulæ employed may probably be thus interpreted: 'Then was realised again the statement or the words of Isaiah;' or 'This was done that the statement or words of such a writer might be again realised.' If the views we have taken of this subject be admitted, they will solve many difficulties in regard to quotations from the O. T. in the N.

In making these observations we do not mean that such formulæ never refer to the fulfilment of prophecy in the proper sense of the word. We only mean that the words are to be understood generally, and that in each particular example it is to be determined by the nature of the case when it is to be held as the fulfilment of a prophecy and when it is not.

Besides the quotations already referred to there is another class of great importance, and which are sometimes attended with special difficulty. Many passages of the O. T. are made the foundation or part of an argument in the N., in proof of particular truths, either doctrines or duties. Such quotations are to be found in the discourses of our Lord, but they are especially frequent in the writings of the apostle Paul—e.g. Rom. iii. 4, 9-20; ix. 6-18; 1 Cor. iii. 18-21; ix. 1-10; Gal. iii. 5-19. In many cases it is not difficult to see the ground on which passages from the O. T. are applied in the N., and that the reasoning from them is well-founded. But there are also cases in which it is not easy to see any satisfactory principle on which they are applied to the subjects under consideration, nor how they warrant the conclusions drawn from them. In Luke xx. 37, 38, our Lord, for example, adduces the following argument in proof of the resurrection of the dead: 'Now that the dead are raised, even Moses

shewed in the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not a God of the dead, but of the living; for all live unto him.' Now, if this had been an argument for the existence of spirits in a separate state, or even for the immortality of the soul, we could have understood it; but we have never been able to see how it proved the doctrine of the resurrection of the body.

In the first two chapters of the Epistle to the Hebrews there are a number of passages quoted from the O. T. as having reference to Jesus Christ; and though with one or two exceptions we would not have been prepared to make such an application of them *a priori*, yet finding them so applied by one of the sacred writers, we readily submit to his authority on the subject. We are unable, however, to see the principle on which they are applied and the validity of the argument founded on them. In ch. i. 4, 5, the apostle argues for our Lord's superiority to the angels from the circumstance of God calling him his son: 'For unto which of the angels said he at any time, I will be to him a father, and he shall be to me a son.' Now, on this we would remark: 1. That perhaps the angels are called in the Scriptures sons of God (Job xxxviii. 6, 7), or at least they might as well have been called so as men. 2. The passage here quoted was originally spoken of Solomon (2 Sam. vii. 14), and the argument of the apostle might be equally employed to prove his superiority to the angels. 3. The application of the passage to our Lord appears to be inadmissible, for it is immediately added: 'If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.' But to suppose our Lord capable of sinning, and liable to chastisement on account of his sins, would be blasphemy.

The apostle proceeds to say: 'And again, when he bringeth in the first begotten into the world, he saith, Let all the angels of God worship him.' This quotation is generally considered to be taken from Ps. xcvi. 7, which is thus rendered in our translation: 'Confounded be all they that serve graven images, that boast themselves of idols: worship him all ye gods.' It is with the latter expression we have here specially to do. Taking it for granted that the quotation of the apostle is taken from this passage, it is made not from the original Hebrew, but from the Septuagint translation, in which the words are rendered προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ ('worship him all ye his angels'). But even supposing that the LXX. were warranted thus to translate the words, we are not able to see how it can be shewn that they had any reference to 'the bringing in the first begotten into the world,' or adduced as an *argument* for our Lord's superiority to the angels (Owen *On the Heb.* in loc.)

In Heb. ii. 5-8 the apostle appears to make a quotation from Ps. viii. 4-6, and to argue from it for the universal dominion of Christ. But the interpretation which will naturally occur to any one in reading the eighth Psalm is that it refers to mankind generally, and that it has no reference to the universal dominion of Christ. Perhaps, indeed, the apostle merely employs the

words of the Psalm in the way of accommodation to that subject.

We shall refer to only another example. In ver. 11-13 the apostle speaks of our Lord as not ashamed to call his people brethren, and in proof of this he quotes, besides another passage, the two following:—'And again I will put my trust in him;' and again, 'Behold, I and the children which God hath given me.' Now, it is not easy to see how the former passage proves anything of the kind, or how it has even any bearing on it; and on the latter we would remark: 1. That it is Isaiah who uses these words, and that he uses them in reference to himself and his own children; and that we can see no ground for considering them as the words of Jesus Christ. 2. Even if this were admissible, the words would fail to prove the point for which they are quoted, for he does not call his people brethren, but children—a class of inferior dignity to brethren.

Notwithstanding all the labours of critics and commentators, we have never seen these passages satisfactorily explained; and we think it much better frankly to acknowledge the difficulties which attach to them than to impose on ourselves and others untenable and unsatisfactory solutions of them. By leaving them in all their original force we are more likely to draw attention to them, and perhaps to obtain at length a satisfactory explanation of them.

We shall only further remark that there are a few references in the N. T. to the O. T. Scriptures in which we find no corresponding passages, as Mark ii. 23; John vii. 38; Eph. v. 14; James iv. 5. These perhaps are not to be held as quotations, but merely as statements which may be deduced from passages in the O. T.

## R

RAB'BATH-AM'MON, RABBAH OF THE CHILDREN OF AMMON, but most commonly simply RABBAH (2 Sam. xii. 26, 27). The chief city of the Ammonites was situated on the east of the Jordan. Moses, mentioning Og king of Bashan, who was 'of the remnant of the giants,' says: 'Behold his bedstead was a bedstead of iron. Is it not in Rabbath of the children of Ammon?' (Deut. iii. 11.) When David made war on the Ammonites his general, Joab, besieged Rabbah; and it was on this occasion that Uriah's life was sacrificed by the shameful order of his prince. David himself afterwards went and fought against it, and exercised great cruelties on the inhabitants of that and other cities of the Ammonites (2 Sam. xi. 1-17; xii. 26-31). Heavy judgments are denounced upon the Ammonites and Rabbah their capital (Amos i. 13-15; Jer. xlix. 1-5; Ezek. xxi. 20; xxv. 1-7). Ptolemy Philadelphus, king of Egypt, repaired it, and called it after his own name Philadelphia. Antiochus the Great, king of Syria, afterwards seized it. In the early part of the Christian era it was one of the most important cities of Arabia, and there was here a church of some note.

The ancient name Rabbath-Ammon has been preserved among the inhabitants of the country

in the name Amman. The ruins lie on the banks of a stream called Moiet Amman. Though the city has been destroyed and uninhabited for many centuries, many of the ruins are remarkable, and attest the grandeur of the ancient city. The buildings appear to have been of different ages, as in some other cities of the Decapolis (Burckhardt, *Trav. Syria*, 357). 'It was situated,' says Lord Lindsay, 'on both sides of the stream. The dreariness of its present aspect is quite indescribable. It looks like the abode of death. The valley stinks with dead camels: one of them was rotting in the stream; and though we saw none among the ruins, they were absolutely covered in every direction with their dung. That morning's ride would have converted a sceptic. How runs the prophecy: 'I will make Rabbath a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I am the Lord' (Ezek. xxv. 5). Nothing but the croaking of frogs and the scream of wild birds broke the silence as we advanced up this valley of desolation' (Lindsay, *Letters on Egypt*, etc. ii. 112).

RAB'BI, RAB, RAB'BAN, RABBO'NI, a title signifying *master*. It seems to have come originally from Assyria. In Sennacherib's army we find Rabshakeh, the master of the drinking, or cup-bearers, and Rab-saris, the master of the eunuchs. In Nebuchadnezzar's we find also Rab-mag, the chief of the Magi, and Nebuzaradan is called Rabtebachim, the master of the executioners or guards. We find also at Babylon Rab-saganim, the master of the governors; and Rab-chartumim, the master of the interpreters of dreams (2 Kings xxv. 8; Jer. xxxix. 3; Dan. i. 3; ii. 48; v. 11).

Rab is now with the Jews reckoned a more dignified title than rabbi; and rabbin or rabbim greater than either; and to become such one must ascend by several degrees. The rector of their school is called *rab-chacham*, the wise master. He that attends it in order to obtain a doctorship is called *bachur*, the candidate. After that he is called *chabar-lerab*, the master's companion. At his next degree he is called *rab*, *rabbi*, and *morenu*, our teacher. The *rab-chacham* decides in religious and frequently in civil affairs. He celebrates marriages and declares divorces. He is head of the collegians, and preaches, if he has a talent for it. He re-proves the unruly and excommunicates offenders. Both in the school and synagogue he sits in the chief seat; and in the school his scholars sit at his feet. Where the synagogue is small he is both preacher and judge; but where the Jews are numerous they have ordinarily a council for their civil matters; but if the rabbin be called to it, he usually takes the chief seat. Our Saviour inveighs against the rabbins, whether scribes or Pharisees, of his time, as extremely proud, ambitious of honorary titles and honorary seats, and as given to impose on others vast numbers of traditions not warranted in the word of God (Matt. xv. 1-20; xxiii.) Since that time God has given up the Jewish rabbins to the most extraordinary folly and trifling: they deal chiefly in idle and stupid traditions and whimsical decisions on points of no consequence, except to render the observers ridiculous. In

geography and history they make wretched work. Inconsistencies of timing things, absurdities, and dry rehearsals crowd their pages. In their commentaries on the Scripture they are commonly blind to what an ordinary reader might perceive, and retail multitudes of silly fancies, fit only to move our pity or contempt. The judicious Onkelos, laborious Nathan Mordecai, the famed Maimonides, the two Kimchis, Abenezra, Solomon Jarchi, Jachiades, Sephorno, Ben-melech, and some others, however, deserve a better character.

It is not unworthy of remark that the Jews in our Lord's time used to raise the import of the title of *rabbi* by doubling it. Thus, in speaking of the Pharisees, he says: 'They love to be called of men Rabbi, Rabbi' (Matt. xxiii. 7). In this manner he was himself addressed by Judas at a time when that disciple chose to assume the appearance of more than ordinary regard: 'He goeth straightway to him, and saith Rabbi, Rabbi' (E. T. *master, master*) 'and kissed him' (Mark xiv. 45). The title *κύριε* seems to have been used in a similar way: 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven' (Matt. vii. 21). This is very agreeable to the genius of the Oriental tongues, which often, by the repetition of an adjective, express the superlative degree (Campbell, *Gospels*, i. 438). We are not without the same idiom in our own language: 'He is a happy, happy man; 'she is a wicked, wicked woman.'

The evangelist John informs us that 'Rabbi, being interpreted,' means *διδάσκαλος* (*teacher*—E. T. *master*; i. 38); and he repeats the interpretation xx. 16, referring to usage rather than to signification (Robinson, *Gr. Lex.* 733). By this name he was himself frequently addressed, especially by his own disciples (Matt. x. 51; xxvi. 25, 49; Mark ix. 5; xi. 21; John i. 38, 49; iii. 2; iv. 31; vi. 25; ix. 2; xi. 8; xx. 16); nor did he ever find fault with them on that account, and in truth there was no reason why he should, for he was in point of fact a rabbi, an authoritative teacher, and that in a far higher sense than any rabbi of the synagogue—'a teacher come from God,' as Nichodemus expressed it (John iii. 2); or as he himself said, *ὁ καθηγηγής*, the *leader* or *guide* (Matt. xxiii. 8, 10; E. T. *master*). But he expressly prohibits his disciples from using such designations, inculcating on them at the same time the duty of humility as specially incumbent upon them: 'But be not ye called Rabbi, for one is your *καθηγηγής* (*guide*), the Christ, and all ye are brethren.' 'Neither be ye called *καθηγηταί* (*guides*), for one is your *καθηγηγής* (*guide*), the Christ. But he that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted' (Matt. xxiii. 8, 10-12). It is not unworthy of remark that the warnings and precepts of our Lord have sometimes a prophetic aspect. Those injunctions were not improbably uttered in the view of that love of empty titles which he foresaw would so much prevail among his professed followers. The names which are given in the N. T. to office-bearers in his church are generally of an humble character, and have usually reference to their duties. They are



called apostles or persons *and*, ministers or *servants*, bishops or *overseers*, shepherds, elders, stewards, labourers, etc. But the professed followers of Christ, both in ancient and modern times, have not been content with these plain and appropriate designations. In the N. T. we meet with the names John and Peter and Paul, but these have long been converted into *Saint* John and *Saint* Peter and *Saint* Paul. The title *His Holiness* is not confined to the Pope of Rome. The ordinary priests, as they are called, of at least one of the Eastern churches (the practice may probably be found in others) are addressed as 'Your Holiness,' though to holiness most of them have little claim. In the Church of Rome we have empty titles innumerable, from *His Holiness* down to *Father*—one of the titles, it is worthy of remark, which our Lord himself specifies.\* In the Church of England we also meet with many scarcely less empty or less merited titles, until we at length rise to Right Reverend Father in God, My Lord, and even *His Grace*. In all our churches there has grown up—particularly of late years—what Macaulay well calls 'a childish love of empty titles.'

RA'CA, 'a term of contempt evidently derived from the Hebrew רָקָא, *to be empty*: so it denotes a vain, empty, worthless fellow, in which sense the plural רָקָאִים or רָקָאִים occurs in the Hebrew Bible (Judg. ix. 4; 2 Sam. vi. 20; 2 Chron. xiii. 7; Prov. xii. 11; xxviii. 19). Thus Hieronymus explains *raka* by *seors* (*empty*). But the word having the Syriac or Chaldean termination does not seem pure Hebrew. The Syriac version in Matt. has רָקָא, which is also often used in the talmudical tracts as a term of contempt or reproach' (Parkhurst, *Gr. Lex.* 691).

RA'CHAM (רָחֵם), rendered in the R. T. improperly *the great eagle* (Lev. xi. 18; Deut. xiv. 17). The Egyptian vulture (*Falco peregrinus*, Linn.) is at this day known in Egypt by the name *racham*, or, as Hasselquist writes it, *rachams*; and there is no doubt that this is the *racham* of Moses. Though it is reckoned among unclean birds, and was not to be eaten, it is yet most useful to man. Hasselquist describes it very fully, and particularly details the important services it renders to the people of Egypt, Arabia, and Palestine. In the city of Cairo every place was so full of dead carcases that the stench of them could not fail to produce putrid diseases and where the caravans travelled, dead asses and camels were always lying. The *racham*, which molests no living thing, consumes these carcases and clears the country of them, and it even follows the track of the caravans to Mecca for the same purpose. And so grateful are the people for the service it thus does the country, that devout and opulent Mohammedans are wont to establish foundations for its support, by providing for the expense of a certain number of beasts to be killed daily, and given every morning and evening to the immense flocks of *rachams* that resort to the place where criminals are executed,

\* From its being specified by our Lord (ver. 9), 'the Pharisees, no doubt, had this title given to them; and Bishop Wilkins observes that it is a title which assuming priests of all religions have greatly affected' (Doddridge, *in loc.*)

and rid the city, as it would seem, of their carcases in like manner. These eleemosynary institutions, and the sacred regard shown to these birds by the Mohammedans, are likewise testified by Dr. Shaw in his *Travels* (Mishnah, Command. i. 422).

RA'HAB. 1. A name given to Egypt, to denote the pride and insolence of that kingdom (Ps. lxxvii. 4; lxxix. 10; Is. li. 9). 2. A Canaanitish harlot or innkeeper of Jericho. Some fancy she was only an innkeeper (Harmer, i. 346), and that if she had been a harlot the spies would not have lodged with her, nor Salmon have married her; but this reasoning is inconclusive. It is certain the word רַחַב (*רחב*) signifies a harlot (Gen. 249), and the name רַחַב, ascribed to her in James ii. 25 and in Heb. xi. 31, has the same signification. It is needless here to repeat her story, which may be found in Josh. ii. vi. 21-25. It is probable she may afterwards have been reformed and have embraced the Jewish religion, as she was married to Salmon the son of Nahshon, head of the tribe of Judah; and having given birth to Boaz, to whom Ruth was married, who became the grandfather and grandmother of David, she thus came to be one of the progenitors of our Lord (Num. i. 7; x. 14; Ruth iv. 18, 22; Matt. i. 4-6).

RAIN is produced by the condensation in the atmosphere of the moisture evaporated from the earth, which, forming clouds, falls again in drops to the earth. The rains differ widely in different countries, and even in different parts of the same country. Dr. Robinson gives us the following account of the rains in Palestine:—'The autumnal rains—the early rains of Scripture—usually commence in the latter half of October or the beginning of November, not suddenly, but by degrees, which gives opportunity for the husbandman to sow his fields of wheat and barley. The rains come mostly from the west (Lake xii. 54) or south-west, continuing for two or three days at a time, and falling especially during the nights. Then the wind chops round to the north or east, and several days of fine weather succeed. During the months of November and December the rains continue to fall heavily; afterwards they return only at longer intervals, and are less heavy; but at no period during the winter do they entirely cease to occur. Snow often falls in Jerusalem in January and February to the depth of a foot or more; but does not usually lie long. The ground never freezes. Rain continues to fall more or less through the month of March, but is rare after that period' (Robinson, *Res. li. 97*).

In the Scriptures there are frequent references to the early and the latter rains (Deut. xi. 14; Jer. v. 24; Hos. vi. 3). We meet with a reference to the latter rain even in the Book of Job (xxix. 23). In Canaan the latter rain fell in the month Abib, the first month of the Jewish sacred year, or about our April, just before their harvest (Harmer, *Obs.* i. 140). To the former Isaiah appears to refer xxx. 23: 'Then shall he give the rain of thy seed, that thou shalt sow thy ground withal.' To the other the prophet Joel: 'He hath given you the former rain moderately; and he will cause to come down for you the rain,

the former rain, and the latter rain in the first month' (ii. 23). There is a beautiful allusion to the time of the year when it fell in Song ii. 10-13: 'Rise up, my love, my fair one, and come away: For lo the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land: The fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away.' According to Dr. Robinson, the settled limits of the early and latter rains are now lost (*Res.* ii. 97).

The 'shutting up of heaven that there should be no rain' was a judgment with which Israel was threatened for their sins (Deut. xi. 17; 2 Chron. vi. 26; vii. 13); and a terrible judgment it was: 'Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee until thou be destroyed' (Deut. xxviii. 23, 24). In the reign of Ahab the land of Israel was visited with a drought of about three years' continuance, or even more (1 Kings xvii. 1; xviii. 1; James v. 17). Jeremiah draws a vivid picture of a terrible drought in his days (xiv. 1-6).

Egypt is referred to in the O. T. as a country in which there was no rain (Deut. xi. 10-11; Zech. xiv. 17, 18). It is a remarkable fact that, except occasional showers on the coast of the Mediterranean Sea—which happen in the months of December, January, and February—scarcely a drop of rain falls throughout all the extent of Egypt. A slight shower in any other part of that vast country is a rare occurrence, and seldom seen by the most aged and observing. But though rain seldom falls in Egypt, the dews are exceedingly copious, and refresh the crops. That country depends for its fertility chiefly on the inundations of the Nile, the waters of which are led out by numberless canals of great extent to irrigate the neighbouring country and to enrich it with the mud of the river. The country beyond the lines of irrigation is completely desert.

RAIN'BOW, THE, consists of one or two bows or arches stretching across the sky, tinged with all the colours of the prismatic spectrum. As the rainbow is never seen except when the sun shines and when rain is falling, it has been universally ascribed to the decomposition of white light by the refraction of the drops of rain and their reflection within the drops. The production of rainbows by the spray of waterfalls is an experimental proof of their origin (*Edin. Ency.* art. 'Optics' xv. 616).

After the deluge God appointed the rainbow to be a token of a covenant between him and earth that 'the waters should no more become a flood to destroy all flesh' (Gen. ix. 12-17); and though it is now an ordinary phenomenon, yet when we behold it we should look upon it as giving us assurance that the earth and its inhabitants shall not again be destroyed by a flood. There are allusions to the rainbow in Rev. iv. 3 and x. 1.

RA'MAH. The word signifies a *high place*; and hence the name and its cognate Ramoth

were given to cities which were probably so situated.

1. A town in the lot of Benjamin (Josh xviii. 25), not far from Gibeah of Benjamin (Judg. xix. 13), a passage which also shews it to have been north of Jerusalem (see likewise Hos. v. 8). Josephus speaks of Ramah as forty stadia (not quite five English miles) from Jerusalem (*Antiq.* viii. 12. 3), where he doubtless refers to this Ramah. It was also in all likelihood to this Ramah that Nebuzar-adar, the captain of Nebuchadnezzar's guard, brought his captives in chains after the destruction of Jerusalem; at least Jeremiah the prophet was so bound, and here he was set at liberty (Jer. xl. 1, 4, 5). As Ramah was in the lot of Benjamin, as the tribe of Benjamin was descended from Rachel the beloved wife of Jacob, and as among the captives, and also among those who had already been slain, there were doubtless many of her posterity, it is probable it was to their miserable condition that the following words originally referred: 'A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not' (xxxi. 15). [For the application of this passage in Matt. ii. 18, see QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.]

In the locality already indicated, about two hours north of Jerusalem, there is a place called the Khuraib, or Ram, or *Ruins of Ramah*. At this place there are only a few ruined arches and some heaps of stone; but on an adjoining height, lying directly E.N.E., at the distance of a quarter of a mile, is an ancient site marked by ruins, including hewn stones, fragments of pillars, and a small village, or rather collection of Arab huts, bearing the name of Ramah (Wilson, ii. 38; Robinson, *Res.* ii. 110, 115, 116). The situation is exceedingly beautiful. It is an eminence commanding a view of a wide extent of beautifully-diversified country. Hills, plains, and valleys, highly-cultivated fields of wheat and barley, vineyards and oliveyards, are spread out before you as on a map; and numerous villages are scattered here and there over the whole view. To the north and north-west, beyond the hill-country, appears the vast plain of Sharon, and further still you look out upon 'the great and wide sea,' the Mediterranean (*Amer. Miss. Her.* 1836, 254).

2. A town in Mount Ephraim, the birthplace of Samuel, called also Ramathaim-Zophim, which probably signifies nothing more than 'Ramah of the Zophites,' or descendants of Zuph (1 Sam. i. 1, 19; ii. 11), or Ramah in the land of Zuph (ix. 4-6); but where it lay has not been ascertained (Robinson, *Res.* ii. 330). It was probably in this neighbourhood that Deborah resided. It is said 'she dwelt under the palm-tree between Ramah and Bethel, in Mount Ephraim' (Judg. iv. 5). Here Samuel was not only born, but he resided here in after-life (1 Sam. vii. 17; viii. 4; xv. 34; xvi. 13; xix. 18), and here he was buried (xxv. 1; xxviii. 3)—at least it is natural to conclude that these passages all refer to the same Ramah as the place of his birth. At Nacoth, in or near Ramah, there was a school of the prophets, of which perhaps he took some oversight (xix. 12-24).

3. A town of Naphtali (Josh. xix. 36).

**RAMMUS**, or **RAMMUS**, a district of Egypt, probably the same as the land of Goshen, or which included it or was included in it (Gen. xlvii. 11). It is also the name of one of the treasure-cities built—i.e. perhaps enlarged or fortified—for Pharaoh by the labour of the Israelites while they were in Egypt (Exod. i. 11). The name accords with that of several kings of Egypt, Rameses, Rameses—i.e. 'son of the sun' (Genesis, Gen. 774). Where 'the land of Rameses' and the 'treasure-city Rameses' were situated is only matter of conjecture. It was from Rameses that the Israelites set out on their departure from Egypt; but whether it was from the district or from the city of Rameses does not appear.

**RAMOTH**, 'some precious thing, according to the Hebrew interpreters, red coral' (Job xxviii. 18; Ezek. xxvii. 16, Geseenius, Lex. 751). Coral has much the appearance of a plant, but it is an animal production. It is generally produced at great depths of the sea, and the more valuable species are peculiar to warm climates. It abounded in the Red Sea; and it might thus be known in the land of Uz so early as the times of Job. It was also found in the Mediterranean, and thus Syria might be 'occupied in the fairs of Tyre' with coral among other valuable merchandise. Regular fisheries were established for it at Marseilles, in the Straits of Messina, and at the Lipari Islands.

Coral is of various colours—white, black, and red; but the red is the most valuable. It is employed for making necklaces, and other ornamental purposes. Coral reefs and coral islands are now found to be common in the Pacific Ocean and other seas. They are the work of insignificant zoophytes, which precipitate, in the form of carbonate, immense quantities of lime, and in this way raise from the depths of the sea those stupendous works which, on being brought to the surface, form a basis for the accumulation of earth, and then of earthy matter; and the islands thus formed become at length, in many cases, inhabited by man, and are clothed in all the richness and beauty of the vegetable kingdom. Such is the origin of many of the beautiful islands which spot the Pacific Ocean.

**RAMOTH-GILEAD**, a city of Gilead, in the lot of the tribe of Gad (Deut. iv. 43). It was one of the cities assigned to the Levites, and was also one of the cities of refuge (Josh. xxi. 8, xxi. 38). It was the seat of one of Solomon's officers who provided victuals for his household (1 Kings iv. 7, 13). It belonged to the kingdom of Israel; but in the reign of Ahab we find it in the hands of the Syrians, and that prince asked Jehoshaphat king of Judah to go with him and wrest it from them. They went; Ahab was mortally wounded, and Jehoshaphat was glad to flee for his life (1 Kings xxii. 1-4, 29-36). Joram, the son of Ahab, fourteen years afterwards, 'went to the war against Hazael king of Syria in Ramoth-Gilead'; but being wounded, he returned to Jezreel to be healed of his wounds. Meanwhile Jehu, one of his captains, who remained at Ramoth-Gilead to carry on the war, was anointed by a prophet king of Israel, and, being supported by his fellow-officers, rode off to Jezreel, and Joram having come out

against him, was shot with an arrow, and sunk down dead in his chariot (2 Kings viii. 28, 29; ix. 1-7, 11-26). Of Ramoth-Gilead we have no further mention in the Scriptures, and its locality has not been well ascertained. In ancient times it would appear to have been a place of some strength.

**RAVEN**, a species of the crow tribe widely spread over the world, and remarkable for its voracity, greedily devouring all manner of food—fish, flesh, eggs, etc. Being a bird of prey, it was unclean under the law (Lev. xi. 15). The raven sent forth by Noah 'went to and fro until the waters were dried up from off the earth' (Gen. viii. 7), probably living in the meanwhile on the carrion floating on the surface of the waters. There are no grounds for explaining away the miraculous interposition of Jehovah in causing ravens to bring bread and flesh, morning and evening, to feed the prophet Elijah, when hiding himself from Ahab by the brook Cherith (1 Kings xvii. 2-6), as if the birds here mentioned were not ravens, but Arabians, or inhabitants of Oreb.

**REAP**, To. 1. To cut down corn in harvest. It appears that anciently they cut down their corn with sickles or reaping-hooks (Deut. xvi. 9; xxiii. 25; Jer. i. 16; Joel iii. 13; Mark iv. 49; Rev. xiv. 15); and in Canaan they still cut their corn in this way (Robinson, Res. ii. 276; Wilson, ii. 300, 328). In Egypt the wheat was cropped a little below the ear with a toothed sickle. To this custom Job appears to allude when he says: 'They are cut off as the tops of the ears of corn' (xxiv. 24). Perhaps this practice was with the view of the straw being employed in brickmaking; but Maundrell also states that it is common to pluck the corn up by the roots, leaving the most fruitful fields as naked and bare as if nothing had been grown on them. This, he says, was the practice in all parts of the East that he had seen. The reason of it is, that they may lose none of the straw, which is generally very short, and is necessary as food for their cattle, no hay being grown in the country. This seems to give light to that expression (Ps. cxix. 8): 'which withereth before it is plucked up,' where there seems to be a manifest allusion to this custom (Maundrell, 144).

2. To receive the fruit of works, whether good or bad. So such as sow in righteousness reap in mercy: reap life everlasting—i.e. receive it as their gracious reward (Rom. x. 12; Gal. vi. 8). Such as sow to the flesh iniquity, reap wickedness, vanity, corruption, thorns, whirlwind, etc.—i.e. they are punished with destruction and misery according as their deeds deserve (Job iv. 8; Prov. xxi. 8; Jer. xii. 13; Rom. viii. 8, Gal. vi. 8). To reap where one soweth not, and gather where one strewed not, and take up what one laid not down, is to expect and demand good works where no gifts, means, or opportunities were granted for them (Matt. xiv. 26; Luke xix. 21). The earth will be reaped by the angel's sharp sickle when, by the just vengeance of God our Saviour, Antichrist and his supporters shall be utterly and fearfully destroyed (Rev. xiv. 14-20). Angels are called reapers: God employs them to gather together

the tares—i.e. the wicked—and to bind them in bundles to burn them ; and to gather the wheat—i.e. the righteous—unto him at the last day (Matt. xiii. 30, 39). Ministers are reapers : they not only sow the seed of divine truth among men, but are the blest means of cutting them off from their natural root, and bringing them to Christ (John iv. 36, 37).

**REBEL'**, to cast off the authority of, or make war against a lawful sovereign (1 Kings xii. 19; xiv. 30). Men rebel against God when they contemn his authority and do what he forbids (Num. xiv. 9). They rebel against his Spirit when they resist his motions and slight his reproofs (Is. lxiii. 10). They rebel against his word when they refuse to believe his declarations, trust his promises, accept his offers, or obey his laws (Ps. cvii. 11).

**REBUKE'**, **REPROVE**. 1. To check for a fault privately or publicly, either by words or by a contrary practice (Lev. xix. 17; Eccles. vii. 5; Prov. xxvii. 5; 1 Tim. v. 20). 2. To convince of a fault; make it manifest in order to promote repentance (John iii. 20, 21; xvi. 8). 3. To restrain; check the designs of; overthrow, and render incapable to perform their purposes (Is. xvii. 13; Zech. iii. 2). 4. To chasten or punish for sin (Ps. vi. 1; xxxix. 11; Hos. v. 9; Ezek. v. 15). 5. To order silence (Luke xix. 39). To rebuke a disease is to cure it by a word (Luke xi. 39). To rebuke the wind and the sea is to calm both, or to make the last dry (Ps. civ. 7; Is. l. 2; Matt. viii. 26). To be without rebuke is to live blameless, soberly, righteously, and godly, so as not to deserve rebuke (Phil. ii. 15). To suffer rebuke for God's sake is to endure the reproach and persecution of men for adherence to his way (Jer. xv. 15). A wise reprover is one who carefully observes the circumstances of the fault, the station and temper of the offender, and the proper time and place for tendering reproof (Prov. xxv. 12). A rebuker in the gate is one who reproves sin openly, and with plainness and authority (Amos v. 10).

**RECEIVE'**. 1. To take what is given, ascribed to, paid, or put into our hands (2 Sam. xviii. 12; 2 Kings v. 26; Rev. v. 2). 2. To be endowed with; to enjoy; possess (Acts i. 8; Heb. x. 36). 3. To give welcome to; to lodge; entertain (Acts xxviii. 2, 7). 4. To admit into the membership of the church or family of God (Rom. xiv. 1, 3). 5. To hold; contain (1 Kings viii. 64). 6. To accept kindly, and bear patiently (Job ii. 10; 2 Cor. xi. 10). Christ receives power, wisdom, strength, honour, glory, and blessing, when they are heartily ascribed to him in his people's praises (Rev. v. 12). To receive Christ is to believe the promise of the gospel, wherein he is freely offered, as made of God to us wisdom, righteousness, sanctification, and redemption (John i. 12). To receive his word or law is to hear, consider, understand, believe, and love it (Prov. ii. 1). To receive Christ's ministers as such is to hear them as invested with his authority, and earnestly endeavour to believe and obey their instructions (Matt. x. 40, 41). Hypocrites receive the word of God merely by a rational consideration of and assent to it; but not so as to have it impressed on their heart and

influencing their lives (Matt. xiii. 20, 21). Unregenerate men receive not the things of God: they have not the spiritual knowledge, love, or possession of them in their heart (1 Cor. ii. 14).

**RECOMMEND'** (To) one to the grace of God is, by the prayer of faith, to commit him to the care and favour of a gracious God, and request every necessary blessing to him (Acts xiv. 26; xv. 40).

**RECOMPENSE**, amends or requital of deeds either in good or evil (Deut. xxxii. 35). The recompense of the heathen's abuse of their natural knowledge, and of their wilful apostacy from God as their creator and preserver, was their being left to unnatural lust (Rom. i. 27). The recompense or punishment of the Jews for idolising their ceremonies to the rejection of Christ, was God's making these ordinances an occasion of their hardening and ruin (Rom. xi. 9). The gracious reward of the saints' good works is their recompense (Heb. x. 35; xi. 26).

**RECONCILE'**. 1. To make peace between parties at variance; to secure favour (Matt. v. 24). 2. To atone for; consecrate (Lev. vi. 30; Ezek. xlv. 20). God reconciles the world to himself: he devised the whole plan of our reconciliation and peace with him; he sent his son to satisfy for our offences, accepted of his righteousness in our stead, sends him to bless us; justifies, sanctifies, and glorifies us according to the riches of his grace (2 Cor. v. 19). Christ reconciles us: he fulfils all righteousness in our stead; he intercedes with God on our behalf; and by uniting us to himself, and dwelling in us by faith, he secures our everlasting peace with God (Eph. ii. 16). He reconciles all things: through his obedience and death God is reconciled to men; Jews and Gentiles are reconciled into one church; holy angels and men are at peace one with another; men become peaceably disposed among themselves, and enjoy a real inward peace of conscience, and are in a covenant of peace with the irrational and inanimate creation (Col. i. 20, 21). The gospel is the word or ministry of reconciliation: by means thereof is this peace with God, angels, men, conscience, and other creatures declared, offered, and applied to us (2 Cor. v. 18, 19).

**RED SEA (THE)** lies between the north-eastern part of Africa and Arabia. Towards the north it divides into two branches—the western called the Gulf of Suez, the eastern the Gulf of Akabah or the Ælanitic Gulf. Between these two lies that part of Arabia Petrea through which the Israelites journeyed on their way from Egypt to Canaan. The Red Sea, according to Dr. Buist, is 1280 miles in length, with a *maximum* breadth of 200 miles. The temperature and saltness of the Red Sea are almost the same as that of the ocean. All around its shores there are evidences of a submergence and re-emergence of the land. The crater of the volcano in which the town of Aden is situated contains an old sea-beach.\* It has been commonly said that

\* Dr. Wilson says: 'The volcano must have been submarine in its original outburst, as the stratification round the peninsula, and the elevation of limestone masses, even to the highest parts of Jebel Shamshan, as we are informed,



the level of the Red Sea is lower than that of the Mediterranean ; but Mr. Robert Stephenson has proved by survey that the level of both is the same (*Jour. Sac. Lit.* Oct. 1854, vol. vii. 231).

The Red Sea was called in Hebrew *Yam Suph* (Exod. x. 19 ; xiii. 18 ; Pa. cvi. 7, 9, 22 ; cxxxvi. 13), which signifies the 'Sea of Weeds.' This was also its Egyptian name (Gesen. 581) ; and it was stated as a fact that great quantities of sea-weed grew in it (Rosen. *Geog.* iii. 227) ; but this Bruce, the celebrated traveller, denies very positively. Various theories have been formed as to the reason of its being called the Red Sea ; but none of them are satisfactory. People are apt to suppose from the name that the water, or at least the bottom of it, is reddish ; but for such an idea there is no ground whatsoever. In colour it is nothing different from the Indian or any other ocean (Bruce, *Trav.* i. 237).

At the head of the eastern branch of the Red Sea were situated the ports of Elath and Ezion-geber. From thence Solomon sent ships partly manned with Tyrian sailors to Ophir, which brought back to him a large amount of gold, and algum-trees, and precious stones (1 Kings ix. 26-28 ; 2 Chron. viii. 17, 18 ; ix. 10). Jehoshaphat undertook a similar trade ; but his ships were broken at Ezion-geber. Ahaziah king of Israel wished to join with him in this trade, but Jehoshaphat declined his proposal ; but these circumstances shew that these were the ports by which the Hebrews traded with the East. The possession of Elath appears to have been an object of ambition in these times (2 Kings xiv. 22 ; xvi. 6), probably as being the key to the East.

REEDS, plants out of whose knotty root grow long hollow stems, which are divided by knots into several yet not separate pieces. The leaves are sharp-edged and cutting, and instead of blossoms there are outspread ears resembling ostrich feathers (Rosen. *Bot.*) The Hebrew name is קַנֶּה (*kaneh*), corresponding with which is the Greek *κάννα*, *κάννη*, *κάνη* ; Latin, *canna* ; French, *canne* ; and English, *cane*.

Reeds grow in ponds, in marshy places, and on the banks of rivers (Job xl. 21 ; Is. xix. 6 ; xxxv. 7). The Psalmist says, as it is in the margin : 'Rebuke the beasts of the reeds' (lxviii. 30) ; probably referring figuratively to the crocodiles and hippopotami of the Nile (comp. ver. 31). In the E. T. the words are rendered 'the company of spearmen.' As reeds, on account of the length, lightness, and weakness of their culm, are shaken to and fro by the slightest wind, they are used as an emblem of the facility with which Jehovah would destroy the kingdom of Israel (1 Kings xiv. 15). A reed was not fitted to be a staff ; and if one

satisfactorily shew. The whole peninsula must have been raised from the waters, like some of the islands of the Red Sea. Shells, such as are now procurable on the shore, are found, it is said, near the summits of its highest peak. That the volcano was active in the present geological era there can, I think, be little doubt ; but it must have been long quiescent before it was chosen as the site of a commercial emporium' (Wilson, i. 21).

turned it to that use it would assuredly break, and the points or splinters of the broken reed would be likely to wound the hand which leaned upon it. Hence Rabshakeh's message to Hezekiah : 'Behold thou trustest on the staff of this bruised reed, even upon Egypt, whereon if a man lean, it will go into his hand, and pierce it : so is Pharaoh king of Egypt unto all that trust in him' (2 Kings xviii. 21). In Ezek. xxix. 6, 7, the Egyptians themselves are thus addressed : 'All the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder ; and when they leaned upon them, thou brakest, and made all their loins to be at a stand' (xxix. 6, 7). These references to the Egyptians as a staff of a broken reed to denote their inability to help, and the likelihood of their injuring the Jews, and all such as relied on them for protection and support, are peculiarly appropriate and expressive, considering how much reeds abounded in the Nile, the great river of Egypt. The weakness of the reed is referred to as furnishing a fine illustration of the compassion of our Redeemer : 'A bruised reed shall he not break' (Is. xlii. 3) : he will be so gentle and tender that he will not hurt, far less destroy, the meanest and weakest of his people.

In the quotation of this passage in the N. T. (Matt. xii. 20), *kaneh* is rendered by the word *κάλamus*, which may therefore be held to be of the same signification. Of John the Baptist our Lord says : 'What went ye out into the wilderness to see ? A reed shaken with the wind ?' (xi. 7)—i.e. a fickle unsteady man, wavering in his teachings or inconsistent in his practice.

The Roman soldiers who took part in crucifying our Lord, 'when they had platted a crown of thorns and put it upon his head,' put also 'a reed in his right hand,' as if it had been a sceptre ; and as a further expression of their scorn and contempt they 'bowed the knee before him, and mocked him saying, Hail, king of the Jews' (xxvii. 29, 30).

Reeds appear to have been employed by the Jews as measuring-rods for ascertaining the dimensions of buildings and of their several parts (Ezek. xl. 3, 6, 7 ; xlii. 16-20 ; Rev. xi. 1 ; xxi. 15-17) ; but whether those so employed were of a fixed determinate length we do not know. That mentioned by Ezekiel was 'six cubits long, by the cubit and an handbreadth' (Ezek. xl. 5).

Reeds were also used from the earliest ages, and are still used by Eastern nations, for writing. We once had a Persian case containing an ink piece and pens—the pens made of reeds. Thus John says in his Third Epistle, ver. 13 : 'I had many things to write, but I will not with ink and *κάλamus*' (a reed ; E. T. *pen*) 'write unto thee.'

REEM (רֵעַם) is rendered in our own and in several other versions *unicorn*, as descriptive of an animal with only a single horn. Even the LXX. has rendered it *μονόκερως*, and the Vulgate *unicornis*, which have no doubt led other translators to render it in a similar manner.

Such an animal has been described by Pliny, but naturalists have long considered it as a fictitious and fabulous animal. English travellers indeed have of late years alleged that they had found an animal with a single horn—some in the deserts of Thibet, others in South Africa; but even though this were satisfactorily established, it would not follow that any of the animals referred to is the reem of Scripture, which cannot be supposed to have been a rare and unknown animal, only found in distant countries, but an animal common enough in Canaan and the neighbouring countries.

In the Scriptures it is described as an animal of great strength (Num. xxxiii. 22; xxiv. 8), as armed with horns as a powerful instrument of offence (Deut. xxxiii. 17); as carrying its horn high (Ps. xcii. 10); as fierce, dangerous, destructive (Ps. xlii. 21; Is. xxxiv. 7); as an animal which one might think of employing in agricultural labours, but which it would be found utterly impracticable, or at least very difficult, to bring in to any work of the kind (Job xxxix. 9-12). The former characteristics are found in various wild animals. Some have supposed the unicorn of Scripture to be the rhinoceros, of which one species is single-horned, and hence naturalists have designated it *Rhinoceros unicornis*. It measures at least twelve feet from the extremity of the snout to the origin of the tail, nearly as much in circumference, and from six to seven feet in height—thus approaching to the elephant in respect of bulk and mass, though apparently much smaller, in consequence of its limbs being comparatively much shorter. Its horn, which is very hard and solid throughout, and which sometimes measures three feet in length and eighteen inches in circumference at the base, defends all the anterior parts of the mouth and face, so that a tiger will more readily attack an elephant, whose trunk it can seize, than the rhinoceros, which it cannot face without danger of having its bowels torn out. The one-horned rhinoceros is a native of several parts of India, and also occurs in Abyssinia, Ethiopia, and various districts of Africa. Its food is wholly vegetable. Though not ferocious, it is very untractable, and occasionally liable to paroxysms of rage (*Edin. Encyc. art. 'Mazology,'* xiii. 449). With the exception of its being single-horned, there is little in this account to indicate it to be the unicorn of Scripture.

Some, as Bochart, Rosenmüller, and others, suppose the unicorn to be the oryx, a large and fierce species of antelope. Others, as Alb. Schultens, De Wette, and Gesenius, think it is the buffalo (*Gesen. Lex.* 751). Dr. Robinson says buffaloes are found in Palestine in the present day; but they are of a different species from the vast herds bearing that name which roam over the western wilds of North America. They are very common in Egypt, being kept both for milk and for labour. There they are mingled with the neat cattle, and are applied in general to the same uses. They are a shy, ill-looking, ill-tempered animal. They doubtless existed anciently in Palestine, though probably in a wild state, or unsubdued to labour, as at the present day in Abyssinia. The actual existence of this animal in Palestine leaves little

doubt that it is the reem of the Hebrew Scriptures, for which both ancient and modern versions have substituted the apparently fabulous unicorn (Robinson, *Res.* iii. 305). The unicorn is in some instances referred to along with the ox, as if there was something in common between them (Deut. xxxiii. 17; Job xxxix. 9-12; Ps. xxix. 6; Is. xxxiv. 7).

REHOBOTH, one of the cities built by Nimrod in Assyria (Gen. x. 11). There is no further notice of it in the Scriptures: neither in the ancient Greek nor Latin writers, nor in the Eastern writers of the middle ages, are there any traces of an Assyrian city of that name. Nothing therefore can be determined as to its situation or history (Rosen. *Geog.* ii. 26). In Gen. xxvi. 27 mention is made of 'Beal of Rehoboth by the river' as reigning in Edom; but this can scarcely be supposed to be Rehoboth in Assyria, the distance was so great. As the Euphrates was anciently called *the river* by way of eminence (Gen. xxi. 21; 1 Kings iv. 21; Ezra iv. 10, 16; v. 8), Rehoboth was perhaps situated upon it. Near Ad-Deir, on the Euphrates, is Rahabah, which is supposed to be 'Rehoboth of the river' (Wilson ii. 358). One of the wells which Isaac's servants dug in the valley of Gerar, in the land of the Philistines, he called Rehoboth (Gen. xvi. 22).

REINS. 1. The kidneys; the organs of animals which secrete the urine (Job xvi. 13; xix. 27; comp. Exod. xxix. 13; Lev. xii. 4; Is. xxxiv. 6). Most nations are accustomed to refer acts of the mind to particular organs of the body, but they do not always agree as to the organs to which they do refer them. We ourselves are in the way of referring intellectual acts to the head or brain, and the affections, whether good or evil, to the heart. The reins, or kidneys, have no place in our popular mental language, but in that of the Hebrews they had a conspicuous place. They are used to signify—2. The soul with its inmost thoughts, dispositions, and affections. To express God's perfect knowledge of all that passes in men's minds he is represented as *seeing*, as *trying*, as *searching*, their reins and hearts (Ps. xvi. 2; Jer. xx. 12, Rev. ii. 23). The Psalmist says, 'My reins instruct me in the night seasons' (Ps. xvi. 7)—*i.e.* the reflections of my mind bring to my recollection or discover to me important and useful truths. 'I was pricked in my reins' (Isa. xlii. 21)—*i.e.* my soul was wounded with disquieting thoughts and tormenting passions, as envy, sorrow, anger, etc. In this passage the reins are represented as the seat of pain; in the following they are described as in a special manner the seat of pleasure: 'My son, my heart shall rejoice, even mine: yea, my reins shall rejoice, when thy lips speak right things' (Prov. xxiii. 15, 16). 'Thou art near in their mouth, and far from their reins' (Jer. xii. 2)—*i.e.* they are full of professions of regard to thee, but they have no true knowledge, fear, love, desire of, or delight in thee.

REMEMBER. 1. To call to mind what is past (Deut. xv. 15). 2. To keep in mind something future and important, that we may prepare for it, or take notice of it when it comes

(Exod. xx. 6). 3. To think of and consider (Ps. lxxiii. 6; Matt. xvi. 9; Luke xvii. 33). 4. To esteem; reward (Eccl. ix. 15). 5. To mention in the way of praise and commendation (1 Chron. xvi. 12). 6. To take care of. God remembers men when he shows regard to, cares for, favours, and saves them, especially after a delay and suspension of his benefits (Ps. lxxiv. 2). So he remembered Noah and other animals when he provided for their deliverance from the ark (Gen. viii. 1). He remembered Abraham when, from regard to his prayer, he delivered Lot from the overthrow of Sodom (Gen. xix. 29). He remembers mercy when he notably exercises it (Ps. xlv. 6; Hab. iii. 2). He remembers not iniquity or sin when he pardons it and does not punish it (Jer. xxxiv. 24). Wicked men are remembered when their sins are censured or punished (Ps. cxxxvii. 7; 3 John 10; Rev. xvi. 19).

**REMPHAN** (Ρεμφάν, or according to the Alexandrian MS. Ρεμφάν, or as other copies and versions read Ρεμφάν—i.e. Remphan, Rempfan, Rephan). The word occurs in Stephen's speech (Acts vii. 43) as a quotation from Amos v. 26, where the word is רִמְפָּן (*rimphan*). Various conjectures have been formed as to the signification of this word, and it must be admitted that as to this there is no certainty. Most critics appear inclined to understand by it the planet Saturn, which was regarded by the Phœnicio-Semitic races as an evil demon to be propitiated by bloody sacrifices. Some, however, would render the word *status* or *usage*. The Vulgate renders the phrase '*imagines idolorum ventrorum*' (Gesenius, *Lec.* 395).

**REPENT** (To) is, with sorrow, to change one's mind to what is thought more right, and to act accordingly (Matt. xxi. 29). God repents, not by changing his mind, affection, or purpose, but by changing the manner of his acting: so he repented that he had made man, or made Saul king, when he changed the course of his providence towards them, as men would do when they repent and change their mind, acting as one determined to destroy and pull them down (Gen. vi. 6, 7; 1 Sam. xv. 11). His repenting himself concerning his servants, or his repentings kindling, imports his compassionately coming for their deliverance, after he had seemed determined to ruin them in the world (Deut. xxxii. 26; Ps. cxxxiv. 14, Hosea xi. 8). His repenting of the evil or the good he had conditionally threatened or promised denotes his not inflicting the one or bestowing the other (Ps. cvi. 35; Jer. xviii. 10). His gifts and calling are without repentance: can never be recalled or taken back, as his love and faith render them unalterable (Rom. xi. 29). Men's repentance is—1. A change of mind, earnestly wishing something undone that has been done. Esau found no place for repentance in his father Isaac's mind, though he sought it earnestly with tears: Isaac, even though he were willing, could not possibly recall the blessing of Jacob, and transfer it to him (Heb. xii. 17). 2. A legal repentance, wherein one is grieved for and turns from his sin to outward appearances of religion, merely on account of the injury it hath done, or is likely to do to him. Thus a malefactor, who still loves, or at

least does not hate his sin, repents of committing it because it brings him to disgrace and punishment. Judas repented of betraying his Master when he saw the consequences of his act (Matt. xxvii. 3). 3. Gospel repentance, which is a saving grace wrought in the heart of a sinner by the Word and Spirit of God, whereby, from a sight and sense of his sin, as offensive to God, dishonouring to Christ, and defiling to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of his sins, turns from them to God as his Saviour, portion, and Lord, with full purpose of and endeavour after new obedience. This is called repentance towards God, as therein we turn from sin to him; and repentance unto life, as it proceeds from and manifests our spiritual life, and issues in and prepares for eternal life (Matt. iii. 2; Acts iii. 19; xi. 18; xx. 21). In every case a corresponding faith must precede repentance; the faith of the law must precede legal repentance (Rom. iii. 19); and the faith of the gospel must precede a true evangelical repentance. Repentance is absolutely necessary to salvation (Matt. iii. 2, 7-12; Luke xiii. 2, 6-9; xxiv. 46, 47; Acts xvii. 30, 31).

**REPHA'IM.** 1. A race of giants in Canaan. We find them so early as the days of Abraham on the east of the Jordan (Gen. xiv. 5; xv. 30). By the time the Israelites came to possess their country their numbers appear to have been much diminished. It is said: 'Only Og king of Bashan remained of the remnant of the Rephaim' (E. T. *giants*; Deut. iii. 11). In ver. 13 it is said: 'Bashan was called the land of the Rephaim.' There appear to have been individuals of this race among the Philistines in the days of David; at least four are mentioned as born to the Rephaim (E. T. *giants*; 2 Sam. xxi. 18, 20, 22), a word which probably has reference to their Rephaim descent. However, Rephaim, from being the name of a particular race of giants, appears to have come to be used in a general sense as inclusive of other similar races. Thus it is said: 'The Emims were a people great, and many, and tall, as the Anakims, which also were accounted giants' (Heb. '*Rephaim* as the *Anakims*,' Deut. ii. 6, 11; see also ver. 20). We are not therefore always to consider the E. T. as wrong when the word is rendered by the general term *giants*. 2. The valley of Rephaim or of the giants is a broad plain which, commencing near the west side of Jerusalem, descends gradually to the south-west, until it contracts in that direction into a deeper and narrower valley, and uniting further on with another valley, finds its way to the Mediterranean (Robinson, *Res.* i. 223; Josh. xv. 8; xviii. 16). Maundrell says: 'The country through which the road from Jerusalem to Bethlehem lies is the valley of Rephaim, as may be gathered from Joseph. *Antiq.* iv. 10 (Maundrell, 87). From the name it may be concluded that the Rephaim anciently inhabited this valley. The Philistines, in their wars with David, oftener than once spread themselves or pitched in the valley (2 Sam. v. 18, 23; xlii. 13).

**REPHIDIM**, a place on the east side of the western gulf of the Red Sea, where the Hebrews tempted God and quarrelled with Moses for

want of water ; and so it was called Meribah (*contention*) and Massah (*temptation*). Here Moses brought them water out of a rock ; and here they, under the direction of Joshua, routed the Amalekites. [JOURNEYS OF THE ISRAELITES.]

REPROACH', the bad character of one, whether procured by his own wicked deeds or occasioned by false accusation of others (Prov. vi. 33 ; Is. li. 7). Persons or things are said to be a reproach when loaded with bad characters and made a common byword (Ps. xxii. 6 ; lxxxix. 41). Sin is the reproach of any people : it is a disgrace to them, and tends to render them contemptible (Prov. xiv. 34). Oppression or mocking of the poor is a reproaching of their Maker, as if his image on them deserved no respect ; as if, by making them poor, he had devoted them to hard usage ; and as if he could not protect them (Prov. xiv. 31 ; xvii. 5). The reproach of Christ is scorn and calumny endured for adherence to him and his ways (Heb. xi. 26 ; xiii. 13). Among the Hebrews barrenness was accounted a reproach (Gen. xxx. 23 ; Is. iv. 1 ; Luke i. 25). Uncircumcision was the reproach of Egypt, as it anciently marked men aliens from God like the Egyptians ; and probably many of the Jews neglected to circumcise their children in Egypt (Josh. v. 9).

REPROBATE, not approved. Among metallists it signifies what cannot abide the test or trial ; impure metal. Thus wicked men are reprobate silver : they are not purified or refined, nor will pass current according to the standard of God's law (Jer. vi. 30). When used concerning wrestling-games and races it signifies one who miscarries and loses the prize. Lest I should be ἀδόκιμος (*a reprobate, disapproved, or rejected*) : lest I should be found a hypocritical counterfeit—one void of true grace, one whom God will never reward as a successful runner in the Christian race, or as a victorious fighter of the good fight of faith (1 Cor. ix. 27). A reprobate mind is one hardened in wickedness, and which cannot discern between good and evil (Rom. i. 28). Men are reprobate concerning the faith when they apostatise from the doctrines of Christ and abandon themselves to the grossest errors (2 Tim. iii. 8). They are reprobate to every good work when quite incapable and averse to practise what is good, and to others practising it (Tit. i. 16).

RESEN, a city of Assyria, built by Nimrod and Ashur, between Nineveh and Calah. It is said : 'The same is a great city' (Gen. x. 12). Some think all the three, together with Rehoboth, were at last united into Nineveh ; but perhaps Resen is the same as La-rissa on the Tigris, which was eight miles in circumference, its walls 100 feet high and 25 broad.

RESURRECTION, the rising of the bodies of the dead to life. The doctrine of the transmigration of souls has prevailed among heathen nations in both ancient and modern times. It is said to have been taught by Pythagoras, a noted Greek philosopher, and the founder of a sect which bears his name, and it is a favourite doctrine of the Hindoos of the present day. But the doctrine of the resurrection of the bodies of

the dead never entered into the heathen mind in either ancient or modern times. It is purely a doctrine of divine revelation. Though there are passages in the O. T. which are understood of it, yet it can scarcely be said to be very distinctly taught therein ; but we think it is probable that the saints of the O. T. knew more of this and other important truths of religion than is commonly imagined. The resurrection was a leading doctrine of the Pharisees, who arose a considerable time before the Christian era, and who were by much the largest and most popular sect among the Jews. They held it in opposition to the Sadducees, who appear to have consisted of the higher and less religious portion of the nation (Acts xxiii. 7, 8). Our Lord distinctly told the Sadducees that the doctrine of the resurrection was found in the O. T. Scriptures, and he himself founds an argument for it on Exod. iii. 6, 15, 16 (see Matt. xxii. 29, 31, 32 ; Luke xx. 37, 38). It is also stated that his own resurrection had been taught in the O. T. Scriptures (John xx. 9) ; and Peter raises an argument from Ps. xvi. 9-11 on this subject (Acts ii. 24-32), and so also does Paul (xiii. 32-37). These passages shew us the manner in which the ancient Jews interpreted their own Scriptures, and the conclusions which they founded upon them.

In the N. T. the doctrine of the resurrection is taught in the plainest and most unequivocal terms ; and though it appears that there were some in the apostolic age who said 'there was no resurrection of the dead' (1 Cor. xv. 18), and others who allege 'that the resurrection was past already' (2 Tim. ii. 18), yet there is perhaps no doctrine of Scripture which has been so generally received among persons having the Christian name, and which has been so little questioned.

From the N. T. it appears that the resurrection of the dead will take place at the end of the world, immediately before the last judgment ; that 'the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God ;' that 'all which are in the graves,' both 'small and great,' 'the just and unjust,' 'they that have done good and they that have done evil, shall hear his voice, and shall come forth ;' that not only the grave but 'the sea shall give up the dead which are in it ;' that the saints who are then 'alive and remain' shall have no advantage over those who are asleep ; for 'the dead in Christ shall rise first,' and they 'shall all be changed in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and they shall be changed ; for this corruptible must put on incorruption, and this mortal must put on immortality : 'then shall they be caught up together in the clouds to meet the Lord in the air ; and so shall they be ever with the Lord' (John v. 28, 29 ; Acts xxiv. 15 ; 1 Cor. xv. 51-53 ; 1 Thess. iv. 15-17 ; Rev. xx. 11-13).

Of the state of the bodies of the wicked the N. T. says little : of the condition of the body of believers the apostle Paul makes most interesting statements : 'We look for the Saviour from heaven, the Lord Jesus, who shall change our vile body that it may be fashioned like unto



his glorious body, according to the working whereby he is able even to subdue all things unto himself' (Phil. iii. 20, 21): 'It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. So when this body shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory. O death, where is thy sting! O grave, where is thy victory! The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ' (1 Cor. xv. 42-44, 54-57).

Glorious, however, as is the doctrine of the resurrection, it looks in its first and general aspect very incredible. What could be more unlikely than that the dead should again live and rise from the grave, and that not in one case only, but in millions of instances, and not in one country only, but in every part of the earth. We have, it is true, the power and wisdom and skill of God—of him who created the universe, and it cannot be denied that 'with him all things are possible.' We have even an analogous case, though not in the animal, yet in the vegetable kingdom. The analogy is not perfect; but it goes so far to solve the difficulty and to break the force of the objection. It is of a case that to the human mind would also have appeared very incredible had it been left simply to its own reasonings; and yet it is a positive *fact*—a matter of daily experience. To this fact our Lord thus alludes: 'Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit' (John xii. 24). Who could have imagined that a single seed of wheat, buried in the ground and dying there, would, in a few short months spring to life, and produce of seeds similar to that which was sown, twenty, thirty, or forty fold. The apostle Paul, in speaking of the resurrection, refers to the same singular analogy: 'But some one will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead' (1 Cor. xv. 35-38, 42). We pretend not to give any explanation of either the fact, the means, or the manner of the resurrection. We resolve the whole into the *omniscience* and the *omnipotence* of God.

It has often been objected to the doctrine of the resurrection that the body laid in the grave is ere long decomposed into its elements, and that these enter into new combinations, often forming parts of various vegetable or of other animal bodies, and even of other human bodies, and are removed to other and frequently distant parts of the earth, far from the place where it was originally buried. Now this being the case, it is argued that it is impossible the same bodies which died can be brought to life again; that

in fact the resurrection is an impossibility. But formidable as this objection may at first sight appear, it is entirely founded on a fallacious idea of what it is that constitutes bodily identity. In what this consists it may not be easy to determine. But we are able to say in what it does *not* consist. It is plain it does not consist in our bodies being composed of the same particles at one time and another, for, taking any two periods, no body consists of the same particles at both periods. In the course of life the particles of every human body are continually changing; and in the course of years the whole particles of which every human body is composed are probably entirely changed, so that at one time there is not a single particle in it which was in it at a former period; and in many cases this entire change of particles has probably, taken place a number of times. Yet notwithstanding these changes, our bodily identity is not affected. We feel our identity in the successive stages of childhood, youth, manhood, and old age. It is not affected by the great addition of particles to the body in its growth from childhood to full manhood, nor yet in their decay as it falls off in advancing to old age. This is the universal conviction of mankind: it would be a conclusive proof that a man was a maniac who should assert the contrary of himself. Indeed, mankind are convinced not only of their own identity, but of the identity of their friends, and neighbours, and acquaintances, and of multitudes of other persons, though the particles of the bodies of one and all of them have in like manner been in a perpetual course of change. Here, then, is demonstrative proof that the identity of bodies at different periods does not consist in their being composed of the same particles at these different periods. In what the identity of the body, living through a succession of years, consists, I confess I am not able to tell; and if I cannot tell that, it need not be wondered if I am not able to tell in what will consist the identity of the dying and of the resurrection body. If the objector will explain to me satisfactorily the former, perhaps his explanation may help me to explain to him the latter; but until he does so he has no right to insist upon his objection.

Though the doctrine of the resurrection is not without its difficulties, we have here an example of an important principle—that difficulties should not always be allowed to have the weight or force of objections. A difficulty is one thing, an objection is another; and in our inquiries after truth it is well to distinguish between them.

REUBEN, the eldest son of Jacob by his wife Leah (Gen. xxix. 32; xxxv. 23). After the return of the patriarch with his family from Padan-aram to Canaan, Reuben, while yet a young man, had incestuous connection with Bilhah, his father's concubine (xxxii. 22). Yet his character appears in an amiable light in the attempt which he made to save his brother Joseph's life when his other brothers proposed slaying him (xxxvii. 20-22, 29, 30; xlii. 21, 22); and in the pledge which he offered to his father for the safe return of Benjamin if he would allow him to go down with them to Egypt (xlii. 37). But

though Reuben was Jacob's first-born, yet, 'forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph' (Gen. xlix. 3, 4; 1 Chron. v. 1, 2).

Reuben had four sons, and when the Israelites came out of Egypt the number of the males of the tribe 'from twenty years old and upwards, all that were able to go forth to war,' amounted to 46,500; but when they were again numbered, shortly before they entered the promised land, they were found to have decreased to 43,730 (Num. i. 1-3, 21; xxvi. 4-7). Dathan and Abiram, who joined with Korah in rebelling against Moses and Aaron in the wilderness, and who were swallowed up by an earthquake, were of this tribe (xvi. 1-35; xxvi. 9, 10). On the conquest of the country on the east of the Jordan the Reubenites and the Gadites applied to Moses for a grant of it, on the ground that it was well adapted for cattle, and that they had a great multitude of cattle. It was accordingly granted to them, and to one half of the tribe of Manasseh. The portion of it which was assigned to the Reubenites was part of what had previously been the kingdom of Sihon. Its southern border was the river Arnon; its northern border it is not so easy to define, but both are stated in Josh. xiii. 15-21, 27. Its western border was the river Jordan; but in subsequent times these tribes greatly extended their territory to the eastward, making war on the inhabitants, capturing their cattle, and 'dwelling in their stead until the captivity.' But having 'transgressed against the God of their fathers, and gone a whoring after the gods of the people of the land,' he stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day (1 Chron. v. 6, 8, 9, 18-22, 25, 26). The captivity of these tribes appears to have been previous to the captivity of the tribes on the west of the Jordan, which took place in the reign of Shalmaneser (2 Kings xvii. 3-6; xviii. 9-12).

**REVELATION.** This is among the books which were anciently controverted or disputed. It appears, however, to have been early received by some as canonical, though doubted of or rejected by others (Euseb. *Eccles. Hist.* b. iii. c. 25, vii. 25). The external testimony is, on the whole, decidedly favourable to its having been written by the apostle John; the counter-evidence is comparatively insignificant. It is worthy of remark that no tradition of an early kind against its composition by him is ever appealed to. There is also internal evidence in favour of the apostle being its author. The writer expressly calls himself John (i. 1-4, 9; xxii. 8); and though he does not style himself an apostle, but simply a servant of Jesus Christ, yet neither does he take that title in his other acknowledged writings. He addresses himself to the seven churches of Asia in a manner which seems to imply their mutual acquaintance, and with an air of authority naturally arising out of his apostolic office—circumstances which correspond with the commonly under-

stood fact of his residing in that quarter in his later years. There is also a considerable similarity of words and phrases in John's Gospel and his First Epistle and the Apocalypse, such as shews them to be the production of the same writer.

There is a considerable difference of opinion in regard to the date of the Apocalypse. Some suppose it was written before the destruction of Jerusalem: the most common opinion is, that it was written about A.D. 96 or 97. John 'was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ,' when he received the visions here recorded (i. 9). The general tradition is, that the apostle was banished to Patmos in the reign of the emperor Domitian, and that on obtaining his liberty he returned to Ephesus, his former place of abode (Davidson, *Introd.* iii. 599, 604, 606, 614).

The text of the Apocalypse is in a less satisfactory state than that of the other books of the N. T., having been originally founded on a smaller number of MSS. The Greek also abounds more in solecisms or grammatical errors than the other books. It is very Hebraistic in its diction.

The interpretation of the Apocalypse is matter of extreme difficulty. There are three leading schemes of interpretation, but we shall merely indicate them.

1. That called the *preterist*, or part according to which the book refers to the triumph of Christianity over Judaism and paganism, represented chiefly by the destruction of Jerusalem and of heathen Rome. This scheme has been adopted alike by Roman Catholic and Protestant interpreters, including Bossuet, Grotius, Hammond, Wetstein, Eichhorn, Heinrichs, Scholz, Ewald, Lücke, Schumann, De Wette, Stuart, Lee, Hug.

2. The *continuous*, agreeably to which the book presents a progressive view of the course of events, many of which have already taken place, while others have yet to be accomplished. These are divided, according to some, into parallel narrations, but according to others they are altogether consecutive. This has been the most common view, and is held by the numerous writers who adopt the theory that in prophetic language a day stands for a year, as Mede, Brightman, Sir Isaac Newton, Vitranga, Lowman, Daubuz, Woodhouse, Faber, Cunningham, Elliot, etc.

3. The *futurist*, according to which the first three chapters relate to churches existing in Asia Minor in the days of the writer, while the remaining chapters refer to events which are still future, and are to precede or accompany the Redeemer's second coming. This theory is held by Burgh, Maitland, Todd, etc.

To each of these theories it is not difficult to raise objections; but to produce a clear, consistent, satisfactory interpretation of the Book of Revelation is no easy task. Some great men, as Calvin, have not been ashamed to acknowledge that they did not understand the Book of Revelation.

But though we may not be able to give a consistent and satisfactory interpretation of a large portion of this book, it is impossible not to be struck with the views which it gives us of

the glory of the Redeemer in chap. i.; with the faithful and too generally applicable addresses to the churches of Asia in chaps. ii. iii.; with the glimpses which it furnishes of the heavenly state, particularly in chaps. v. vii. xxi. xxii., and with the sublimity and grandeur of many portions of the book throughout. There is in fact no book of Scripture so distinguished for the grandeur and sublimity of its imagery as the Book of Revelation.

**RHEGIUM**, a city in the south-west of Italy, opposite to Messina in Sicily. It is said to have been originally built by a colony from Chalcis. It was splendidly rebuilt by Julius Cæsar after his defeat of Pompey, and driving him out of Sicily. Here Paul touched as he went prisoner to Rome (Acts xviii. 13). It has been often plundered by the Turks and injured by earthquakes. It is nevertheless tolerably well built, and is the seat of an archbishop and of two colleges. It is now called Reggio.

**RHODES**, one of the most celebrated islands in the Mediterranean Sea, both in ancient and modern times, lying off the south-west part of Asia Minor. Paul touched at it, or at least passed by it, in his last voyage on his way to Jerusalem (Acts xxi. 2). In later times it was celebrated as the seat of the Knights of St. John of Jerusalem, and for the brave defence which they made of the city of Rhodes when besieged by the Turks under Solymán, but in 1522 they were at last forced to yield, and they retired to Malta, where they have since been known by the name of the Knights of Malta.

**RIBLAH**, a city in the land of Hamath (2 Kings xxiii. 33). It is first mentioned in the O. T. as on the north-east border of the promised land (Num. xxxiv. 11). Here Pharaoh-Necho king of Egypt, who had come up to fight against Carchemish on the Euphrates, put in hands Jehoahaz, whom the people of Judah had anointed king after the slaughter of his father Josiah at Megiddo, and he made his brother Jehoiakim king in his stead (2 Kings xxiii. 29-34). Here Nebuchadnezzar remained while his army besieged and took Jerusalem, and Zedekiah the king, and his family and his princes, having been brought thither, he 'slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah: and he put out the eyes of Zedekiah, and bound him in chains, and carried him to Babylon, and put him in prison till the day of his death' (Jer. lii. 9-11). Such was ancient Eastern civilisation!

This place, the scene of such sad events, had long disappeared from history, and it was no more heard of until the present century. In 1816 Buckingham, in passing from Baalbek to Hama, the ancient Emesa, found Riblah as 'a small cluster of houses' on the Orontes; and it appears now to be agreed that this is the ancient Riblah (Gesenius, *Lex.* 855; Robinson, *Res.* iv. 544; Wilson, ii. 358). The village is a very miserable one of some forty or fifty houses. The only traces of antiquity are the remains of a quadrangular building of stone. There is apparently much tillage in the vicinity. It is prettily situated, being surrounded on all sides by a luxuriant and well-watered plain (*Diis. Soc.* v. 693).

**RIMMON**. 1. A rock near Gibeon whither 600 Benjamites fled when the rest of the tribe were destroyed. It must, however, have been more than a rock as that word is commonly used. It was probably a hill, for it is said they 'abode in the rock Rimmon four months' (Judg. xx. 45, 47; xxi. 13). There is at this day a village named Basamon to the north of Gibeon. 'It forms,' says Robinson, 'a remarkable object in the landscape, being situated on and around the summit of a conical chalky hill, and visible in all directions. There is little doubt of its being the identical rock Rimmon to which the remnant of the Benjamites fled after the slaughter of the tribe at Gibeon' (Robinson, *Res.* ii. 113).

2. A chief idol of the Syrians worshipped at Damascus (2 Kings v. 18). There are many conjectures, but no certainty, as to what it was.

**RINGS** and other jewellery were much in use as ornaments of the person from a very early period. When Abraham's servant, who was sent to Mesopotamia to seek a wife for Isaac, fell in with Rebekah at the well he 'took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold,' and presented them to her; and after he had concluded his negotiations for the marriage, he 'brought forth jewels of silver and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother and to her mother precious things' (Gen. xxiv. 22, 53). The Hebrew women wore not only rings on their fingers and in their ears and nostrils, but also chains on their necks and bracelets on their arms, and tinkling ornaments about their ankles (Gen. xxxv. 4; Exod. xxxii. 2, 3; xxxv. 22; Is. iii. 18-21; Ezek. xvi. 11-13, marg.). The jewellery which was forthcoming from the Israelites in the wilderness was probably obtained in part from the Egyptians, of whom before their departure from Egypt 'they borrowed jewels of silver and jewels of gold' (Exod. xii. 35).

The love of jewellery, however, was not confined to women. Judah had his signet and his bracelets (Gen. xxxviii. 18). When Pharaoh advanced Joseph to be ruler over all the land of Egypt he 'took off his ring from his hand and put it upon Joseph's hand, and put a gold chain about his neck' (Gen. 41, 42). Perhaps these were partly intended as tokens or symbols of the high authority with which he was invested. When Daniel interpreted Belshazzar's dream the king, in fulfilment of a promise he had previously held out, 'commanded, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him: that he should be the third ruler in the kingdom' (Dan. v. 7, 29). Ahasuerus king of Persia 'took his ring from his hand and gave it unto Haman;' and he afterwards did the same thing to Mordecai, when he authorised them to issue decrees regarding the Jews, and in both cases the decrees were sealed with the king's ring, 'for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse' (Esther iii. 10, 12; viii. 2, 8, 10).

Jewellery appears anciently to have been also much in use among other nations of the East. When the Israelites while yet in the wilderness defeated the Midianites, they 'brought as an oblation to the Lord what every man had gotten, jewels of gold, chains and bracelets, rings, earrings, and tablets' to the amount of 16,750 shekels of gold' (Num. xxxi. 50, 52); and when Gideon, 200 years after, again defeated the Midianites, he requested the people to give him 'every man the earrings of his prey (for they had golden earrings because they were Ishmaelites),' for the purpose of making an idolatrous ephod; and the weight of the golden earrings which he requested was 1700 shekels of gold, beside ornaments, and collars, and purple raiment, that was on the kings of Midian, and beside the chains that were about their camels' necks (Judg. viii. 24, 26).

In the N. T. we have also notices of the wearing of rings and similar ornaments as articles of dress. In the parable of the prodigal son our Lord represents the father as putting on him 'the best robe and a ring on his hand' (Luke xv. 22); and the apostle James speaks of a man coming into a Christian assembly 'with a gold ring, in goodly apparel' (ii. 2). The apostle Paul exhorts 'women to adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works' (1 Tim. ii. 9, 10); and the apostle Peter addresses to them a similar exhortation (1 Pet. iii. 3, 4). But it may be presumed that these passages are wanting in the Bibles of many professedly Christian women of our day, or that there is a various reading in their copies.

To be as the *ring or signet on God's right hand* is to be very dear to him (Jer. xxii. 24; see also Song viii. 6; Haggai ii. 23).

RIVER, a current or stream of fresh water flowing towards the sea. The Euphrates and the Nile are sometimes called *the river* by way of eminence (1 Kings iv. 12; xi. 15; Ezra iv. 10, 16; Is. xix. 5). Perhaps the Hiddekel or Tigris is also so called (Is. viii. 7; Jer. ii. 18); but in these passages the Euphrates may be meant, as the Assyrian empire may at the time have extended to that river. *From the river to the ends of the earth* is from the Euphrates to the shores of the Mediterranean Sea (Ps. lxxii. 8; Zech ix. 10). *She sent out her boughs unto the [Mediterranean] sea, and her branches unto the river [Euphrates]* (Ps. lxxx. 11). The word *river* is often used figuratively to express abundance of anything, as of tears, of peace, of pleasure (Job xxix. 6; Ps. xxxvi. 8; xlv. 4; cxix. 136; Is. xlviii. 18; lxvi. 12; Lam. ii. 18; iii. 48; Micah vi. 7). The Orientals watered their gardens by leading rivulets of water into them, which they, with a touch of their foot or the like, turned in upon such beds as they pleased, to water and fructify them: so easily God turns the heart of kings to favour or dislike whatsoever or whomsoever he pleaseth (Prov. xxi. 1).

ROCK, a mass of stone either above or below the surface of the ground. As rocks were not easily moved out of their place (Job xviii. 4),

the word is used metaphorically as an emblem of stability; as they formed a good foundation for a building (Matt vii. 24, 25), it was used to signify an assured ground of hope and confidence; as they were places to which people betook themselves in times of danger (Judg. xv. 8; xx. 45; 1 Sam. xiii. 6), it was used to express a place of refuge or a place of defence. Thus God is often spoken of in the Scriptures as a rock in these and other kindred senses: it may even be questioned whether there is any metaphor so frequently used of God in the Scriptures as that of a rock.

In allusion to the stability and security which rocks afford as a foundation to a building our Lord says: 'Upon this rock will I build my church, and the gates of hell shall not prevail against it' (Matt. xvi. 18). As *rock* denotes a quarry out of which stones are digged, Abraham and Sarah, once like to have no children, are likened to a rock: 'Look unto Abraham your father, and unto Sarah that bare you: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged' (Is. li. 1, 2). As rocks are barren and unfruitful, hard-hearted sinners, unfruitful in good works, are compared to rocks (Jer. v. 3; Luke viii. 13).

'A man,' says Isaiah, 'shall be as an hiding-place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land' (Is. xxxii. 2). We may be apt to suppose that the shade of rocks may be had recourse to only occasionally and under extreme circumstances; but in some parts of the world this appears to be a common practice. Burckhardt, when travelling in Arabia Petræa, says: 'In seven hours and a quarter we reached the Wadi el Nasweb, where we rested under the shade of a large impending rock, which for ages probably has afforded shelter for travellers. Shady spots like this are well known to the Arabs; and as the scanty foliage of the acacia, the only tree in which these valleys abound, affords no shade, they take advantage of such rocks, and regulate the day's journey in such a way as to be able to reach them at noon, there to take the siesta' (Burckhardt, *Trav. Syr.* 477; see also Harmer, *Obs.* i. 309). 'In many places,' says Hackett, 'the want of trees renders the shelter of a rock the only refuge which a person can find from the scorching heat; and even where trees are at hand the rock affords the better protection, because it excludes so much more effectually the rays of the sun. I was often glad myself, when fatigued with hard riding and oppressed with heat, to dismount and rest for a while in the cooling shade of an overhanging rock. No one who has travelled in the Orient can fail to bear witness to the value of such a refuge, or to recollect with pleasure how often he has availed himself of it' (Hackett, *Illust.* 48).

ROE, or ROEBUCK. [ANTELOPE.]

RO'MAN, an appellation of a citizen of Rome, whether an inhabitant of that city or not. The Jews, in speaking of mankind, divided them into Jews and Gentiles, having reference to their religion; the Greeks divided them into Greeks and barbarians, according as the Greek



language was native or foreign to them. Among the Romans the phrase was different. The classes into which they divided mankind consisted of those who were politically Romans and those who had no link of connection with the city of Rome except that of subjection; and the appellations they gave these two classes were *citizens* and *strangers*. The inhabitants of Italy were originally the citizens; but multitudes in the conquered countries came by gift or purchase to be citizens also. Both these classes were in possession of the same privileges, the most important of which were, exemption from scourging and freedom from arrest except in extreme cases; and in all cases the right of appeal from magistrates to the emperor (Conybeare, i. 312; see also Adams, *Rom. Antiq.* 40-62). Paul, though a Jew by extraction, was a Roman citizen, and that not by gift or purchase—he was free born, and he repeatedly availed himself of his rights and privileges as a citizen of Rome (Acts xvi. 35-39; xxii. 24-29; xxv. 9-12, 21, 24, 25).

ROME, the capital of the Roman empire, and long the mistress of the world. It is commonly said to have been founded in the year 753 B.C. For more than 2000 years it has exercised an influence over the destinies of mankind more powerful and more extensive, civil and ecclesiastical, than any other city of the world, anciently as the seat, first of a great republic, and afterwards of a great empire, and in more modern times as the seat of the popedom—sometimes for good, but far more generally for evil. We shall give no description of it nor any details of its history, as any account we could give of it would necessarily be so brief as to be altogether unsatisfactory, while at the same time it could have little bearing on the great object of this work. As to its ancient topography there appears to be much controversy. Nearly everything regarding it has become matter of dispute (*Quart. Review*, xcix. 416, 443).

Christianity must have been early introduced into Rome; but yet it is a curious fact that the exact origin of the church in that city which in after-ages acted so extraordinary a part throughout Christendom is veiled in darkness. It is probable that some intelligence of the gospel reached Rome at an early day; for being the metropolis of the world it was a centre of confluence for all nations and all religions, and was, as it were, an epitome of the world. Among the 'Jews devout men out of every nation under heaven dwelling at Jerusalem,' when the apostles and perhaps others 'began to speak with other tongues' on the day of Pentecost, there were 'strangers of Rome, Jews and proselytes,' and it is likely that some of these were among the three thousand who on Peter's sermon that day were added to the church—a number increased shortly after to five thousand (Acts ii. 1-10, 41; iv. 4), and that some of these returning to Rome would carry with them the news of the wonderful things they had seen and heard. In Rom. xvi. 7 Paul salutes two of the Christians at Rome as having been in Christ before him; but his conversion took place within no long time after this, though it is true we cannot tell

whether they belonged to Rome at the time they embraced Christianity, or when they might come thither. In Acts xviii. 2 mention is made of 'a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome.' There is every reason to believe that Aquila and Priscilla were already Christians (ver. 2, 3, 18, 26; Rom. xvi. 3). No intimation is ever given that it was through their intercourse with Paul at Corinth that they were led to embrace Christianity. Suetonius mentions the expulsion of the Jews from Rome by the Emperor Claudius, and he assigns as the reason of it that they were continually raising tumults, incited thereto by one Chrestus: 'Judeos, impulsore Chresto, assidue tumultuantes, Roma expulit.' We may not be able to fix certainly the date of the expulsion of the Jews from Rome by Claudius, but as he became emperor in A.D. 41, and as Nero succeeded him in 54, it must have been somewhere between these two dates. The word Chrestus employed by Suetonius, there is little doubt, is simply a mistake for Christus. It is the change of only a single vowel—a change which foreigners might very readily make. A difference almost imperceptible in the pronunciation of a Jew and a Roman might give rise to it. In point of fact Tacitus does use the word Chrestus for Christus, and it even appears to have been a common mistake. The popular tumults to which Suetonius refers probably arose out of the hostility of the Jews to the Christians, regarding whom, it appears from the Acts of the Apostles, they were ever ready in other cities to stir up disturbances, and the heathens might not have any distinct idea of the difference between them, especially as the Christians were probably in so many instances Jews by birth. It was not many years after this that the apostle Paul wrote his epistle to the church at Rome (the date assigned to it by the generality of critics is 57 or 58), and it is plain from that epistle that when it was written Christianity had already taken considerable root in that city; that it had many adherents; that their 'faith was spoken of throughout the whole world;' that the apostle took a deep interest in them, and was anxious to visit them; that he had 'oftentimes purposed to come unto them, but was let hitherto.' He had already 'from Jerusalem and round about unto Illyricum fully preached the gospel of Christ.' It was his engagements in these labours which had much 'hindered him in coming to them,' notwithstanding his 'having a great desire *these many years* to come unto them.' The whole character of the epistle shews that the church at Rome did not consist chiefly of 'babes in Christ,' who required to be 'fed with milk and not with meat,' but of men of matured understandings who were capable of comprehending and taking in the great and distinguishing doctrines of the gospel (Rom. i. 6-13; xv. 19-23; xvi. 3-16). These various circumstances combine to shew that the Church of Rome was not of recent origin. To suppose it to have arisen with some of the 'strangers of Rome, Jews and proselytes,' who were present at Jerusalem on the day of Pentecost, would be quite in correspondence with the circumstances now enumer-

ated, or if not then, at no distant date from that time.

### ROSE. [CHABAZZELOTH.]

ROSH (רֹשׁ), and in Deut. xxxii. 32 רוֹשׁ), a plant, but what plant it is difficult to determine. These words are most commonly rendered *gall* in the Scriptures, but quite improperly, for gall is an animal production, and there is no plant so called. In Hos. x. 4 it is rendered *hemlock* in the E. T.; but Rosenmüller says Michaelis has satisfactorily shewn that *rosh* cannot signify hemlock, as our translators and others have supposed (Rosen. Bot. 118). It is, however, plainly a plant. The words of Moses indicate this: 'Lest there should be among you a *root* that *beareth* rosh and wormwood' (Deut. xxix. 18). So also Hosea: 'Judgment *springeth up* as rosh in the *furrows of the field*' (x. 4). It is very commonly associated with wormwood—a circumstance which further indicates its vegetable character. This also shews that it was distinguished for its bitterness. 'Wormwood and gall' appear to have been almost a proverbial expression for what was exceedingly bitter (Deut. xxix. 17; Jer. ix. 14; xxiii. 15; Lam. iii. 19; Amos vi. 12; Heb.) The fruit was probably in the form of berries, and perhaps hung in clusters. Of backsliding Israel Moses says: 'Their vine is of the vine of Sodom and of the fields of Gomorrha; their grapes are grapes of rosh, their clusters are bitter' (Deut. xxxii. 32). It appears to have been of a solid form, such as might be eaten. 'They gave me also,' writes the Psalmist, 'rosh for my meat; and in my thirst they gave me vinegar to drink' (Ps. lxix. 21). But in Jer. viii. 14, ix. 15, and xxiii. 15, we also read of 'the water of rosh' being given to drink, which may mean either its bitter juices or more probably an infusion of its bitterness in water—thus figuratively expressing great and sore affliction. This perhaps is also the figurative meaning of the word in Lam. iii. 5: 'He hath compassed me with rosh'—i.e. with affliction—'and travail.' In Deut. xxxii. 83 and Job xx. 16 the word is used of the poison or venom of asps.

Though rosh was obviously a plant, we are not able to say what plant it was. The ancient translators disagree so much and are so inconsistent that it is apparent it was only guesswork with them (Rosen. Bot. 119), and modern interpreters are no less disagreed. Celsius and others suppose it to be *cicuta* or hemlock; Oedmann, *colocynth*; Michaelis, *colium* or darnel, from its growing in the corn-fields; Gesenius, the poppy, from its head (Gesen. Lex. 752); but we question its being a narcotic plant, as, though it might be bitter in the first instance, its ultimate effect would be to allay suffering.

ROTH'EM (רוֹתֵם) is rendered in the E. T. *juniper*. It was so rendered by Aquila and Jerome. The Syriac rendered it the turpentine-tree; the Chaldee paraphrast broom. There is no reason to doubt that this last is the signification of the Hebrew word, which evidently corresponds with the Arabic *retem*, the name of a species of white broom—the *Genista roetam* of Forskal—one of the chief shrubs found in the wilderness in which the Israelites journeyed on

their way to Canaan. This is the largest and most conspicuous shrub in these deserts, growing thickly in the valleys and watercourses. 'Our Arabs,' says Dr. Robinson, 'always selected the place of encampment, if possible, in a spot where it grew, in order to be sheltered by it at night from the wind; and during the day, when they often went in advance of the camels, we found them not unfrequently sitting or sleeping under a bush of *retem* to protect them from the sun. It was in this very desert, about a day's journey from Beersheba, that the prophet Elijah lay down and slept under the same shrub' (Robinson, Res. i. 299); though in the common translation it is called a juniper-tree (1 Kings xix. 3-5).

In Ps. cxx., composed when the writer was 'sojourning in Mesech, dwelling in the tents of Kedar,' he says: 'What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of the rothem.' The roots of this shrub are very bitter, and are regarded by the Arabs as yielding the best charcoal. They collect the roots and branches and burn them into charcoal, and carry it to the Cairo market (Wilson, i. 266).

Job complains of the derision which he met with from such as were younger than himself, whose fathers, 'for want and famine were solitary and fleeing into the wilderness, cut up mallows by the bushes and rothem roots for their meat' (Job xxx. 1, 3, 4). From this it would appear that the roots of the rothem-tree, though bitter, were eaten by persons in extreme poverty.

RUE, a common and well-known plant which is mentioned in Luke xi. 42 in place of anise or dill, mentioned in the parallel passage, Matt. xxiii. 23, among the plants of which the Scribes and Pharisees paid tithes, while they neglected the weightier matters of the law.

RUSH'ES, plants which grow chiefly in marshy ground, in stagnant water, and on the sides of rivers. There are two Hebrew words which refer to plants of this description—רֹקֶחַ (*kaneh*) and רֹמֶשׁ (*agmon*). In the English language there are in like manner two words which refer to nearly related plants. We are not able to lay down the distinctive characters of *kaneh* and *agmon*; but perhaps they somewhat corresponded to our words *reeds* and *rushes*. In the article REEDS we have already noticed passages in which the word *kaneh* occurs. Here we shall notice the passages in which *agmon* occurs; and though we may not be able to state the specific differences between them, yet the latter appears to be considered as a lower and a weaker order of plants than the other, and, as such, to form a suitable metaphor for what was low in point of rank or character: 'Therefore the Lord will cut off from Israel head and tail, palm (or *palm-branch*; Rosen. Bot.; also Gesenius, Lex. 410; E. T. *branch*) and rush in one day' (Isa. ix. 14). Under these metaphors, drawn from the vegetable kingdom, persons of high and low degree are figuratively contrasted as the lofty palm-branch and the low-growing rush. Isaiah employs the same image (xix. 15): 'Neither shall there be any work for Egypt which the head or tail, palm (E. T. *branch*) or rush, may do.' In lviii. 5 a very expressive simile is drawn from

this plant : 'Is it such a fast that I have chosen ? a day for a man to afflict his soul ? is it to bow down his head as a rush ? (E. T. *bulrush*). Wilt thou call this a fast and an acceptable day to the Lord ?' As the top of rushes naturally hangs down, to bow the head as a rush is to make an outward appearance of grief for sin, hanging down the head while there is no real sorrow in the heart.

The word *agmon* also occurs in Job xli. 2 (*Heb.* xl. 26), where it is more difficult to determine its meaning. In the E. T. it is rendered *hook* ; but this can scarcely be its signification, it is so foreign to the ordinary sense of the word. Gesenius suggests as its meaning 'a rope of rushes, a muzzle of reeds, like the Greek word *σχοῖρος*' (p. 11)—a sense which has also been suggested by others.

There is also the word *גֹּמֶל* (*gome*), which obviously stands nearly related to *אֲגֻמִּין* (*agmun*), having the same radical letters, only interchanged. Gesenius thus explains it : 'A marsh rush, specially *Papyrus nilotica*, so called because it absorbs and drinks moisture (Job. viii. 11 ; Is. xxxv. 7). The Egyptians used this to make garments, shoes, baskets, and vessels of various kinds, especially boats' (Plin. xiii. 21-26 ; Gesenius, 174). It was of the *גֹּמֶל*, or *gome* plant, that Moses' mother, 'when she could not longer hide him, made for him an ark, and daubed it with slime and with pitch, and put the child therein' (Exod. ii. 3). The ark here mentioned was in all likelihood made of the papyrus, for which Egypt was so much celebrated in ancient times. To the use of this *גֹּמֶל* we have also reference in Is. xviii. 1, 2 : 'Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, even in vessels of *gome* (E. T. *bulrushes*) upon the waters.'

**RUTH.** The Book of Ruth, in the old Jewish arrangement of the books of the O. T., formed part of Judges, like the episodes of Micah and of the Levite and his concubine. It is publicly read by the Jews on the Feast of Weeks, because it speaks of the harvest, the first-fruits of which were presented to God at that festival.

The name of the book is taken from Ruth, a Moabitess who had been married to one of the sons of 'a certain man of Bethlehem-Judah,' named Elimelech, who with his family 'went to sojourn in the country of Moab,' because of a famine in their own land ; but her husband having died, she returned with Naomi her mother-in-law to Bethlehem, where she became the wife of a near relative of the family named Boaz, through whom she became an ancestor of David king of Israel, and through him of Jesus Christ.

The events recorded in the Book of Ruth must have happened at no very distant period after the entrance of the Israelites into Canaan. It is stated in the beginning of the book that it was 'in the days when the judges ruled' (i. 1) ; and Boaz, who married Ruth, was the son of Salmon and Rahab the harlot, who figures so prominently in that event (iv. 21 ; Matt. i. 5). It is difficult indeed to fill up the period between the entrance of Israel into Canaan and the birth of David (which, according to the common chronology, was probably about 360

years), with the lives of Rahab, Boaz, Obed, and Jesse, the last being counted only until the time of David's birth.

The writer of the book and the age he belonged to are both unknown. In iv. 7 a custom is referred to in a way which would imply that it was written at a time considerably distant from the events which it records. The expression already referred to, that it was 'in the days when the judges ruled,' would imply that they ruled no longer, but that the country was then governed in another way, probably by kings. The genealogy (iv. 18-22) being brought down to David, would appear to imply that he was already a well-known personage ; but it is possible that the genealogy might on this very account be a subsequent addition to the book.

## S

**SABA'OTH** (*Σαβαώθ* ; Rom. ix. 29 ; James v. 4 ; *סַבְאוֹת*, plural of *סָבָא*), an army, a host (Gen. xxi. 22 ; 2 Sam. viii. 16 ; x. 7) : used also of the sun and 'the moon and the stars, even all the host of heaven' (Deut. iv. 19) ; of the angels standing around the throne of God (2 Kings xxii. 19) ; very frequently in reference to God, inclusive of all these—God of hosts (Ps. lxxx. 7, 14), Jehovah of hosts (Is. i. 9), Jehovah God of hosts (Ps. lxxx. 4, 19). In Rom. ix. 29, James v. 4, *Σαβαώθ* should not have been transferred as in the E. T., but translated Jehovah, or Lord of hosts.

**SAB'BATH.** 1. The weekly Sabbath (Exod. xx. 8-11). So much has been written of late years on this subject that it is no way necessary that we should enter at large into the discussion of it ; and as in the limited space which we could allot to it we could not do justice to it, we are unwilling to treat so important a question in an imperfect and unsatisfactory manner. We cannot, however, but express our deep regret at the lax notions and the loose practices which prevail regarding the Sabbath, not only among that portion of the community who make little or no account of religion, but among not a few who make a somewhat decided profession of Christianity, or at least who pass for making such a profession. Among the Jews of old there were also professors of the true religion who forgot to 'remember the Sabbath-day to keep it holy' (Neh. xiii. 15-18 ; Jer. xvii. 21-27 ; Amos viii. 4, 5 ; comp. the contrast of duty, Is. lvi. 1-7 ; lviii. 13, 14).

2. Sabbaths (*Σάββατα* ; Col. ii. 16) comprehend all the Jewish sabbaths or times of sacred rest ordained by God under the Mosaic dispensation. The word is not only applied to days ; it is used even of years : 'Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard : but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord : thou shalt neither sow thy field nor prune thy vineyard' (Lev. xxv. 3, 4). And again (ver. 8, 9) : 'Thou shalt number seven sabbaths of years, seven times seven years ; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt

thou cause the trumpet of the jubilee to sound,' etc.

The Jews computed their days from evening to evening, and thus they commenced their Sabbath on the evening of our Friday, and ended it on the evening of Saturday. Josephus states that one of the priests took his stand on an elevated part of the temple, and gave notice by sound of trumpet of the beginning of every seventh day in the evening twilight, and also on the following evening when the Sabbath was ended, that the people might know when to leave off work and when they might resume it again (*Wars*, iv. 9, 12).

The modern Jews keep up the ancient mode of computing the Sabbath from sunset to sunset. The injunctions and prohibitions in regard to the observance of it are numerous and of the most frivolous kind (Allen, *Mod. Jud.* 357-65).

SABBATH-DAY'S JOURNEY (A). [ITINERARY MEASURES.]

SACK'CLOTH, a kind of coarse cloth ordinarily worn to express mourning. [MOURNING.]

SAC'RIFICE. [OFFERING.] Previous to the appointment of the Aaronic priesthood no particular person or class of persons appears to have been specially authorised or set apart to officiate in offering up sacrifices. It is often alleged that it belonged to the heads of families to offer up sacrifices; and doubtless they might often naturally take upon them the duty, as being from age and other circumstances the most suitable persons to perform it; but there is no reason for supposing it was confined or even specially appropriated to them. So far as appears, any man might officiate in presenting offerings or sacrifices to God. Of this we have an indication in the first example of the practice mentioned in the Scriptures: 'In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord; and Abel he also brought of the firstlings of his flock, and of the fat thereof' (Gen. iv. 3, 4). We afterwards find Noah, 'on coming out of the ark,' building an altar unto 'the Lord, and offering burnt-offerings on the altar' (viii. 20). We also read of Abraham building altars (xii. 7; xiii. 18; xxii. 9-13), and Isaac (xxvi. 25), and Jacob (xxxi. 54; xxxiii. 20; xxxv. 7)—all doubtless with the view of offering sacrifices thereon. We likewise find Melchizedek, who was contemporary with Abraham, and was king of Salem, called 'the priest of the Most High God' (xiv. 22). We read also of Job in the land of Uz 'rising up early in the morning, and offering burnt-offerings,' according to the number of his children who were feasting in each others' houses (Job i. 5); and when his trials were all over the Lord gave this command to his three friends—Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: 'Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept' (xlii. 7, 8).

Jethro, who is called 'the priest of Midian, when on a visit to Moses, his son-in-law, 'took a burnt-offering and sacrifices for God' (Exod. xviii. 1, 12); but whether he was a priest of the

true God may be doubted (see ver. 11). Moses himself 'built an altar, and called the name of it Jehovah-Nisi' (xviii. 15); but whether he personally offered up sacrifices upon it is not stated, though to this there is no reason to suppose there could be any objection. When Israel shortly after had come to Mount Sinai we are told 'Moses rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent *young men* of the children of Israel, which offered burnt-offerings and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons, and half of the blood he sprinkled on the altar' (xxiv. 4-6).

Even after among the Israelites the office of priest was established in the family of Aaron we are not without examples of sacrifices being offered up by persons who were not of his family, nor yet of the tribe of Levi, as Manoah, who was of the tribe of Dan, and that by authority of the angel of the Lord (Judg. xiii. 16, 19, 20), and also king Saul, who was of the tribe of Benjamin. He apologised, indeed, for so doing; and the kingdom was not to continue in his family, because he had not kept the commandment of the Lord (1 Sam. xiii. 8-14).

Feasts, it appears, sometimes followed sacrifices, and were not improbably upon them (Gen. xxxi. 54; Exod. xviii. 12; xxxii. 5, 6; 1 Sam. ix. 12-14, 22-24).

SAD'DUCEES. [SECT, SECTS.]

SAFFRON. In Song iv. 14 כַּרְמֵם (*carcom*) is mentioned, along with several other fragrant plants. It seems undoubted that it is the saffron crocus which is thus designated, since the similar Arabic name denotes the Indian saffron. The Greek word *κρόκος*, by which the LXX. interpret the Hebrew word, denotes the same plant. The genuine saffron, as it is called, is a plant or flower which grows very commonly in the East, and it is now generally cultivated in our gardens. The ancients frequently made use of this flower as a perfume, and that in a variety of forms (Rosen. *Bot.* 137).

SAL'AMIS, the chief city of Cyprus, situated on the east side of the island. The gospel was preached in Cyprus by some of those 'who were scattered abroad upon the persecution which arose about Stephen.' Some of these were 'men of Cyprus,' and the gospel may not improbably have thus been introduced into Salamis as being the chief city of the island (Acts xi. 19, 20). Afterwards, when Barnabas and Saul were by the express authority of the Holy Ghost separated at Antioch to missionary work, they sailed first of all to Cyprus, and, coming to Salamis, 'they preached the word of God in the synagogues of the Jews' (xiii. 1-5), who were very numerous on the island.

This city, it is stated, was founded by Teucer soon after the destruction of ancient Troy, and received its name from his native country, a small island near Athens. It was for a long time the chief city of Cyprus and the residence of different kings who reigned over the eastern part of the island. It was subjected successively to the Persians, the Egyptians, the Macedonians;



and fifty years B.C. it came into the hands of the Romans. In the eighteenth year of the emperor Trajan the Jews, who were very numerous, made a general insurrection in the city, following the example of their countrymen in Alexandria and other places, and nearly destroyed the city. They were afterwards severely punished for the barbarities they committed in the insurrection, by both Trajan and his successor Adrian, who slew great multitudes of them both in Judæa and in Cyprus; and from that island all Jews were banished and for ever excluded by a statute of the empire, which condemned to death without trial every Jew who should set his foot in it. Though this law is no longer in force, yet the influence of it remains, and to this day no Jews are found on the island.

Salamis was finally and utterly destroyed by the Saracens, who invaded the island about A.D. 638, and it was never afterwards rebuilt. The ruins are very extensive, being about 8 miles in circumference, and consist chiefly of pieces of granite and marble pillars, a very few only being entire; also of heaps of hewn and rough stones, fragments of marble and pottery, and some foundations of buildings, so thick and strong that they have remained unmoved. So completely has every edifice been demolished that no walls of any palace or synagogue, or of any building whatever, remain to tell of the ancient magnificence of the city. A few broken columns are still standing erect; but all the more valuable pillars and blocks have been removed to ornament more modern edifices in the vicinity. A few traces only of the ancient harbour remain; and the sands, blown up from the coast by the N.E. winds, have completely covered the ruins along the shore for half a mile inland, adding in no small degree to the scene of desolation. Some parts of the great aqueduct which brought water to the city from Cythera, nearly 30 miles distant, are still standing, with the channel on the top in which the water ran, in a good state of preservation (*Amer. Miss. Her.* 1841, p. 109).

SA'LEM, or SHALEM (שָׁלֵם, Sept.; and N. T. Σαλήμ). 1. Shalem, a city of Shechem in the land of Canaan, to which Jacob came when he returned from Padan-aram (Gen. xxxiii. 18). 2. Salem, a poetical contraction of Jerusalem (Ps. lxxvi. 2).

These are two settled points. Melchisedek is called 'king of Salem' (Gen. xiv. 18; Heb. vii. 2); but which of these two places is to be understood cannot be said to be settled. It has commonly been taken for granted that Jerusalem is meant; but there is no evidence that in the days of Melchisedek it was called Salem. Mention, indeed, is made of Jerusalem in the days of Joshua (Josh. x. 1, 3, 5, 23); but it appears that in his days, and also in the time of the Judges, it was called Jebusi or Jebus; and was either then or afterwards most commonly known by that name, for the name Jerusalem is repeatedly added in the way of explanation (Josh. xv. 8; xviii. 28; Judg. i. 21; xix. 10-12). Even in the early part of David's reign the Jebusites still had possession of it (2 Sam. v. 6-9). As a name for Jerusalem Salem is never

used in the historical or other books of Scripture of that city after it became the capital of David's kingdom, with the single exception already referred to, which, being a poetical use of the word, carries with it no great force in the way of argument. It is alleged in favour of Salem near Shechem, that it was in the direct way from Damascus to Sodom, when one came south by the west side of the Jordan; yet it must be allowed that Jerusalem was equally so, or not far off it. Though we are rather inclined to think that Salem, of which Melchisedek was king, was not the place afterwards called Jerusalem, we are not prepared to say it was 'Salem, a city of Shechem,' but are disposed to leave the place unsettled.

In the N. T. mention is made of Salem (Σαλήμ). 'John was baptizing in Enon, near to Salem, because there was much water there' (John iii. 23); but where Enon or Salem was cannot be determined. Enon can scarcely have been on the Jordan, as in that case there could have been no occasion for giving as a reason 'there was much water there.'

SALMO'NE, or SALMO'NIUM, SAMMO'NIUM, a city and seaport on the east end of the isle of Crete, where Cape Salomone now is (Acts xxvii. 7).

SALT. The word salt, though extended in the language of modern chemistry to a numerous class of bodies, was originally confined to common salt, a substance which has been known and in common use from the remotest ages. This doubtless is the signification of the word as used in the Scriptures. Common salt is obtained from mines, which are found in most quarters of the world, and yield immense supplies; from sea-water, which holds it in solution, the water being evaporated by the heat of the sun or by the application of artificial heat; or from brine springs. The Dead Sea is strongly impregnated with salt, and its shores are to some extent incrustated with it, the heat of the sun evaporating the water. The Valley of Salt, where David and Amaziah obtained victories over the Edomites, probably lay between the southern shore of the Dead Sea and Selah or Petra (2 Sam. viii. 13, 14; Ps. lx. title; 2 Kings xiv. 7); and it may have obtained the name from salt being found in it. At the southwest corner of the Dead Sea there is a plain which is several miles in extent entirely covered with salt, and without the slightest trace of vegetation (Rosen. *Min.* iv.).

Common salt (chloride of sodium) is of all condiments the safest, best, and most extensively employed. It is used by all nations, and indeed, in some shape or other, by almost all animals whatever. It seems designed to season food, to render it more palatable, and to assist in its digestion and assimilation. It would almost seem as if man had been led from the earliest times to use it as by a kind of instinct. Job, who probably flourished at an early period, says: 'Can that which is unsavoury be eaten without salt? Or is there any taste in the white of an egg?' (vi. 6).

Salt is also much used as an antiseptic to preserve aliments from spontaneous decomposition, and particularly to prevent the putrifac-

tion of animal food. We do not know that there is any distinct reference to this use of it in the Scriptures ; but perhaps something of the kind was designed in the practice alluded to in Ezekiel's picture of the original wretched condition of Israel : 'As for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee ; thou wast not salted at all (*thou wast not washed with salt water* ; Gesenius, *Lex.* 476), nor swaddled at all' (xvi. 4). It is still clearer that there is a reference to the antiseptic or preservative use of salt in Mark ix. 49 : 'For every one shall be salted with fire, and every sacrifice shall be salted with salt.' The preceding context appears plainly to shew this.

It appears somewhat singular that by the law of Moses salt was strictly required as an ingredient in meat-offerings which consisted of vegetable productions, while it is not enjoined in animal sacrifices : 'And every oblation of thy meat-offering shalt thou season with salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering ; with all thine offerings thou shalt offer salt' (Lev. ii. 13). Perhaps the distinction was made on this ground : animal sacrifices were propitiatory ; they implied the guilt of the offerer, and that God had been displeased with him—that they had, in fact, been at variance. Meat-offerings were, on the other hand, a token of reconciliation and restored friendship, and of the permanency of this salt might be used as a symbol. Hence it is styled 'the salt of the covenant of thy God.'\*

Salt was a symbol of friendship and fidelity due from guests, friends, or servants to their entertainers or masters. The Samaritans who wrote a letter to king Artaxerxes charging the Jews with rebellious designs give as their reason for this : 'Now because we have maintenance from the king's palace' (Chaldee, *We are salted with the salt of the palace*), 'and it was not meet for us to see the king's dishonour ; therefore have we sent and certified the king' (Ezra iv. 14) : we are under the deepest obligation, and have firmly resolved to shew our fidelity to the king our master.

These circumstances illustrate the expression 'a covenant of salt' (Num. xviii. 19 ; 2 Chron. xiii. 5)—one firm and lasting.

Salt has been used in modern times as a manure, though opinions differ as to the results, probably in consequence of the difference of soils to which it was applied, or to the mode or measure of its application. The Scriptures speak of it as a cause of sterility, probably referring to cases in which it was applied superabundantly. The following representation is given by Moses of the land of Canaan in case of the disobedience of Israel : 'The whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the

Lord overthrew in his anger and in his wrath' (Deut. xxix. 23). Abimelech, when he took Shechem, 'slew the people that were therein, and beat down the city and sowed it with salt' (Judg. ix. 45). Jeremiah says : 'Cursed be the man that trusteth in man ; for he shall be like the heath in the desert, and shall not see when good cometh ; but shall inhabit the parched places in the wilderness, a salt land and not inhabited' (xvii. 5, 6). Ezekiel in like manner says : 'The miry places thereof and the marshes thereof shall not be healed ; they shall be given to salt' (xlvii. 11). Captains Irby and Mangles, in journeying from Egypt to Palestine, met with a striking illustration of these passages. It was at a place not far from El Arish, on the Egyptian side : 'Oct. 7.—We passed over a plain of about four miles in length covered with thick hard salt, resembling in appearance sheets of firmly-frozen snow. The surface bore the weight of our animals without giving way' (Irby, *Trav.* 54).

'Ye,' said our Lord, 'are the salt of the earth : 'ye by your heavenly doctrines and holy examples are to season the world with divine knowledge and with purifying principles ; and the diffusion of these will tend to its preservation and its usefulness. Livy calls Greece *Salt-Gentium* (the 'salt of the nations'), on account of the intellectual improvements they received from that country—an expression which singularly corresponds with this of our Lord (Dodridge *in loc.*) : 'But if the salt have lost its savour, wherewith shall it be salted ? ' if ye cease to make known divine truth in its purity and to recommend holy living by your practice, how can ye again be restored to usefulness ? Doubts have been expressed as to this supposition of our Lord, of salt losing its savour. We are not aware that sea-salt, which is that in common use with us, can lose its savour ; nothing short of decomposition will effect this. So long as it is salt it will be salt. But it is otherwise with rock-salt, or salt with which considerable foreign ingredients are combined. Maundrell, in an account of a visit which he paid to the valley of salt near Gebul, and about four hours from Aleppo, says : 'I found in one part a soft brown clay, in another a very black one, which to the taste was very salt, though deep in the earth. Along on one side of the valley there is a small precipice about two men's length, occasioned by the continual taking away the salt ; and in this you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed the rain, sun, and air, though it had the sparks and particles of salt, yet it had lost its savour, as in Matt. v. The innermost, which had been connected with the rock, retained its savour, as I found by proof' (Maundrell, *App.* 9).

'Let your speech,' says the apostle, 'be alway with grace, seasoned with salt' (Col. iv. 6) : instructive, useful, to the purpose, suited to the occasion and circumstances, 'good to the use of edifying.'

\* We scarcely think Ezek. xliii. 24 furnishes any objection to this. It is merely a particular case, not a general practice. Indeed, it is not easy to understand the reference of the closing chapters of Ezekiel.

SALUTE, to greet or express friendly feelings to others, whether by words, kisses, or letters (Matt. x. 12 ; Rom. xvi. 16, 22 ; 1 Cor. xvi. 19-21).

Salutations at meeting are not less common

in the East than in the countries of Europe ; but they are generally confined to those of their own nation or religion. When the Arabs salute each other it is generally, according to Niebuhr, in these terms : 'Peace be with you,'\* laying, as they utter the words, the right hand on the heart. To this the answer is, 'With you be peace ;' to which aged people are apt to add, 'and the mercy and blessing of God.' The Mohammedans of Egypt and Syria never salute a Christian in these terms ; they content themselves with saying 'Good day to you,' or 'Friend, how do you do ?' Niebuhr's statement is confirmed by Bruce, who says that some Arabs to whom he gave the salutation of peace either made no reply or expressed their astonishment at his impertinence in using such freedom. Thus it appears that the Orientals have two kinds of salutations, one for their own countrymen or persons of their own religion, and another for aliens.

The Jews in the days of our Lord appear to have had the same custom. They would not address the usual salutation 'Peace be to you' to either heathens or publicans. The publicans of the Jewish nation would use it to their countrymen who were publicans, but not to heathens ; though the more rigid Jews refused to do it either to publicans or heathens. This uncivil, unbenevolent feeling our Lord rebuked in his sermon on the Mount : 'If ye salute your brethren only, what do ye more than others ? Do not even the publicans so ?' (Matt. v. 47 ; Harmer, *Obs.* ii. 320.)

'It is quite amusing,' says Mr. Beadle, an American missionary in Syria, 'to a person unacquainted with the customs of this country to listen to the profusion of salaams or compliments which are passed between friends and even strangers and enemies. Salutations of this kind were no doubt as freely used in the time of our Saviour as now, and were uttered with quite as little regard to their meaning' (*Amer. Miss. Her.* 1841, 204).† To go through the usual round of compliments took up considerable time, especially if repeated with all whom one met. Hence persons in haste used to avoid them. Thus Elisha, when ordering his servant Gehazi to hasten on to the house of the Shunamite woman whose child had died, said : 'Gird up thy loins, and take my staff in thine hand, and go thy way : if thou meet any man, salute him not ; and if any salute thee, answer him not again' (2 Kings iv. 29). Our Lord gave a similar instruction to the Seventy when he sent them forth on their mission : 'Go your ways : carry neither purse, nor scrip, nor shoes, and salute no man by the way' (Luke x. 3, 4). The salutations given on such occasions were not only a waste of time—they were unmeaning, useless, and usually insincere untruthful compliment. It was not his design to make his

followers regardless of the common civilities of life, but while he taught them to observe them he inculcated on them sincerity in the use of them : 'Into whatsoever house ye enter first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it ; if not, it shall turn to you again' (ver. 5, 6)—i.e. the peace which ye had wished to them.

Our Lord has probably a reference to the insincerity of the salutations of ordinary life in his parting instructions to his disciples : 'Peace I leave with you ; my peace I give unto you ; not as the world giveth give I unto you' (John xiv. 27). Such a reference as we have supposed gives a point and a beauty to this his parting bequest which perhaps are generally overlooked.

Anciently the salutations among the Hebrews appear to have had an air of piety in them : 'Behold Boaz came from Bethlehem and said unto the reapers, The Lord be with you. And they answered, The Lord bless thee' (Ruth ii. 4). The Psalmist, referring in like manner to field labourers says : 'Neither do they which go by say, The blessing of the Lord be upon you ; we bless you in the name of the Lord' (Ps. cxxix. 8). This style of salutation may have originated in piety ; but it probably degenerated into an unmeaning form. We have a familiar example of this among ourselves. The expression 'God bless you' is often uttered with so much lightness as to be nothing less than a breach of the Third Commandment (Harmer, *Obs.* ii. 333).

SAMARIA, the capital of the ten tribes or kingdom of Israel. It was founded about 925 B.C. by Omri the king of Israel, who bought the hill Shomron from Shemer, and built thereon a city, which, from the name of the late owner of the hill, he called Shomron or Samaria, (1 Kings xvi. 24). Leaving Tirzah, the former capital, Omri took up his residence at Samaria, which henceforth became the capital of the kingdom of Israel. Even in his reign, however, Benhadad king of Syria obtained a right to build streets therein, perhaps as places of trade (xx. 34). Ahab, who succeeded his father Omri, built in Samaria an ivory house (xxii. 29 ; see Ps. xlv. 8 ; Amos iii. 15). In his reign it was besieged by Benhadad, the son of the former king of Syria of that name ; 'and there were thirty and two kings with him, and horses and chariots ;' but notwithstanding his arrogant boastings he was completely defeated, and was glad to sue for peace, even saying : 'The cities which my father took from thy father I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria' (xx. 1-34). In the reign of Jehoram, Ahab's son, Samaria was again besieged by Benhadad king of Syria, and to such straitness was it reduced through famine that women spoke of eating their own children ; but on this occasion the Syrians were seized with a panic, and the city was once more delivered (2 Kings vi. 24-30 ; vii. 1-16). Samaria was the capital of the kingdom of Israel for about two centuries ; but about 720 B.C., in the reign of Hoshea, Shalmaneser king of Assyria came up and besieged it three years, when he took it 'and carried Israel away into Assyria and placed

\* The antiquity of this salutation is remarkable. These are the very words which Joseph's steward in Egypt addressed to his brethren (Gen. xliii. 23).

† The reader will find examples of the profusion of compliments and inquiries which pass in the salutations of the Orientals in Paxton's *Illustrations of the Holy Scriptures*, ii. 40).

them in Halah and in Habor by the river of Gozan, and in the cities of the Medes' (xviii. 1-6). With the taking of Samaria by Shalmaneser ended the kingdom of Israel.

Samaria, however, was not then destroyed (Jer. xli. 5). It was doubtless taken possession of by the colonists whom the king of Assyria settled in the country in the room of its ancient inhabitants whom he had carried captive (2 Kings xvii. 24; Ezra iv. 9, 10). In the wars of the Maccabees and the kings of Syria John Hyrcanus laid siege to Samaria, and his forces having taken it, they demolished it and made slaves of the inhabitants (Joseph. *Wars*, ii. 7). Herod the Great fortified, enlarged, and beautified it, and he changed its name to Sebaste, a name which he gave it in honour of the emperor Augustus, Σεβαστός in Greek having the same signification as Augustus in Latin (Joseph. *Antiq.* xv. 8. 5).

At what time the splendid city of Herod was laid in ruins we are nowhere informed; but all the notices of the 4th century and subsequently would rather lead us to infer that the destruction had taken place before that period. The Greek name Sebaste has passed into the Arabic Sebestieh, the village which now represents the ancient Samaria. Mr. Thomson, an American missionary, calls it 'a wretched village;' Dr. Robinson says the houses are tolerably well built of stones from the ancient remains of the city. Many fragments of ancient columns and sculptures are built into the modern dwellings. The only object in the village worth a moment's attention are the ruins of an ancient cathedral and convent, said to be the work of St. Helena. The architecture is anything but classic, the decorations exhibiting a singular mixture of every order and of no order. The whole hill of Sebestieh consists of fertile soil: it is now cultivated to the top, and has upon it many olive and fig trees. The ground has been ploughed for centuries, and it is now vain to look here for the foundations and stones of the ancient city. On the south side of the hill there is a colonnade containing most remarkable and extensive remains of a series of pillars in two rows, many of which are overturned. Seventy or eighty of these pillars are still standing, and many others are lying on the ground. Fourteen or fifteen, but larger, are to be seen on the east, a short distance from the village. The whole undoubtedly formed part of the splendid works with which Herod beautified Samaria (Robinson, *Res.* iii. 139, 142, 143, 144, 148; Wilson, ii. 301; *Amer. Miss. Her.* 1834, 274).

2. The kingdom of Israel; the ten tribes. These are the ordinary significations of the word in the prophets. 3. The region of Samaria, the country on the west of the Jordan, between Judæa on the south and Galilee on the north. This is the usual signification of the word in the N. T. (Luke xvii. 11; John iv. 3, 4, 9; Acts i. 8; viii. 1; ix. 31).

**SAMARITANS.** The origin of the Samaritans is of ancient date. When Shalmaneser king of Assyria carried away Israel from their own land to Assyria, he brought men from Babylon and other Eastern countries, and 'placed them in the cities of Samaria instead of

the children of Israel.' As however 'they feared not the Lord, the Lord sent lions among them which slew some of them.' On representing this to the king of Assyria he sent back one of the priests whom he had carried captive to 'teach them the manner of the God of the land.' He accordingly taught them 'how they should fear the Lord;' but while they in some sense feared the Lord, 'every nation also made gods of their own and served them.' 'So these nations,' says the sacred historian, 'feared the Lord and served their graven images, both their children and their children's children; as did their fathers, so do they unto this day' (2 Kings xvii. 6, 23-41). The king of Assyria who sent the Israelitish priest to them was probably Esarhaddon, the son of Sennacherib (Ezra iv. 2; 2 Kings xix. 37).

When the Jews, in consequence of the edict of Cyrus, returned to their own land and began to rebuild the temple at Jerusalem, the Samaritans 'said unto them, Let us build with you; for we seek your God as ye do, and we do sacrifice unto him since the days of Esarhaddon, king of Assur, who brought us up hither. But Zerubbabel and the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel.' From this time the Samaritans manifested bitter hostility to the Jews, and sought to prevent them going on with the work (Ezra i. ii. iv.)

Many other circumstances afterwards occurred to increase the mutual hatred of the Jews and Samaritans. A temple was at length erected for the Samaritans on Mount Gerizim at Shechem, the immediate occasion of which appears to have been the circumstances which are thus related by Nehemiah: 'And one of the sons of Joiada, the son of Eliashib, the high-priest, was son-in-law to Sanballat the Horonite; therefore I chased him from me' (xiii. 28). Josephus enters into considerable details on the subject: 'The elders of Jerusalem,' says he, 'being very uneasy that the brother of Jaddua the high-priest, though married to a foreigner, should be partner with him in the high-priesthood, quarrelled with him; so they commanded Manasseh to divorce his wife or not to approach the altar, the high-priest himself joining with the people in their indignation against his brother, and driving him away from the altar. Whereupon Manasseh came to his father-in-law Sanballat, and told him that although he loved his daughter Nicaso, yet was he not willing to be deprived of his sacerdotal dignity on her account, which was the principal dignity in their nation and always continued in the same family. And then Sanballat promised him not only to preserve to him the honour of his priesthood, but to procure for him the power and dignity of a high-priest, and would make him governor of all the places he himself now ruled, if he would keep his daughter for his wife. He also told him further that he would build him a temple like to that at Jerusalem upon Mount Gerizim, which is the highest of all the mountains that are in Samaria; and he promised that he would do this with the approbation of Darius the king. Manasseh was elevated with these promises, and



stayed with Sanballat upon a supposal that he should gain a high-priesthood, as bestowed on him by Darius, for it happened that Sanballat was then in years. But there was now a great disturbance among the people of Jerusalem, because many of those priests and Levites were entangled in such matches; for they all revolted to Manasseh; and Sanballat afforded them money and divided among them land for tillage and habitations also, and all this in order every way to gratify his son-in-law.\*

Alexander was already on his way to make war on Persia, and having gained a great victory over Darius at Issus in Cilicia, he came on to Tyre, and laid siege to that city. Sanballat seized the opportunity of bringing to him 7000 of his own people to engage in his service, and being favourably received by him, told him of his wish to build a temple of which his son-in-law might be the priest; and Alexander having given him leave to do so, he accordingly proceeded to build it, and made Manasseh the priest; but he himself died within a few months after (Josep. *Antiq.* xi. 8. 2, 3).\*

Shechem now became the principal city of the Samaritans, as being the seat of their temple. It proved also an asylum for Jews who were unfaithful to their religion. 'If any one,' says Josephus, 'was accused by those of Jerusalem of having eaten things common, or of having broken the Sabbath, or of any other crime of the like nature, he fled away to the Shechemites and said that he was accused unjustly' (*Antiq.* xi. 8. 6, 7).

In the wars of the Maccabees and the kings of Syria John Hyrcanus took Shechem, and it is supposed destroyed the temple on Mount

\* We have taken it for granted that the Sanballat who figures so prominently in the Book of Nehemiah and the Sanballat of Josephus are one and the same person; but there is a difference of about 100 years in the chronology of their narratives, that of Nehemiah being in the reign of Artaxerxes Longimanus king of Persia, about 430 B.C., that of Josephus in the time of Alexander the Great, about 330 B.C. We, however, have no intimation of there having been two Sanballats at the distance of about a century from each other; and it is very improbable that in both cases sons of the high-priest should have married daughters of each of them, and that each of the priests should in consequence of this be virtually deprived of the priesthood. Though we have given the narrative of Josephus, which is so circumstantial, and as to the main particulars of which there is no counter-evidence, yet we cannot but adhere to the chronology of Nehemiah, who wrote of events in which he himself actually had a part. It will be observed that, according to Josephus, Sanballat originally contemplated making his application to a king of Persia, and that Alexander came in the way quite unexpectedly. On what authority Josephus wrote between the close of the canonical books of the O. T. and the books of the Maccabees is not known; and it is very possible, and not at all improbable, that he may have written on very imperfect authorities, and hence may have fallen into such errors as we have now supposed.

Gerizim. Josephus says it 'was now deserted 200 years' (or rather 300) 'after it was built' (*Antiq.* xiii. 9. 1). We are not aware that there is any evidence that it was afterwards rebuilt; and with this rather agrees what the woman of Samaria said to our Lord: 'Our fathers worshipped in this mountain.' It is worthy of notice, however, that the Samaritans of that day, in common with the Jews, looked forward to the coming of the Messiah: 'I know,' said she, 'that Messiah cometh, who is called Christ: when he is come he shall teach us all things;' and when, on her report, many of the Samaritans came to him, they said unto her: 'Now we believe not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world' (John iv. 25, 39-42).

The Jews and Samaritans still kept up their ancient enmity. Of this we find various traces in the N. T. When our Lord, wearied with his journey, sat on Jacob's well, and asked the woman of Samaria to give him to drink, she said unto him: 'How is it that thou being a Jew askest drink of me which am a woman of Samaria?' 'for,' adds the sacred historian, 'the Jews have no dealings with the Samaritans' (John iv. 7-9).\* On another occasion, when our Lord was going up to Jerusalem he 'sent messengers before his face, and they entered into a village of the Samaritans to make ready for him. And they did not receive him because his face was as though he would go up to Jerusalem' (Luke ix. 51-53). Among the Jews to call a man a Samaritan was to give him one of the worst of names, yet some of them used it of our Lord: 'Say we not well that thou art a Samaritan and hast a devil?' (John viii. 48).

Notwithstanding the mutual hatred of the Jews and Samaritans, the latter have in many points become assimilated to the former. They receive and acknowledge the authority of the Five Books of Moses; but not of the other books of the O. T. Their synagogue at Nablus, the ancient Shechem, is a plain simple room covered with mats and carpets. There is a recess on the left hand at entering; a curtain is hung in front of it; and in it, as in the Jewish synagogues, are placed the copies of the law, some of which were in the form of rolls, others are skins joined together as sheets. One MS. they allege is now near 3500 years old; and they say it was transcribed by Abishua, the son of Phineas, the son of Eleazar, the son of Aaron. 'The priest,' says Dr. Robinson, 'brought out a MS. from the recess, rolled on two rods in the usual Jewish form; but it turned out to be written in a modern hand, and on new parchment. When this was pointed out to the priest, the old man laughed, and produced what he and the rest all said was the true one. It was certainly very much worn and somewhat tattered with

\* This, however, is not to be understood literally, for at the very time our Saviour and the woman were conversing together 'the disciples were gone away unto the city to buy meat' (John iv. 8). Nothing more, therefore, can be meant than that they had no friendly intercourse with each other, nor would they perform acts of civility to one another.

use and much kissing, and here and there patched with shreds of parchment; but the handwriting appeared to me very similar to the former, and the vellum seemed in like manner not ancient.' Though no one can believe that they have any MS. of anything like the age they speak of, yet if they really have any ancient MS., it may be doubted whether this was it. They manifest extreme reluctance to shew it to Europeans, and produce another in its stead, and in this way some have probably supposed they had seen it, when in point of fact they had not.\* They are exceedingly averse to sell copies of the law to strangers; but notwithstanding this a number of copies have found their way to Europe. They have it in two different forms: the one is the Pentateuch in the Hebrew language and true Hebrew—i.e. Samaritan—cha-

\* The copy shewn to Dr. Wilson, who visited Nabulus some years after Dr. Robinson, was probably different from that shewn to the latter as the true MS. Dr. W. says: 'It was taken from a box covered with many folds of silk. This copy was *not* on *synagogue rolls*, as many which he shewed us were, but on sheets of parchment' (Wilson, ii. 73). It is also probable that the copy shewn to Tischendorf, a distinguished German critic, and Mr. Spence, an English traveller (which was perhaps the same in both cases), was different from the copies shewn to Dr. Robinson and Dr. Wilson. The following is Tischendorf's interesting statement:—

'I was chiefly occupied,' says he, 'with the alleged exceedingly ancient MS., which is said to contain a statement to the effect that it was written thirteen years after the death of Moses by Abishua, the son of Phineas, who was grandson of Aaron. The rabbi brought us a tin case within which lay the MS., like a large *synagogue roll* of parchment, enveloped in a costly covering of crimson silk, with embroidered golden letters. It bears undeniable traces of antiquity. I examined the parchment, the colour of the ink, the system of the lines, the punctuation, the divisions (none of which have initials), and the characters as well as they could be examined without a knowledge of the Samaritan. All combine to convey the idea of a MS. of the 6th century. Even under this supposition it necessarily holds a very distinguished rank among all the ancient parchment codices of both the East and the West. With respect to the alleged statement, it may not, if in fact it exist, be considered otherwise than as a transcript, carelessly copied from former documents, and incorporated in it as a note founded on a remote tradition' (Tischendorf, *Travels in the East*, 219).

The story of the Samaritans having a very ancient MS. of the books of Moses is not a new fiction. Prideaux mentions that Dr. Huntingdon, afterwards bishop of Raphoe in Ireland, having, while chaplain to the Turkey Company at Aleppo, about 200 years ago, been at Nabulus, he there examined the MS. shewn him as that already referred to; but he found no such words written in it as those alleged by the Samaritans, nor did he think the MS. ancient (Prideaux, *Connect.* part i. book vi.) It is likely he was not shewn the old MS.

racter; the other is a version of the Pentateuch in their own Samaritan language, which is a mixture of Hebrew, Chaldee, and Syriac words, with peculiar grammatical inflexions. Both are printed in the Paris and Walton's Polyglotta. They have also an Arabic translation of the Pentateuch and commentaries on the Pentateuch, particularly one held to have been composed by Mark, about a century before Christ, and various other works. Their prayers are in Hebrew, and fill twelve volumes (Robinson, *Res.* iii. 104, 105, 129, 132; iv. 130; Wilson, ii. 72, 74).

The Samaritans are now reduced to a very small remnant. Their entire community they estimated at 20 families and 150 souls. The priest's family they said is descended from Levi; all the others are from Ephraim and Manasseh. They have not the Jewish physiognomy; nor is there anything in their looks to distinguish them from other nations of the country. No individuals of the Samaritan faith with whom they have any acquaintance are now found resident at any other place than Nabulus. The congregation which they had in Egypt was broken up about 270 years ago. For a long time there have been none of them resident at Askelon, Gaza, Joppa, Damascus, or any other parts of Syria, where some of their sect were found little more than a century ago. No Samaritan likes to travel to distant countries, on account of the difficulties which he encounters when from home in the matter of eating and drinking and the performance of religious rites. They do not eat with Mohammedans or Jews unless they cook their own food and repeat their own prayers before and after their meals (Robinson, *Res.* iii. 106, 133; Wilson, ii. 63, 64).

Though the religion of the Samaritans consisted originally of a strange mixture of the worship of idols and of that of the true God, yet now they profess to worship only Jehovah, the God of Abraham, Isaac, and Jacob: they express an utter abhorrence of idolatry. They practise circumcision on the eighth day. They keep Saturday as their Sabbath with great strictness, allowing no trading nor work on that day, not even cooking nor lighting a fire, but resting from their ordinary employments the whole day. On Friday evening they pray in their houses. and on Saturday they have public prayers in the synagogue, morning, noon, and evening. They meet also in the synagogue on the great festivals and on the new moons, but not every day. The law is read in public, not every Sabbath-day, but only on the great festivals.

Four times in the year they go up to Mount Gerizim in solemn procession to worship, and then they begin reading the law as they set off, and finish it above. These seasons are—the Feast of the Passover, when they pitch their tents on the mountain all night, and sacrifice seven lambs at sunset; the Feast of Weeks or Pentecost, but in connection with it they have no services connected with the produce of the fields: 'We are now,' they say, 'merchants, agents, clerks, weavers, and tailors, but not agriculturists;' the Feast of Tabernacles, when they sojourn in booths built of branches of the arbutus, or in their own houses, with palm-

traditions of the Jews as to the origin of the Samaritans and their descent from the tribe of Ephraim. They readily receive anything that will support the Samaritan theory, and are ready to accept the most extravagant and untrue statements as facts. They are a people of the East, and their traditions are a part of the East. They are a people of the East, and their traditions are a part of the East.

The views of the Jews on the Samaritans and their descent from the tribe of Ephraim are not supported by the Jews themselves. In the Talmud, the Samaritans are called 'the dogs of the Jews,' and are regarded as a people of the East, and their traditions are a part of the East.

Though Moses is still the holy place of the Samaritans, which they go up to four times a year to worship, yet there is now no temple there. Robinson, *Res.* ii. 19, 20.

Dr. Wilson speaks of the Samaritans from the press and is one of the few of the Samaritans relative to a Messiah: 'The Messiah,' they said, 'is not one of our terms; but we do not particularly object to the name. We still expect a great deliverer and guide, whom we call Hachai, to appear in the world.' It is interesting to find among the articles of their creed that of 'a day of resurrection and judgment' (Wilson, ii. 45, 46).

They still maintain their ancient hatred of the Jews. They complain of their corrupting the ancient text of the law, and dwell upon the superior purity both of their text and of their observance of the law, accusing them, in particular, of departing from the law in not sacrificing the Passover, and in various other points, and scrupulously avoid all connection with them. They neither eat, nor drink, nor marry, nor associate with the Jews, but only trade with them (Robinson, *Res.* iii. 195, 197; Wilson, ii. 63).

As to outward circumstances, the Samaritans appear to have obtained the petition of Agur. They are neither rich nor poor; they are well-clothed, and have every appearance of being well-fed. They dwell in their own houses, follow in peace their trades and occupations, and are neither so much despised nor oppressed as the Jews and the Christians (Porter, *Handbook*, 337).

SAM'OS, an island in the Aegean Sea, on the coast of Asia Minor, from which it is separated by a narrow strait. Paul touched at this island in his voyage from Macedonia to Syria, on his way to Jerusalem for the last time (Acts xx. 6, 15; xxi. 3).

SAMOTHRACIA, an island in the northern part of the Aegean Sea, so called from its being near to Thrace, to distinguish it from the island Samos. Paul touched at this island in his first voyage to Macedonia, after the vision he had of 'a man of Macedonia, who prayed him, saying, Come over and help us' (Acts xvi. 9-12). This voyage was the more remarkable as it was his first to Europe.

SAM'UEL. The two books of Samuel were anciently reckoned by the Jews as one book. The division of it into two books is derived from

the Septuagint and the Vulgate, in which they are called the first and the second books of the Kings. Bunsen, in his *History of the Jews*, follows the division, and hence it appears in the Hebrew Bible of the present and past times. They bear the name of Samuel, not because he was the author of them, for the greater portion of them relate events which took place after his death: but probably because they commenced with an account of his birth and early life: and he continues to be a prominent personage in the history. Perhaps, however, the opinion prevailing among the Jews that he wrote the early part of the book had something to do with the name, though we are not able to say whether it gave rise to it in the first instance, or merely confirmed its use after it had originated from some other cause. The Talmudists unquestionably held that the first twenty-four chapters of the first book were written by Samuel himself: and a similar opinion has commonly prevailed among Christians.

In regard to the author of the books of Samuel nothing certain can be said. In 1 Chron. xxi. 29 we read: 'Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.' In consequence of this statement it used to be supposed that the books of Samuel were written by Samuel himself so far as the twenty-fourth chapter, and the remainder by Nathan and Gad. But it is very questionable whether the documents here referred to were identical with the books of Samuel: they might, however, be sources from which these were partly or wholly drawn. We have a similar statement made in reference to the reign of Solomon (2 Chron. ix. 29), which is rather confirmatory of this idea. We are also told that David's lamentation over Saul and Jonathan was written in the Book of Jasher (2 Sam. i. 15).

As there is so much uncertainty as to the author of the books, so also is there as to the age when they were written. Some explanations of manners in the times of Samuel and David would appear to indicate that the writer was not quite contemporary with them. In like manner the formula 'unto this day' (1 Sam. v. 5; vi. 18; xxx. 25; 2 Sam. iv. 3; vi. 8; xviii. 19), implies some interval of time between what it relates and the writer. There is one passage (1 Sam. xxvii. 6) which is specially definite: 'Wherefore Ziklag pertaineth unto the kings of Judah unto this day,' which seems plainly to imply the division of the country into the kingdoms of Judah and Israel (Horne, *Introd.* ii. 655, 661, 663).

SANCTIFY. 1. To set apart from a common use to the service of God, without implying anything moral in the new character or condition of the persons or things thus set apart. The Israelitish nation were thus sanctified: they were separated from the other nations of the earth, and set apart to God as his special and peculiar people (Exod. xix. 5, 6; xxxi. 13; Lev. xx. 24, 26; Deut. vii. 6). The first-born males both of man and beast were thus sanctified. They were claimed by God as his pro-

perty to be devoted to his services ; yet they might be redeemed—i.e. freed from this special obligation (Exod. xiii. 2, 11-15 ; Num. iii. 12, 13 ; viii. 14-18). Moses was commanded to sanctify the tabernacle of the congregation, the ark of the testimony, the table, the candlestick, the altar of incense and the altar of burnt-offering, with all their vessels, by anointing them with the holy anointing oil, 'that they may be most holy ;' also Aaron and his sons, to 'consecrate them that they may minister in the priest's office' (Exod. xxx. 26-30 ; see also xxviii. 41 ; Lev. viii. 5-15, 30). In Lev. xxvii. 14 a man is spoken of as 'sanctifying his house to be holy unto the Lord,' and also of 'sanctifying unto the Lord a field of his possession,' where the meaning appears to be merely giving them up to the priest until the year of jubilee ; yet, as in the case of the first-born, the grant might be redeemed by a money payment, which shews that there was nothing morally sacred in the act. The Medes and Persians are called God's *sanctified ones* : he set them apart, and appointed them as priests to make a bloody sacrifice of the Assyrians and Chaldeans to his just vengeance (Is. xiii. 3, 17 ; xxxiv. 6 ; Zeph. i. 7).

2. The Hebrew word which we render *to sanctify* signifies also to *prepare as for war* (Jer. vi. 4 ; xii. 3 ; li. 27, 28) ; for *divine manifestations* (Exod. xix. 10, 11 ; Num. xi. 18 ; Josh. iii. 5).

3. To set apart for holy and religious uses. Thus God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made (Gen. ii. 3). 'Sanctify a fast,' says Joel—i.e. set apart a day of fasting, 'call a solemn assembly,' etc. (i. 14). Meats are 'sanctified by the word of God and prayer :' they are 'to be received with thanks :' given and partaken of with a view to the service and glory of God (1 Tim. iv. 5 ; 1 Cor. x. 31).

4. To employ in religious exercises, or in a holy manner. 'Keep,' says Moses, 'the Sabbath day to sanctify it' (Deut. v. 12 ; Is. lvi. 2-7 ; lviii. 13, 14).

5. To manifest that to be holy which is so ; to cause it to be so regarded. God *sanctifies* himself or his name when by his providential acts he manifests his holiness and justice, and orders all things to his own glory (Lev. x. 3 ; Ezek. xxxvi. 23 ; xxxviii. 23). Men *sanctify* God when they honour, reverence, and adore him, more especially on the ground of the holiness and righteousness of his nature and acts (Is. viii. 13).

6. To make holy that which before was sinful and defiled. Sinners are sanctified when they are purified from their corruptions, imbued with holy dispositions, and are fruitful in good works (1 Cor. vi. 11).

7. In reference to Christ it has a somewhat peculiar sense, yet still involving the general idea of setting apart. God the Father *sanctified* him when he set him apart to his mediatorial office, and furnished him with gifts and grace for the discharge of it (John x. 36). Christ *sanctified himself* in setting himself apart as a sacrifice and offering in the room of his people, 'that he might redeem them from all

iniquity,' both from the guilt and the pollution of sin (xvii. 19).

SANCTUARY, a holy or sanctified place, as—

1. The holy of holies, 'the most holy place' 'the holiest of all,' in which were the ark of the covenant and the tables of the covenant, and over it the cherubim of glory, shadowing the mercy-seat, etc., and into which none might enter save the high-priest, and he only once a year, on the great day of expiation (1 Kings viii. 4, 6, 7, 9-11 ; Heb. x. 3-5, 7). 2. The holy place, wherein was the golden candlestick, the table of shew-bread, the shew-bread, the altar of incense, and the altar of burnt-offering, etc., and in which the priests performed their daily services (Exod. xxxi. 8, 9 ; Heb. x. 2, 6). 3. The whole tabernacle or temple (Josh. xxiv. 26 ; 2 Chron. xx. 8). It is called a worldly sanctuary, as it was of a carnal and earthly typical nature (Heb. ix. 1). 4. Canaan, which was a holy land where God's people dwelt, where his tabernacle and temple were fixed, and his favours and peculiar presence enjoyed (Exod. xv. 17). 5. Heaven, where God and his holy angels and saints for ever dwell (Ps. cii. 19 ; Heb. viii. 2). 6. The temples of idols are called sanctuaries (Is. xvi. 12 ; Amos vii. 9). 7. In allusion to the Jewish sanctuary, whose brazen altar protected petty criminals, a place of refuge and shelter is called a sanctuary (Is. viii. 14 ; Ezek. xi. 16).

SANDALS originally consisted of a sole of hide, leather, or wood, fastened to the foot by strings or thongs, for the purpose of protecting it from stones, the hard ground, or the burning sands. This was probably the first kind of shoes which was used. Sandals of this description are still to be seen in the East (Jahn, 62). 'The 'shoe latchet' of Gen. xiv. 23,' says Porter, 'was a *sandal thong*' (Porter, *Damascus*, i. 189).

To the original sandal was afterwards added some covering for the foot ; and it is often not possible to distinguish in the Scriptures when the simple sandal is spoken of or the shoe as thus improved. In the E. T. the word shoe is always employed, except in Mark vi. 9 and Acts xii. 8 ; and it is probably often used where it is sandals that are meant. That word is never found in the common translation of the O. T. at all. Shoes, or more probably, sandals, are referred to so early as the days of Abraham (Gen. xiv. 23).

To put off the sandals or shoes was an expression of reverence. When God called to Moses out of the bush he said : 'Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' (Exod. iii. 4, 5). We have a similar example in the case of Joshua (v. 15). This mark of respect was regarded as due to a superior when one entered his house, since to appear before him wearing shoes or sandals was to be guilty of approaching him with the feet soiled with the dust which would otherwise cleave to them. We take off our hats in entering the apartments of another ; Orientals take off their shoes or sandals. On similar principles the Jewish priests officiated barefoot in the tabernacle and in the temple. The Arabs and Turks in like manner never enter the mosques without



putting off their shoes. They exact a compliance with this rule from foreigners who visit their sacred places. Though, within a period not very distant, the Mohammedans excluded Christians entirely from the mosques, they now allow them to enter some of them, provided they leave their shoes at the door, or exchange them for others which have not been defiled by common use (Hackett, *Illust.* 62).

Asher's shoes being iron and brass probably denoted the strength and vigour of that tribe (Deut. xxxiii. 25). The plucking off the shoe of him who refused to marry the widow of his brother and to raise up seed unto him was a public testimony of his refusing to do so, and of his resigning to the next of kin his preferable right to marry her and to buy his property (Deut. xxv. 5-10; Ruth iv. 1-11). David's 'casting his shoe over Edom' (Ps. lx. 8), as in the middle ages a glove, was probably a symbol of his taking possession of the country (Gesen. 554). Sandals or shoes were probably for the most part of no great value; and hence the expression: 'They sold the righteous for silver, and the poor for a pair of shoes' (Amos ii. 6; see also viii. 6). Yet those of ladies were often elegant (Song vii. 1; Judith x. 4; xvi. 9). To have no shoes on, and to walk barefooted, was a sign of mourning (2 Sam. xv. 30; Ezek. xxiv. 17); in other cases, of degradation, perhaps of captivity (Isa. xx. 2-5). To stoop down and unloose or to carry the sandals or shoes of another was the work of servants, and an indication of mean condition (Matt. iii. 11; Mark i. 7). Among the Greeks and Romans putting on, pulling off, and carrying the sandals of their masters, was the office of the meanest slaves (Parkhurst, *Gr. Lex.* 702). As sandals, and perhaps also the ancient shoes, were but an imperfect protection of the feet from heat, and sand, and dust, it must have been a great refreshment to one, particularly if he had been travelling or had come any distance, to have his feet washed; and hence the references to this custom in Gen. xviii. 4; xix. 2; xxiv. 32; xliii. 24; Luke vii. 44. Hence also the example which our Lord set his disciples (John xiii. 4-17)—an example which arose out of the particular nature of the country and climate, and of a common custom, and which Christians in all countries are probably not required to follow literally, while yet they are bound to act in the spirit of it. The custom of the Pope or other great men of the world imitating the act of our Lord literally is a mere burlesque of his condescending and beautiful example.

SAN'HEDRIM, the chief council of the Jewish nation. It is said to have consisted of seventy or seventy-two judges, and to have had its origin in the appointment of the seventy elders as assistants to Moses (Num. xi. 16, 17, 24, 25); but this was probably merely a temporary arrangement. We find no traces of any such court as the Sanhedrim in the O. T., neither before nor after the Babylonish captivity. It is first mentioned by Josephus in the reign of Hyrcanus II., one of the Asmonæan princes, when Herod, yet a young man, was brought to trial by it, and was in danger of being condemned to death by it, for it appears then to have possessed the power of life and death

(Joseph. *Ant.* xiv. 8-5, 9). Whether it continued to possess this power after the country became subject to the Romans has been much disputed. On the one hand the existence of this power is apparently denied by the Jews themselves on occasion of the trial of our Lord; and yet, on the other hand, Pilate seems to concede the power to them (John xviii. 31; xix. 6, 7), and we find this power assumed and acted upon by them in the case of Stephen (Acts vi. 9-15; vii. 54-58). It is said, indeed, that the death of Stephen was a tumultuous and irregular proceeding, and no doubt it has this aspect; but yet it was the result of a trial by the council. Many things are told us concerning the Sanhedrim by Jewish and other writers; but as they rest on no proper evidence, they are not worth noticing.

#### SAPPHIRE. [PRECIOUS STONES.]

SA'RAH, the wife of Abraham. She is originally called Sarai (Gen. xi. 27-31); but the name was afterwards changed to Sarah (xvii. 15). In the passage first referred to it is stated that Terah had three sons—Abram, Nahor, and Haran; that Haran had two daughters—Milcah and Iscah; that Nahor married Milcah, but nothing is said of what became of Iscah; that Abram married a wife named Sarai, of whose descent also nothing is said. Josephus, however, represents both Milcah and Sarai as daughters of Haran, and that Nahor married Milcah, and Abram, Sarai, both of them being their nieces (*Antiq.* i. 6. 5), as if Sarai and Iscah were one and the same person. Jerome and the Targum of Pseudo-Jonathan in like manner identify them, and it has become somewhat common to consider them as such, though we confess the ground on which it rests appears to us somewhat slender. It has, however, this evidence of truth, that it explains a passage in the life of Abraham which is otherwise attended with considerable difficulty. As Sarah was fair to look upon, Abraham, apprehensive that the people among whom they might come would kill him that they might possess themselves of her, told her to call herself his sister, and he himself said the same thing; and when on one occasion it became necessary to vindicate the truth of his statement he gave this explanation, which we must hold to be the fact of the case. He states the point, it is to be remarked, both negatively and positively: 'And yet indeed she is my sister. She is the daughter of my father, but not the daughter of my mother, and she became my wife' (xii. 11-13, 18, 19; xx. 2, 5, 10-13). Now Abram was a son of Terah, and Iscah or Sarai was his granddaughter, and she might be so by the father's though not by the mother's side; and as among the Hebrews, and perhaps others of the Eastern nations, the relationships of life were not always strictly expressed, descendants, though not immediate descendants, were sometimes called sons or daughters. Abraham, as the son of Terah, might be entitled to call Sarah, as the granddaughter of Terah, his sister. It is worthy of remark that Lot, who stood in the same kind of relation to Abram as Iscah (or Sarah), is called in the course of the narrative his brother (xiv. 14). It is not necessary to enter into the details

of Sarah's life. She appears to have been about ten years younger than Abraham, and gave birth to Isaac when about 90 years of age (xvii. 17; xxi. 5). She lived to the age of 127, and died at Hebron, and was there buried in the cave of Machpelah (xxiii. 1, 2, 19).

SARDIS, the chief city of Lydia in Asia Minor, and the residence of its kings until the time of Croesus, its last king, who was proverbial for his riches, but was subdued by Cyrus king of Persia. It was situated in a fertile plain at the foot of the northern slope of Mount Tmolus, and was characterised from very ancient times by wealth, pomp, and luxury. It continued to prosper under the Persian and Macedonian governments (Rosen. *Geog.* iii. 19); but after it fell under Roman rule it greatly declined in rank and importance. In the reign of the emperor Tiberius it was entirely ruined by an earthquake. By his orders it was rebuilt, but it never recovered its ancient splendour. When or by whom the gospel was introduced into Sardis is not known; but it was the seat of one of the seven churches of Asia to which Christ Jesus sent messages by his servant John. Even then it appears to have been in a degenerate state: 'I know thy works that thou hast a name that thou livest and art dead' (Rev. iii. 1-6).

Sardis is now in ruins. The situation of Sart, as it is now called, is very beautiful; but the country over which it looks is almost deserted, and the valley has become a swamp. Its little rivers of clear water, after turning a mill or two, serve only to flood instead of draining and beautifying the country. The modern Sart consists of only a few Youruck huts, built of mud, as all the other places of this district are, and of an insignificant flour-mill. Of the ruins of ancient Sardis the most remarkable are two rooms, each 48 yards long and 12 broad, with a passage between 18 yards long and of the same width as the rooms. All of the structure which now remains is composed of bricks a foot square and two inches thick, apparently very ancient, yet still very firm. The dimensions of a large part of the original building, in addition to these two rooms and hall, can be traced in front of them on the western side, the fallen and broken chapiters of columns distinctly pointing out the different angles and lines of the building. The brick walls which yet stand are at least 20 feet high; but the chambers have doubtless been much filled in by the falling and crumbling of so much material from above. On the eastern side of the chambers and porch already mentioned there is a long passage extending the whole length of the building, the walls of which are also brick.

At the base of Mount Tmolus there are high ridges of earth and rocks, with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the acropolis. To the south of it are some ruins of what is supposed to have been the temple of Cybele. Only two pillars remain standing. Blocks of marble rounded, which must have formed many others, lie scattered about in large heaps. Some of these blocks are 18 and 19 feet in circumference. The two columns which are standing are perhaps 40 feet high, and are at the same

time much buried under ground (*Amer. Miss. Her.* 1839, 208). Opposite the city are the curious mounds said to be the tombs of the kings of Lydia (Hamilton, *Res.* i. 146; *Bib. Sac.* viii. 875).

SARDIUS, or SARDINE. [PRECIOUS STONES.]

SARDONYX. [PRECIOUS STONES.]

SAREPTA. [ZAREPHATH.]

SA'TAN. The Hebrew word שָׂטָן and the Greek *σάταρ*, *σατανας*, have the general signification of *adversary*, and in this sense they are applied to human beings, as in 1 Sam. xxix. 4; 1 Kings v. 4; xi. 14, 23, 25; probably Ps. cix. 6.

But with the article it assumes the nature of a proper name, and signifies Satan, the Devil, who is by way of eminence the adversary of both God and man.

SCORPION. 1. *Scorpio aser* (Linn.), a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries, where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling, but is rarely fatal unless through neglect (see Rees' *Cyclop.* art. 'Scorpio'; Robinson, *Gr. Lex.* 758). There were 'fiery serpents and scorpions' in 'the great and terrible wilderness' through which the Israelites passed on their way to the promised land (Deut. viii. 15). 'The ascent of Akabbim' or of scorpions (Num. xxxiv. 4; Josh. xv. 3), in the wilderness on the southern border of the tribe of Judah, was probably so named from being infested with scorpions. Burckhardt says scorpions are numerous in the Arabian desert as well as in all the adjacent parts of Palestine, and that the malignity of their venom is in proportion to their size (Burckhardt, *Trav. Syr.* 499). John, in the Book of Revelation, speaking of the locusts which arose out of the bottomless pit, says: 'Unto them was given power as the scorpions of the earth have power;' 'and their torment was as the torment of a scorpion when he striketh a man; and they had tails like unto scorpions, and there were stings in their tails' (Rev. ix. 3, 5, 10). 2. A kind of whip or scourge armed with sharp points, perhaps like the tail of a scorpion (1 Kings xii. 11, 14). 3. A metaphor implying wicked men, cruel persecutors (Ezek. ii. 6; Luke x. 19).

SCOURGE, a kind of whip of cords, leather thongs, or rods. The Jews were prohibited to give above forty stripes at once; and in order that they might not transgress this law, they appear to have restricted the number to forty stripes save one (Deut. xxv. 1-3; 2 Cor. xi. 24). The rabbins pretend that all crimes whose punishment is not specified incurred scourging; and that it was not reckoned disgraceful. But Philo the Jew represents it as no less insupportable to a free man than death. The person scourged, being stripped to his middle, was tied by the hands to a low pillar, and then received the lashes on his bended back.

Supposed criminals were sometimes scourged in order to oblige them to confess their crimes (Acts xxii. 24). Pilate scourged Jesus in order that he might gratify the Jews, and perhaps gain their consent to forbear his crucifixion (John xix. 1, 4, 6, 12). Painful slanders and reproaches are called the scourge of the tongue (Job v. 21). God's chastisement of his people and punishment of his enemies are called a scourge (Heb. xii. 6; Is. x. 26).

SCYTH'IAN, in ancient geography, was a name as vague in its application as the word Tartar in modern times. It is sometimes employed as the name of a single people; but is also frequently used of the numerous nomadic tribes which roam over the tracts of country to the north of the Black and the Caspian seas, and far into the interior of Eastern Asia. The word occurs only in Col. iii. 11, where the apostle uses it to signify a rude uncivilised people (Rosen. *Geog.* i. 155).

SEA was not used by the Hebrews in the restricted sense in which it is employed by us. It was applied by them to any considerable collection of water. The lake of Gennesareth is called the sea of Chinneroth, the sea of Galilee, the sea of Tiberias (Num. xxxiv. 11; Luke v. 1; John vi. 1, 18; xxi. 1). The lake Asphaltites is called the Salt sea (Gen. xiv. 3), the 'sea of the Arabah,' or desert (E. T. *plain*; Deut. iv. 49), the 'eastern sea' (Joel ii. 20), the 'former sea' (Zach. xiv. 8). We have also 'the sea of Jazar' (Jer. xlviii. 32); but this Gesenius considers of very doubtful authority (355).

The word is even used of great rivers, as the Euphrates and the Nile (Is. xix. 5; xxi. 1; xxvii. 1; Jer. li. 36; Nah. iii. 8).

The Mediterranean is called 'the great sea' (Num. xxxiv. 6, 7; Josh. i. 4; ix. 1; xv. 47; Ezek. xlvi. 10, 15, 20), the 'sea of the Philistines' (Exod. xxiii. 31), because their country lay upon it; יַם סוּף (E. T. *the uttermost sea*; Deut. xi. 24); 'the utmost sea' (xxxiv. 2; Joel ii. 20); the 'hinder sea' (Zech. xiv. 8). The expressions 'the east sea and his hinder part toward the utmost sea' (Joel ii. 20), 'toward the former sea and toward the hinder sea' (Zech. xiv. 8), 'dominion from sea to sea' (Ps. lxxii. 8), signify the sea of Galilee and the Mediterranean sea. (For an account of the sea of Galilee and of the lake Asphaltites or the Dead sea, see JORDAN; see also RED SEA).

SEAH, a corn measure; according to the rabbins the third part of an ephah (Gen. xviii. 6; 1 Sam. xxv. 18; 2 Kings vii. 1, 16).

SEAL, a stamp with words or some device engraved upon it for making a mark or impression authenticating and ratifying a writing or other document. In our own and other countries of the West this is usually done by the party from whom it proceeds signing his name to it, and in the case of legal deeds often also affixing or impressing his seal on it, or going through the form of affixing or impressing his seal on it. Hence the common legal phrase 'signed and sealed' in such deeds. The highest officer in England, the Lord Chancellor, is called the Keeper of the Great Seal, and he and also the Lord Privy Seal are appointed by the sove-

reign delivering to them their seals of office, and the appointments are determined by the seals being received or resigned.

In the East seals were and still are employed for various and important uses. 'Letters and other documents,' says Mr. Perkins, a missionary in Persia, 'instead of being folded for transmission, are closely rolled, and are sealed by means of a narrow strip of strong paper, like a piece of ribbon or tape, wound tightly around the middle of the roll, and attached by a species of wax or gum. A seal bearing the name or titles of the writer is sometimes stamped with ink upon the roll where it is fastened. The superscription is written with the pen near one end. The seal with ink is used within instead of the written signature of the author, though sometimes both are inserted. The extensive use and the high importance of the seal in the East forcibly illustrates the figures of Scripture, which attach to it such sacred solemnity and authority' (Perkin, *Residence in Persia*, 421).

Dr. Stewart mentions that while he signed a contract into which he entered with an Arabian sheikh at Cairo the sheikh produced his seal. It was a small silver seal with his name engraved upon it in Arabic characters; and the vice-consul, having put ink upon it, affixed it to the document, which completed the agreement (Stewart, 11). This mode of legalising documents appears to have prevailed in the East from a very early period. Royal decrees and mandates became valid by the application of the king's seal or signet, and this, in most instances, not by the king's own act, but by that of his chief minister. Seals appear to have been often signet-rings, and to have been used as sign-manuals. When Pharaoh made Joseph ruler over all the land of Egypt he 'took off his ring from his hand, and put it upon Joseph's hand' (Gen. xli. 41, 42). When Haman made his proposal to Ahasuerus that the Jews throughout his dominions should be destroyed, 'the king took his ring from his hand, and gave it unto Haman;' and the letters which Haman issued to the governors of the various provinces of the Persian empire were 'written in the name of king Ahasuerus, and sealed with the king's ring' (Esther iii. 10, 12). Afterwards, when Haman was hanged and Mordecai gained the ascendancy at the Persian court, the king authorised him to write new letters to his brethren throughout the kingdom, directing them to stand in their own defence and to avenge themselves of their enemies: 'Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse' (viii. 8). When Jezebel sought to destroy Naboth 'she wrote letters in Ahab's name, and sealed them with his seal' (1 Kings xxi. 8); and when Daniel was cast into the den of lions 'the king sealed the mouth of the den with his own signet, and with the signet of his lords' (Dan. vi. 17). In both these cases the seals were probably signet-rings; but in the latter case the den was sealed doubtless at the instigation of the lords, 'that the purposes might not be changed concerning Daniel.'

Seals were also employed in the case of contracts, in the way probably both of evidence and of confirmation. When Jeremiah bought a field of his uncle's son Hanameel in Anathoth, two copies were taken of 'the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open' (Jer. xxxii. 9-11).

These statements shew the importance which was attached to the use of seals in Persia, and they help us to understand the references to them in the Scriptures. Seals were employed as a means of security. When our Lord was buried 'the chief priests and Pharisees went and made the sepulchre sure, sealing the stone, and setting a watch' (Matt. xxvii. 66). When the angel 'laid hold on the dragon, that old serpent the devil, and cast him into the bottomless pit, and shut him up,' he 'set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled' (Rev. xx. 2, 3; see also Deut. xxxii. 34; Job ix. 7; xiv. 17).

Seals were much employed in the way of evidence and confirmation: 'Abraham received the sign of circumcision, a seal of the righteousness while he had yet being uncircumcised' (Rom. iv. 11). Paul, in writing to the Corinthians, says: 'The seal of mine apostleship are ye in the Lord' (1 Cor. ix. 2). In writing to Timothy he in like manner says: 'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his' (2 Tim. ii. 19). In these last words there is perhaps a reference to the device on the seal. 'I saw' says John, 'an angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Hurt not the earth nor the sea till we have sealed the servants of our God in their foreheads'—i.e. until we have imprinted his seal upon them as evidence and confirmation of their being his servants, and as security to them from the impending judgments (Rev. vii. 2, 3; ix. 4; see Ezek. ix. 4-6; Eph. i. 13; iv. 30).

'He that hath received his testimony hath set to his seal that God is true' (John iii. 33)—i.e. hath given his confirmation to the truthfulness of God (1 John v. 10), though we have not the custom here alluded to, we have adopted the phraseology here employed into our language. We speak of the martyrs sealing the truth, or sealing their testimony with their blood—i.e. confirming it by their sufferings and death. This is probably the meaning of the word *seal* in Dan. ix. 24.

Seals were also employed in ancient times for what is the chief use to which we apply them, keeping the contents of a writing unknown: 'I saw,' says John, 'in the hand of him that sat on the throne a book written within and on the backside, sealed with seven seals; and no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look therein' (Rev. v. 1, 3): it was so completely and securely closed that no one was able to break the seals and to read the contents (see also Is. xxix. 10-12; Dan. xii. 4, 9).

SEA'SON. After the flood we have the fol-

lowing promise: 'While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease' (Gen. viii. 22). This passage indicates specially four seasons of the year—seed-time and harvest, summer and winter; and it may be concluded from it that these seasons had prevailed before the flood, as they have generally prevailed ever since the flood, though they have varied in different countries as regards the time of the year, according to their geographical position and other circumstances. In the countries to which the Scriptures chiefly refer they are of course different from ours, as we are so much farther north, and on this account it is desirable to notice any particulars which throw light on their seasons of the year.

Though there are frequent references in the Scriptures to seed and sowing, yet it is rather remarkable that the above is the only passage in which seed-time is mentioned by name. Horne says: 'Seed-time was from the beginning of October to the beginning of December' (iii. 34); but according to Jahn seed-time commenced in the latter part of October, at which time, and during the months of November and December, the wheat was committed to the ground; and barley was sown in January and February (Jahn, *Bib. Ant.* 35).

At the time of the plague of hail in Egypt 'the flax and the barley was smitten, for the barley was in the ear, and the flax was balled; but the wheat and the rye were not smitten, for they were not grown up' (Exod. ix. 31, 32). But though this was in the month of April, it does not enable us to determine when they were sown.

Harvest, as standing related to seed-time, we notice next. In Canaan the harvest, in point of fact, preceded the summer. This is indicated in the words of Jeremiah: 'The harvest is past, the summer is ended, and we are not saved' (viii. 20).

The crops in the southern parts of Palestine and in the plains come to maturity about the middle of April; but in the northern and mountainous parts they do not become ripe till three weeks after, or even later. The second day of the Passover—that is the sixteenth day from the first new moon in April—the first handful of ripe barley was carried to the altar, and then the harvest commenced (Jahn, *Bib. Ant.* 35).

The Jews made a distinction of harvests, from which it would appear that the crops did not ripen so simultaneously as with us. The two great cereals raised in Canaan appear to have been wheat and barley (Joel i. 11), and each appears to have had its harvest. We read so frequently of barley harvest (Ruth i. 22; 2 Sam. xxi. 9, 10), and of wheat harvest (Gen. xxx. 14; Judg. xv. 1; 1 Sam. vi. 13; xii. 17), as shews that the periods of them were quite distinct; but yet they appear to have followed each other at no great distance of time (Ruth ii. 21, 23). Porter says: 'In the valley of the Jordan the barley harvest begins as early as the middle of April, and the wheat a fortnight later' (Porter, *Handbook*, p. xlviii.)

Harvest in Canaan, as in most countries, was a season of joy: 'They joy before thee,' says



Isaiah, 'according to the joy of harvest' (ix. 3). Rain in harvest appears to have been deemed very unseasonable: 'As snow in summer,' says Solomon, 'and as rain in harvest, so honour is not seemly for a fool' (Prov. xxvi. 1).

Summer in Canaan, as in other countries, was the warm season of the year. Hence it must have succeeded, not preceded, the harvest, which in Canaan we have already seen was comparatively early in the year. We accordingly read of the drought of summer (Ps. xxxii. 4), of a summer house (Amos iii. 5), and summer chambers (Judg. iii. 20, 24), and of summer fruits (2 Sam. xvi. 1, 2; Is. xvi. 9; Amos viii. 1, 2); and these are associated with the vintage (Jer. xl. 10; xlviii. 32)—all which circumstances indicate the increased heats of the season, and consequently its greater lateness than the time of harvest. There are scarcely any other circumstances mentioned in the Scriptures as distinctive of summer.

In Canaan, however, summer is not that pleasant season of the year which it is with us. The total absence of rain destroys every particle of verdure, and takes away every vestige of freshness and beauty from the hills and plains of Palestine. The whole landscape assumes an aspect of drought and barrenness that renders it not only uninteresting, but even painful to look at. As autumn approaches the face of nature is still more dry and parched. The few streams and fountains fail, and the vegetable and animal world looks forward with longing to the return of refreshing showers. Summer, then, is not a pleasant season for a 'pilgrimage to Palestine. In the long summer day the air became so hot and dry as to render travelling unpleasant, if not actually dangerous' (Porter, *Handbook*, pp. xlvii. xlix).

Of winter we have still fewer distinctive notices in the Scriptures. It was characterised, as in other countries, by cold; and it is probably to this that the references in Prov. xx. 4; Cant. ii. 11; Matt. xxiv. 20, are made. We have references to winter houses in Jer. xxxvi. 22; Amos iii. 15. There are also allusions to snow, and likewise to ice: 'He giveth snow like wool; he scattereth the hoar frost like ashes: he casteth forth his ice like morsels: who can stand before his cold?' (Ps. cxlvii. 16, 17).

Though the weather in Canaan may not be so variable as it is in this country, yet neither is it so regular as it is in some tropical countries. As in England, it also varies in different parts of the country, and in different years, at the same or corresponding times. Hence the difficulty of giving any general account of the seasons in Canaan, and hence also the difference in the accounts of different travellers (Harmer, *Obs.* i. 78, 98, 103, 106, 109, 114, 118). Not only are the summers warm and the winters cold, but very warm days are often followed by very cold nights (*Ib.* i. 125). This appears to have been remarkably the case in Mesopotamia: 'Thus I was,' said Jacob to Laban, 'in the day the drought consumed me and the frost by night; and sleep departed from mine eyes' (Gen. xxxi. 40). 'In Europe,' says Sir John Chardin, 'the days and nights resemble each other with respect to the qualities of heat and

cold; but it is quite otherwise in the East. In the Lower Asia, in particular, the day is always hot, and as soon as the sun is 15° above the horizon no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as at Paris in the month of March.' I have travelled in Arabia and in Mesopotamia (the theatre of the adventures of Jacob) both in winter and in summer, and have found the truth of what the patriarch said. This contrariety in the qualities of the air in twenty-four hours is extremely great in some places, and not conceivable by those that have not seen it. One would imagine they had passed in a moment from the violent heats of summer to the depth of winter' (Harmer, *Obs.* i. 182).

#### SE'BA. [SHEBA.]

SE'BAT, or SHEBET, the eleventh month of the Jewish sacred year, and the fifth of the civil year. It commenced, according to the rabbins, with the new moon of our January; but according to Michaelis and others who follow him, with that of February. On the tenth day the Jews fast for the death of the elders that outlived Joshua. On the twenty-third they fast in commemoration of the resolution taken to punish the inhabitants of Gibeah (Judg. xx. 28).

SECT. The Greek word *αἵρεσις* signifies a *class*, *party*, or *sect*. In this sense it is used by classical writers of the ancient sects of philosophers; and in our version of the N. T. it is in various passages translated properly enough *sect*; but in other passages, instead of being translated it is transferred, being improperly rendered *heresies*—a term which in its modern acceptation never suits the import of the original word as used in Scripture. The word was not in its earliest acceptation conceived to convey any reproach with it, since it was used indifferently either of a party approved of or disapproved of by the writer. In this way it occurs several times in the Acts of the Apostles, where it is always, with a single exception, rendered *sect*. We read alike of the *αἵρεσις* (*sect*) of the Pharisees and of the sect of the Sadducees (Acts v. 17; xv. 5; xxvi. 5). But like our word *party* it probably came to convey some degree of disapprobation, especially when used by adversaries. Tertullus, in bringing forward his accusation of Paul on the part of the Jews before Felix the Roman governor, says: 'We found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the *αἵρεσις* (*sect*) of the Nazarenes.' In reply to the latter charge Paul says: 'But this I confess unto thee, that after the way which they call *αἵρεσις* (*a sect*), so worship I the God of my fathers' (xxiv. 5, 14). Here our translators have very improperly rendered the word *heresy*, for in the answer the word ought to be rendered in the same way as in the accusation. In our translation it is no reply at all; it entirely loses its point. In like manner, the Jews at Rome whom Paul called together to explain his case to them said: 'As concerning this *αἵρεσις* (*sect*), we know that it is everywhere spoken against' (xxviii. 22).

It may here, however, not be improper to remark that the word *sect* among the Jews was not in its application entirely coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We invariably use it of those who form separate communions and do not associate with one another in religious worship. Thus we often speak of Episcopalians, Presbyterians, Independents, Baptists, Quakers, and of particular subdivisions among them as different sects—not so much on account of their differences in opinion as because they have established to themselves different fraternities, to which in what regards public worship they confine themselves, the several denominations having little or no intercommunity with one another in religious matters. High Church and Low Church, Moderates and Evangelicals, even Puseyites, we call only parties, because they have not formed separate communions. Great and known differences of opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion may give rise to mutual aversion. Now, in the Jewish sects there were no separate communities erected. The same temple and the same synagogues were attended alike by Pharisees and by Sadducees. Nay, there were often persons of both parties in the sanhedrim, and even in the priesthood.

Another difference was, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them who were considered as the leaders and instructors of the party. The much greater part of the nation—nay, the whole population—received implicitly the doctrine of the Pharisees; yet Josephus never styles the common people Pharisees, but only followers and admirers of the Pharisees. This distinction, indeed, appears sufficiently in the N. T. 'The Scribes and Pharisees,' says our Lord, 'sit in Moses' seat' (Matt. xxiii. 2). This could not have been said so generally if anything further had been meant by Pharisees but the teachers and guides of the party. Again, when the officers sent by the chief priests to apprehend our Lord returned without bringing him, and excused themselves by saying, 'Never man spake like this man,' they were asked, 'Have any of the rulers or of the Pharisees believed on him?' Now, according to our way of speaking, we would be apt to say that all his adherents were Pharisees, for the Pharisaical was the only popular doctrine. But it was not to the followers but only to the leaders that the name of the sect was applied (Campbell, *Gospels*, ii. 115, 120).

But while our translators have, in the historical books of the N. T., uniformly translated the word *sect*, with the singular exception already referred to, they have never so rendered it in the apostolical epistles; in them they have as uniformly rendered it *heresy*—a word which has little or no relation to the other. But this is an utterly unfounded and erroneous translation. In all the passages in which it occurs in the epistles it ought to be rendered in the same sense as in the historical books, though as disapprobation is generally meant to be conveyed,

the word *parties* may better convey the meaning of the writers: 'For there must be also *parties* among you, that they which are approved may be made manifest' (1 Cor. xi. 19). Nothing perhaps manifests so much the character of the members of a church, good as well as bad, as the formation and working of parties in it; and the apostle accordingly proceeds to shew how, among the Corinthians, they acted in reference to the Lord's Supper, so that what follows completely confirms the sense we have given to the word, while the term *heresies* is here no way appropriate: 'Now the works of the flesh are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, parties,' etc.—not heresies, as in our translation. Here it may be remarked that heresies have a reference to doctrine; but the whole of the apostle's long enumeration has exclusively a reference to practices; it is 'works of the flesh' which he enumerates, and the formation of *parties* comes in very naturally in the place where we find *αἵρεσις*. The only other passage in which the word occurs in the apostolical epistles is the following, as rendered in our translation: 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.' In the English version the 'damnable heresies' appear to consist in 'denying the Lord that bought them,' which gives an apparent correspondence and propriety to the two parts of the verse; but in the original 'denying the Lord that bought them' plainly refers, according to the grammatical construction, to the teachers, not the heresies taught by them. The words are perfectly susceptible of the translation 'destructive parties,' and as such is the meaning of the word in other parts of the N. T., we require to take it here also in that sense.

From all this it will be seen that the phrase 'The man that is an heretic' (*αἱρετικὸν ἀνθρώπον*) is not to be so understood, but signifies a party man, a factious man. This sense quite harmonises with the context.

**SECTS.** Among the ancient Jews we meet with no traces of sects. It was not until the time of the Maccabæan princes that we have mention of them. The precise time when they arose is not known. They are not referred to in the books of the Maccabees: but Josephus, in narrating the deeds of Jonathan the brother of Judas Maccabæus and his successor, as the leader of the Jews in the war with the kings of Syria, mentions that there were at that time three sects among the Jews—the Pharisees, the Sadducees, and the Essenes (Joseph. *Antiq.* xiii. 59). This was about 150 years B.C.: how long they may have existed before that time it is impossible to say; but under John Hyrcanus we find the Pharisees and Sadducees exercising great power and influence in the nation (*Ib.* xiii. 10. 5, 6).

The Pharisees were the most noted of the Jewish sects. The following is the account given by Josephus of them:—'The Pharisees are esteemed the most skilful in the explication

of the law. They live simply, and despise delicacies in diet. They follow the guidance of reason : what that prescribes as good for them they do. They think they ought earnestly to observe the dictates of reason in their practice. They pay respect to such as are in years ; nor are they so bold as to contradict them in any thing which they have introduced. They are of opinion that all things are done by fate ; but they do not take away the freedom from acting as they think fit : their notion is, that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man act virtuously or viciously. They also believe that souls have an immortal vigour in them ; and that under the earth there will be rewards and punishments, according as they have acted virtuously or viciously in this life. The righteous shall have power to revive and live again ; but the wicked will be detained in an everlasting prison. On account of which doctrines they are able greatly to persuade the body of the people ; and whatsoever they do about divine worship, prayers, and sacrifices, they perform according to their direction, inasmuch that the cities gave great attestations to them on account of their entire virtuous conduct, both in the action of their lives and in their discourses also' (Joseph. *Antiq.* xviii. 1. 1-3 ; *Wars*, ii. 8).

As Josephus was himself a Pharisee, he may be supposed to have known what were the opinions which prevailed among them in his day ; but for the same reasons his estimate of them is not to be received implicitly, as it was not unlikely to be too favourable. Though his account of them corresponds to some extent with that given in the N. T., yet the picture of them as there drawn exhibits them in colours very different. John the Baptist, 'when he saw many of the Pharisees and Sadducees come to his baptism, said unto them : O generation of vipers, who hath warned you to flee from the wrath to come ?' (Matt. iii. 7). Our Lord, speaking of the Pharisees, says : 'Let them alone : they be blind, leaders of the blind ; and if the blind lead the blind, both shall fall into the ditch' (xv. 14). He accordingly warned his disciples to 'take heed and beware of the leaven (that is, of the doctrine) of the Pharisees and of the Sadducees' (xvi. 6-12). He represents them as 'laying aside the commandment of God, and holding the tradition of the elders, making the word of God of none effect through their tradition' (Mark vii. 1-13 ; Luke vii. 38). They made great pretensions to sanctity ; fasted oft (Matt. ix. 14) ; were so scrupulous as to the observance of the Sabbath that they objected to and found fault even with works of mercy (Matt. xii. 1-13). They 'trusted in themselves that they were righteous, and despised others,' and 'thanked God that they were not as other men, extortioners, unjust, adulterers,' etc. (Luke xviii. 9-14). There is little doubt our Lord had the Pharisees specially in view in what he says in the sermon on the Mount as to the hypocrites, who, when they did their alms, 'sounded a trumpet before them in the synagogues and in the streets, that they might have glory of men ;' who, when they prayed, 'loved to pray standing in the synagogues and in the corners of the

streets, that they might be seen of men ;' and who, when they fasted, were 'of a sad countenance, disfiguring their faces, that they might appear unto men to fast' (Matt. vi. 2, 5, 16). No wonder though in the same sermon he should have said : 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven' (v. 20).

Elsewhere he calls them 'a wicked and adulterous generation' (Matt. xii. 39 ; xvi. 4) ; and here is a full-length portrait of them drawn by him : 'The Scribes and the Pharisees sit in Moses' seat : all, therefore, whatsoever they bid you, that observe and do ; but do not ye after their works ; for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments ; and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men rabbi.

'Woe unto you Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men ; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

'Woe unto you Scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayers : therefore ye shall receive the greater damnation.

'Woe unto you Scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made, ye make him twofold more the child of hell than yourselves.

'Woe unto you Scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith : these ought ye to have done, and not to leave the others undone.

'Ye blind guides, who strain at a gnat, and swallow a camel !

'Woe unto you Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

'Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

'Woe unto you Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

'Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

'Woe unto you Scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell !' (Matt. xxiii. 2-7, 13-15, 23-33.)

The Pharisees heartily hated and were greatly opposed to our Lord. They often sought to entrap him, watching both his words and his actions that they might find matter of accusation against him (Matt. xvi. 1; xxii. 15-22, 34-40; Mark x. 2). They found fault with him for eating with publicans and sinners (Mark ii. 16; Luke vii. 36-39; xv. 2). They charged him with speaking blasphemies (Luke v. 21); and they even said: 'He casteth out devils by Beelzebub the prince of devils' (Matt. ix. 34; xii. 24). And to crown all, they took counsel how they might put him to death (Matt. xii. 14; John xi. 47-53).

The only good thing that is said of the Pharisees in the N. T. is that, as mentioned by Josephus, they received the doctrine of the resurrection, and they also believed in the existence of angels and spirits (Acts xxiii. 6-9).

Though the Pharisees as a body were exceedingly corrupt, it is not to be supposed they were universally so. We may well suppose there were not wanting among them persons distinguished for their moral worth and integrity. Such probably was Gamaliel (Acts v. 33-40), and also Paul before his conversion (xxii. 3; xxvi. 4, 5; Phil. iii. 5, 6). Perhaps also Nicodemus, who was 'a ruler of the Jews' (John iii. 1, 10; vii. 45, 51; ix. 39); and Joseph of Arimathea, who is called 'a rich man,' 'an honourable counsellor, which also waited for the kingdom of God,' 'a good man and a just' (Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 50, 51), were of the sect of the Pharisees.

Among the early converts to Christianity there were numbers of the Pharisees and of their followers; and they proved great troublers of the church in Judæa, and particularly among the Gentiles, with their sectarian Judaising opinions. Of their views and feelings we have an indication on occasion of the baptism of Cornelius the centurion by Peter; for on the return of the latter to Jerusalem 'they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised and didst eat with them;' and though they appear to have been satisfied with his explanations (Acts xi. 1-3, 18), yet the Pharisaical spirit was probably only silenced, not subdued, for it again broke forth a few years afterwards in a more determined style. After Paul and Barnabas had preached the gospel somewhat extensively both to Jews and Greeks in the neighbouring countries, 'certain men which came down from Judæa to Antioch taught the brethren, saying: Except ye be circumcised after the manner of Moses ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, it was determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question;' and on their coming thither, 'there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses.' The question was again settled, but we afterwards find Judaising teachers troubling the church of Galatia (Gal. i. 1, 2, 6, 7; v. 1-12), and also more or less other churches (ii. 11-14; Col. ii. 16, 17; 1 Tim. i. 3-7; Tit.

i. 9-11, 14; iii. 9). In Judæa the Jewish converts long kept up their attachment to the old economy, probably under the influence of a Pharisaical spirit. When Paul came back to Jerusalem for the last time James and the elders said to him: 'Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.' This charge against Paul, and the measure which he was advised to employ in order to meet it, appear to shew that they 'circumcised their children, walked after the customs, walked orderly, and kept the law' (Acts xxi. 17-24).

Of the Sadducees Josephus gives the following account: 'The doctrine of the Sadducees is this, that souls die with the bodies; nor do they regard the observance of anything except what the law expressly enjoins; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent; but this doctrine is received but by a few, yet still it is by those of the greatest dignity. However, they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them' (Joseph. *Antiq.* xviii. 1. 4).

'The Sadducees take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say that to do what is good or what is evil is at men's own choice, and that the one or the other belongs so to every one that they may act as they please. They also take away the belief of the immortality of the soul and of the punishments and rewards in hades. Moreover, the Pharisees are friendly to one another, and are for the exercise of concord and regard for the public good; but the behaviour of the Sadducees toward one another is savage, and their intercourse with those of their own party is as barbarous as if they were strangers to them' (Joseph. *Wars*, ii. 8. 14).

Though the Sadducees are repeatedly referred to in the N. T., yet they are less frequently mentioned than the Pharisees. Like them, they were opposed to our Lord and his gospel; and he cautioned his disciples against the doctrine of the one as well as of the other, and spoke of both in the same terms of condemnation (Matt. xvi. 1-12; xxii. 23-33; Acts iv. 1-3; v. 17, 18). Of their principles the only account we have is, that they said 'there is no resurrection, neither angel nor spirit' (Acts xxiii. 8; Matt. xxii. 23). Between them and the Pharisees there was great hostility. Paul, when arraigned before the council, took occasion from their differences of opinion to excite a division in it: 'Perceiving that the one part were Sadducees, and the other Pharisees, he cried out: Men, and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the mul-



titude was divided. And there arose a great cry ; and the Scribes that were of the Pharisees' part arose and strove, saying : We find no evil in this man ; but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing that Paul should be pulled in pieces of them, commanded the soldiers to go down and to take him by force from among them, and to bring him into the castle' (Acts xxiii. 6-10). It appears that the priests, and even the high-priests, were sometimes Sadducees. Annas and Caiaphas, before whom our Lord was arraigned, were probably so (Acts iv. 1, 2, 5, 6 ; v. 17 ; Joseph. *Antiq.* xx. 9. 1). There may have been Sadducees who embraced the gospel ; but we do not find any expressly mentioned. In the church of Corinth there were some who said 'there was no resurrection' (1 Cor. xv. 12) ; and Paul names 'Hymeneus and Philetus who, concerning the truth, have erred, saying that the resurrection is past already ; and overthrow the faith of some' (2 Tim. ii. 17, 18). Whether these errors had a Sadducean origin it is impossible to say ; it is as likely they were the offspring of Grecian speculation.

8. The Essenes are never mentioned in the N. T., probably in consequence of their numbers being inconsiderable from the retired life they generally led, and from their taking little part in the ordinary affairs of the country. Josephus gives the following account of them : 'The doctrine of the Essenes is this, that all things are best ascribed to God. They teach the immortality of souls, and judge that the rewards of righteousness are to be earnestly striven for ; and when they send what they have dedicated to God into the temple, they do not offer sacrifices, because they have more pure lustrations of their own ; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves ; yet is their course of life better than that of other men, and they addict themselves entirely to husbandry. It also deserves our admiration how much they exceed all other men that addict themselves to virtue, and this in righteousness ; and indeed, to such a degree, that as it hath never appeared among any other men, neither Greeks nor barbarians, no not for a little time, so hath it endured a long while among them. This is demonstrated by that institution of theirs which will not suffer anything to hinder them from having all things in common ; so that a rich man enjoys no more of his own wealth than he who had nothing at all. There are about 4000 men who live in this way, and neither marry wives nor are desirous to keep servants, as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels ; but as they live by themselves, they minister one to another. They also appoint certain stewards to receive the income of their revenues and of the fruits of the ground, such as are good men and priests who are to get their corn and their food ready for them.' (Joseph. *Antiq.* xviii. 1. 5). He gives a more detailed account of them in the *Wars of the Jews* (ii. 8) ; but the account has much the appearance of exaggeration.

Philo, the Alexandrian Jew, gives a fuller

and still more particular account of the Essenes. Though the principal sect of them was in Judæa, yet they were also found in Egypt and other places where the Jews were dispersed ; and therefore he distinguished them into the Essenes of Judæa and Syria, and the Essenes of Egypt and other parts. The former he called practical Essenes ; the latter therapeutic or contemplative Essenes. His account of both classes is interesting, and is given at large by Prideaux in his *Connection of the Old and New Testament*, part ii. 416-426).

The Herodians were probably rather a political than a religious sect. Perhaps, indeed, they are not to be reckoned a sect at all, but were merely a party or faction among the Jews in the interest of Herod's family, and as such favourable to the Roman government, by which that family was originally established and was still maintained in the country. It is probable, from a comparison of Matt. xvi. 1, 6, with Mark viii. 15, that those referred to as of 'the leaven of Herod' (some copies read *Τῶν ἡρωδίωνων*, of the Herodians), were of the sect of the Sadducees—a circumstance which would partly account for their laxity of principle in supporting the government of Herod's family, to which the Pharisees were generally opposed on religious as well as on political grounds. Considering the hypocritical style in which the Herodians addressed our Lord : 'Master, we know that thou art true, and teachest the way of God in truth ; neither carest thou for any man, for thou regardest not the person of men' (Matt. xxii. 16, 17) ; and especially considering that the object of their employers, the chief-priests and Scribes, was, 'that they might take hold of his words, that so they might deliver him into the power and authority of the governor' (Luke xx. 19, 20) ; it is plain that they expected his answer to their question would be in the negative, and he would thus lay himself open to a serious accusation to Pilate the Roman governor, and perhaps to the punishment of death. How glad they would have been to obtain any ground for such a charge is plain from its being actually brought against him afterwards without any foundation at all (Luke xxiii. 2).

SEE. 1. To behold or perceive with the eyes (Exod. xxiii. 5). 2. To hear (Exod. xx. 18 ; Rev. i. 12). 3. To feel (Ps. xc. 15). Nay, seeing is put for all the senses, as it is one of the most excellent means of knowledge. 4. To look upon things with careful observation (Matt. xxii. 11). 5. To know ; learn by natural observation (Gen. xxxvii. 14) ; by experience (Exod. v. 19 ; Rom. vii. 23) ; by divine revelation (Is. ii. 1) ; or by a believing of God's word and resting on him (John xiv. 9 ; Heb. xi. 27). 6. To have enough of knowledge, so as to find no need of instruction (John ix. 41). 7. To obtain, enjoy, possess (John iii. 3). 8. To visit (1 Sam. xv. 35). 9. To bear with (Ezra iv. 14). 10. To beware (Rev. xix. 10). God's seeing of persons or things imports his perfect knowledge of them, as marked in a way of approbation, pity, or care, or in a way of dislike, and of preparation to punish (Gen. i. 4 ; vi. 5 ; 2 Kings xix. 16). Christ's being seen of angels imports not only their steadfast beholding of

him in his debased estate, but their whole work of ministration to him (1 Tim. iii. 16). In seeing men see not when they have discoveries of God without any saving uptaking of him (Is. vi. 9; Matt. xiii. 14). Men will not see—will not understand God's word or work, and act agreeably thereto; but they shall see—shall feel the fearful accomplishment of his word and the execution of his wrath (Is. xxvi. 11). To be seen of men is to be gazed at and admired, as those are who act on a theatre in a stage-play (Matt. vi. 1, 5). To see one's face imports not only clear discovery of him, but great intimacy with him. In Persia few except the privy counsellors saw the king's face (Ezther i. 14; Rev. xxii. 4). To see God as he is, and know him even as we are known, is to have a clear and immediate view of his excellences, without the least misapprehension (1 John iii. 8; 1 Cor. xiii. 12).

SIGHT is either—1. The power or act of seeing, which is either *natural*, with the bodily eye (Matt. xi. 5), or *rational*, with the mind (Heb. iv. 13), or *gracious*, which perceives Christ and God in him through the medium of the Scriptures and the ordinances of the gospel (Luke iv. 18; 2 Cor. iii. 18), or the immediate view of God in heaven in respect of which our present knowledge is as blindness (2 Cor. v. 7). 2. The object seen, especially if wonderful and striking (Exod. iii. 3; Luke xxi. 11; xxiii. 48). What may be seen with the bodily eye is called *visible*, and what may not is called *invisible* (Col. i. 15, 16).

SEER, the ancient name for a prophet (1 Sam. ix. 9), but not always in the sense of foreseeing or foretelling future events.

SEIR. 1. The father of the Horites, the early inhabitants of the land of Edom (Gen. xxvi. 20, 21, 29, 30). 2. The country of Edom, sometimes called simply Seir, often Mount Seir. Mount Seir was not a single mountain, but a mountainous range, or rather a mountainous country. It was inhabited in early times by the Horites, the descendants of Seir, from whom probably the country received its name. The Horites were conquered by the descendants of Esau, who took possession of the country and dwelt in their stead (Gen. xiv. 6; xxvi. 20, 21, 29, 30; Deut. ii. 6, 12, 22; Ezek. xxxv. 3, 4, 7-9). 3. Mount Seir, a hill on the borders of the tribe of Judah, to the west of Kirjath-jearim (Josh. xv. 10).

SELA. [PETRA.]

SELAH is a word which occurs very frequently in the Book of Psalms, and nowhere else in the O. T., except in Hab. iii. 3, 9, 13. In the Psalms it occurs upwards of seventy times. The word has received a great variety of interpretations. The Targums, and most of the rabbinical commentators upon them, give it the meaning of eternally, for ever. The LXX. uniformly translate it *ἐνδοξα*; but it is difficult to determine the meaning which they attached to this word. In later times some have supposed that it served only to complete a metrical verse, and had no significance itself; others that it indicated a change of tune and mode, expressed either by increase of force or by

a transition into another tune and mode; others that it signifies *silence*—i.e. let the singing cease, while the instrumental part continues or begins; others that it is a musical sign, but of unknown meaning; others that it is an expression of very strong, earnest, lofty feeling or emotion. Other opinions might be mentioned, but it would serve little purpose, as none of them are supported by anything like evidence, and all of them are open to objection (*Bib. Sac.* v. 66; Gesenius, *Lex.* 588). But while the signification of the word is so unsettled, it is worthy of remark that the omission of it no way interrupts the sense.

SELEUCIA, in Syria, was situated at the mouth of the river Orontes, and was the seaport of Antioch, the capital of the country under the Syro-Grecian monarchs. It was built by Seleucus Nicator, who, in the division of the empire of Alexander the Great, obtained that part of it as his share. It was from Seleucia that Paul and Barnabas embarked when they sailed to Cyprus (Acts xiii. 4).

SEPHARVA'IM, one of the cities conquered by the predecessors of Sennacherib king of Assyria. It was probably the chief city of a state of the same name. Mention is made of 'the king of the city of Sapharvaim' (2 Kings xix. 13). It was one of the places from which Sennacherib removed people to the cities of Samaria, the inhabitants of which he had carried captive into Assyria, 'placed in Halah and in Habor, and in the cities of the Medes.' Some suppose it to have been Sippheer, situated in Mesopotamia on the Euphrates. The worship of the Sapharvites was of the cruellest nature. They 'burnt their children in the fire to Adramelech and Annamelech, the gods of Sapharvaim' (2 Kings xvii. 6, 24, 31).

SERGIUS PAULUS, the Roman governor of Cyprus at the time Barnabas and Saul visited that island and introduced the gospel into it. In the E. T. he is called the 'deputy of the country'; but in the original the word is *ἀσπικτωρ*, a *proconsul*; and in this we have, as in some other passages of the Acts, an example of the accuracy of Luke even in very minute points. 'It is well known to the learned,' says Lardner, 'that upon Augustus becoming absolute master of the Roman commonwealth there was a division made of the provinces of the empire: the most powerful the emperor kept to himself; the rest were made over to the people and senate. The officers sent by the emperor were called lieutenants or propretors, though they were consular persons—i.e. though they had served the consulship in the city. The governors sent by the senate into the provinces that belonged to their share he appointed to be called proconsuls, a name more suitable to the peaceful state which the provinces allotted to the senate were in. But the division made at this time underwent many changes; and a province assigned at first to the senate was afterwards made over to the emperor, and vice versa. Such a change happened with reference to this province of Cyprus, which in the first partition was one of the emperor's provinces, but was afterwards, together with Gallia

Narbonensis, given to the senate, in the room of which he took Dalmatia, which at first was theirs. In this state the province continued, and the proper title of the governor of Cyprus was that of proconsul' (Lardner, *Works* i. 30).

Sergius Paulus is called by Luke 'a prudent man, who called for Barnabas and Saul and desired to hear the word of God;' and though 'Elymas the sorcerer withstood them, and sought to turn away the proconsul from the faith,' yet, being miraculously struck with blindness, 'the proconsul, when he saw what was done, believed, being astonished at the doctrine of the Lord' (Acts xiii. 6-12). Of the subsequent history of Sergius Paulus we know nothing. From this time Saul is called Paul in the Acts of the Apostles and in his own epistolary writings. It has been supposed he was so called after Sergius Paulus; but this is not very probable. [PAUL.]

SERPENTS, one of the great classes of the animal kingdom. They are not unfrequently referred to in the Scriptures; but it is for the most part impossible to determine the particular species, as it is seldom that any distinctive characters are given. Indeed the references are probably most commonly to serpents as a class, not to any particular species. We are therefore not called on to enter into much detail about serpents. A common distribution of them is into two classes: those which are poisonous and those which are not poisonous. The Scriptures refer to the poison of serpents (Deut. xxxii. 24; Ps. lviii. 4); they refer still more frequently to the bite of serpents (Prov. xxiii. 32; Eccles. x. 8, 11; Amos v. 19; ix. 3). Now, between the bite and the poison of serpents there is a close relation. The common teeth of serpents form a single row on each side in the lower jaw, and usually a double row in the upper. The poison-fangs are confined to the upper jaw, and occur on each side towards the extremity. These fangs are to be viewed as the osseous openings of the ducts from the poison-bags, which are situated at the base. They contain a tubular cavity from their base, passing through the tooth on its convex side to the apex, which ends in a narrow slit. When the serpent bites an animal the poison flows from the bag through this slit into the bottom of the wound, where it can produce to the greatest advantage its deleterious effects. The poison itself has much the appearance of oil; but in its general properties it resembles gum. Its noxious qualities continue even after it is dried.

From the structure of the fangs the poison is instilled into the bottom of the wound; and if it enters in any quantity into any of the larger vessels death speedily ensues. In other cases great pain is previously produced: the part swells and becomes discoloured, and exhibits marked indications of violent local action. The virulence of the poison depends not only on the species of serpent, but on its condition at the time and the habit of body of the animal which has received the bite.

Many of the serpents which are not poisonous can twist their bodies round the branches of trees, or suffer a considerable portion to hang down. In this attitude the larger kinds are

ready to fall down upon their prey passing beneath, such as deers and antelopes. The boa constrictor, the largest species of serpent, being upwards of twenty feet in length, or, according to some travellers, even exceeding double that length, is capable of swallowing deer, goats, and men entire. When resistance is offered by its prey it entwines itself round its body and crushes it to death. By thus crushing the bones it is able to reduce a buffalo to such a soft state as to be swallowed entire. This method of seizing their prey is confined to the larger kinds. The smaller sorts are able by their mouth and teeth to seize and retain their victims. There is no mastication, the food being swallowed entire. To facilitate deglutition, the under jaws consist of two bones, as in birds; and like these animals they are joined to the cranium by the intervention of a bone similar to the *os quadratum*. The upper jaw is also loosely connected with the head, and in some species admits of considerable motion at the point of junction. The mouth can thus be opened very wide, so as to admit larger animals than one would suppose from the ordinary size of the devourer. The gullet and stomach are also capable of great dilatation to receive the large animals which are swallowed. Digestion goes on slowly.

Serpents are found in the greatest numbers, both in reference to species and individuals, in tropical countries. In such regions they likewise attain the greatest size. Few species are found in the temperate and colder climates. In all cases they seem greatly invigorated by heat, and in its absence speedily sink into a torpid state (*Edin. Encyc.* art. 'Ophiology,' xv. 453, 454, 456).

From the frequent references in the Scriptures to serpents generally, or to particular species, they appear to have been somewhat common in Canaan and other Biblical countries. Besides the general name *nahash* (serpent), we have the following particular names: shephiphon (Gen. xlix. 17), thanim (Exod. vii. 10), pethen (Deut. xxxii. 33), achsub (Ps. cxi. 4), tziphoni (Is. xi. 8), ephoche (xxx. 6). These words probably denote for the most part particular kinds or species of serpents; but the E. T. entirely fails to distinguish them. We have serpent, asp, adder, viper, cockatrice, dragon, as translations of these words; but there is an entire confounding of words, the same terms being rendered by different terms in different places, and different terms being rendered by the same terms. It can never be known what the original word is by the translation.

The *אֲרִיִּים* (*ariphi*) appears to have been a marked species: 'The Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died' (Num. xxi. 6; see also Deut. viii. 15). Gesenius gives as the signification of the word: 'A species of venomous serpents. It is supposed to be the Greek *αῖμα-τὶς, καύων*, so called from its inflamed bite' (795). Isaiah describes it more particularly as 'the fiery flying serpent' (xiv. 29; xxx. 6). It is not known that any species of serpent has wings and is able to fly; but some suppose that the reference may be to a species of the hooded snake, which may have the faculty of

distending the hood so as to give it the appearance of wings; or, what seems more probable, the allusion may be to the serpent darting through the air to seize its prey as if it had wings.

In the O. T. we have references to the charming of serpents. 'Surely,' says Solomon, 'the serpent will bite without enchantment' (Eccles. x. 11); 'Behold I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord' (Jer. viii. 17; see also Ps. lvi. 4, 5). In India the charming of snakes by means of music, particularly the pipe, is very common (*Oriental Christ. Spectator*, 1834, 38).

**SEVEN.** Besides the ordinary signification of this word as a numeral, it has a remarkable speciality attached to it in the Scriptures. Hence it has been called by some the 'number of perfection.' This has been the case from the earliest period of the world's history: 'On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work. And God blessed the seventh day and sanctified it' (Gen. ii. 2, 3). Cain, hearing his sentence that he should be a fugitive and a vagabond in the earth, and dreading that every one that found him would slay him, 'the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.' His descendant Lamech referring to this said: 'If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold' (iv. 12-15, 24).

When Noah was commissioned to build the ark he was commanded to take into it 'of every clean beast by sevens;' and also 'of fowls of the air by sevens' (vii. 2, 3). When the waters of the flood were subsiding Noah sent forth a dove from the ark to see how far they had abated, and it having returned, 'he stayed yet other seven days,' and again sent it forth; and on its returning in the evening with an olive leaf in its mouth 'he stayed yet other seven days,' and again sent it forth, but it 'returned not unto him any more' (viii. 8-12).

The years of plenty and of famine in the land of Egypt, and the emblematic symbols of them, were all sevens; seven fat kine and seven lean, seven years of plenty and seven of famine (xii. 1-4, 25-32).

Balak the king of Moab having sent for Balaam from Mesopotamia to come and curse Israel, the soothsayer, on being taken up by him into the high-places of Baal, said to him: 'Build me here seven altars, and prepare me here seven oxen and seven rams.' This requisition he made in three different places, thus shewing the importance he attached to the number seven (Num. xxi. 2, 14, 29).

Among the Jews, not only was there a seventh-day Sabbath, but every seventh year was a Sabbath of rest, and every seven times seventh year was a jubilee. Their great feasts of Unleavened Bread and of Tabernacles were observed for seven days; the number of animals in sundry of their oblations was limited to seven. The golden candlestick had seven branches; seven priests with seven trumpets surrounded the wall of Jericho seven days, and

seven times seven on the seventh. In John's N. T. revelations we find seven churches, seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, and seven angels to pour them out on the beast having seven horns.

Seven often signifies many, a great many, a goodly number, abundance, but yet the number or quantity indefinite (1 Sam. ii. 5; Ruth iv. 15; Job v. 19; Prov. xvi. 16, 25; Is. iv. 1; Jer. xv. 9).

Seven times seven fold signifies frequently, fully, completely (Lev. xvi. 18, 21, 24, 28; Ps. xii. 6; lxxix. 12; Prov. xxiv. 16); and seventy times seven means very often (Matt. xviii. 21, 22).

The Holy Ghost is called 'the seven spirits,' and 'the seven lamps of fire burning before the throne,' to denote his perfect knowledge and diversified gifts and operations (Rev. i. 4; iv. 5).

**SHACH'APH** (שַׁחַף) is rendered in the E. T. cuckoo (Lev. xi. 16; Deut. xiv. 15); but according to the LXX. λέπας, and the Vulgate *larva*, a sea-mew, a sea-gull, an aquatic bird (Gesenius, *Lex.* 815). There is much uncertainty as to what bird it is. It was one of the birds forbidden to be eaten by the law of Moses.

**SHAPH'AN** (שָׁפָן) is rendered coney in the E. T. (Lev. xi. 5; Deut. xiv. 7); but it is now generally admitted to be the *Hyrax syriacus* of naturalists, found in Arabia Petraea and Palestine. This animal has some resemblance to a rabbit, though it is of a stronger build and of a darker colour, being of a dark brown. It is entirely destitute of a tail, and has some bristles at its mouth, over its head, and down its back, along the course of which there are traces of light and dark shade. In its short ears, small, black, and naked feet, and pointed snout, it resembles the hedgehog. It makes its nest in the clefts and holes of the rocks, and lines it comfortably with moss and feathers. It is evidently not designed for burrowing or catching prey, or defending itself by resistance of its enemies; and hence its feebleness, and the value to it of that instinct by which it is guided. 'The high hills,' says the Psalmist, 'are a refuge for the wild goats; the rocks for the shaphans' (E. T. conies; civ. 18). 'There be four things,' says Solomon, 'little upon the earth; but they are exceeding wise'; 'the shaphans' (E. T. conies) 'are a feeble folk, yet make they their houses in the rocks' (Prov. xxx. 24, 26). Under the law the shaphan (E. T. coney) was reckoned among the animals which were not to be used as food. In Lev. xi. 5 it is said to 'chew the cud,' but this must be from the peculiar action of its jaws in eating, in the popular sense in which the hare is said to chew the cud from the use which it makes of its nippers in eating. So much does the action of the mouth of the *Hyrax syriacus* resemble that of the true ruminants that Bruce, who found the animal in Abyssinia, and who clearly identified it as the shaphan of Scripture, says that it 'certainly chews the cud' (Bruce, *Travels*, v. 142, ed. 1790; Wilson i. 28).

**SHA'RON**, a rich and extensive plain lying along the Mediterranean coast between Joppa



on the south and Cueses on the north. It was remarkable for the fertility of its fields and pastures (1 Chron. xvii. 29; Song ii. 1; Is. xxxiii. 9; xxxv. 2; lxx. 10; Genesis, *Lxx* 860). At present it affords abundance of excellent pasture, though it is much overrun with thorns and thistles (Wilson, ii. 253). There appears to have been also a town or district of country named Shechem on the east of the Jordan (1 Chron. v. 18).

SHEBA (שֶׁבָּא) and SEBA (סֵבָא) are entirely different words, the Hebrew spelling of the one being with a shin, that of the other with a samech. Besides, they are mentioned together (Ps. lxxii. 10), which shows them to be different countries.

Sheba is generally understood to be a country on the south of Arabia Felix. The queen of Sheba, who came to visit Solomon, is supposed to have been the sovereign of this country. Our Lord calls her 'the queen of the south,' and says 'she came from the uttermost parts of the earth to hear the wisdom of Solomon' (Matt. xii. 42)—a representation which applies perfectly to a country in that part of Arabia, according to the Jewish mode of speaking. It is also said, 'She came to Jerusalem with a very great train, with camels that bare spices, and very much gold and precious stones.' 'And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as those which the queen of Sheba gave to king Solomon' (1 Kings x. 2, 10). When Sheba is referred to in other passages of the O. T., gold, and incense, and spices, and precious stones are usually mentioned as its productions (Ps. lxxii. 15; Is. lx. 6; Jer. vi. 20; Ezek. xlvii. 22). All these circumstances appear to point to 'Araby the blest.'

Seba, as the name of a country, occurs in only two passages. In the one it is associated with Sheba: 'The kings of Sheba and Seba,' says the Psalmist, 'shall offer gifts' (lxxii. 10); in the other specially with Cush. 'I gave Egypt for thy ransom, Cush (E. T. Ethiopia) and Seba for thee' (Is. xlii. 3). These passages, however, afford little aid in determining the situation of Seba. Some would identify it with the kingdom of Meroë, to the south of Egypt (Joseph. *Antiq.* ii. 10. 2).

SHECHEM, a city in Mount Ephraim (Josh. xx. 7), situated in the narrow valley between Mount Ebal and Mount Gerizim (Deut. xvi. 11-14; Judg. ix. 7). It has been supposed that it existed so early as the days of Abraham. When he came from Haran into Canaan it is said he 'passed through the land unto the place of Sichem, unto the plain of Moreh' (Gen. xii. 6); but it is not clear that Sichem is here the name of a town; it may be the name of a district of country or of the owner of it. When Jacob many years after this returned from Padanaram he came to Shechem, a city of Shechem, and pitched his tent before the city, and he bought a parcel of a field where he had spread his tent, at the hand of the children of Hamor, the Hivite prince of the country, Shechem's father, for an hundred pieces of money (xxxiii. 18, 19). Neither have we here She-

chem as the name of a town. Shechem is obviously a distinct place from Sichem. There is still in the present day in that neighbourhood a village named Salim; and it is natural to conclude that it is the ancient Shechem (Robinson, *Res. iii.* 102; Wilson ii. 72). We have now here also the name Shechem; but it is as the name of a person, not of a town. Young Shechem having fallen in love with Dinah, Jacob's daughter, and lain with her, and having afterwards proposed to marry her, her brothers would consent to the match only on the condition that Hamor and Shechem and all the other males of the city would agree to be, like them, circumcised; and they having submitted to this condition, but while they were yet sore from the operation, two of Jacob's sons, Simeon and Levi, treacherously fell upon them, and slew them, and seized on the whole of their property. It would appear from the circumstance of Jacob's two sons being able to overcome and to slay all the males of the city, to have been but an inconsiderable place (Gen. xxxiv.). Afterwards, when Jacob was at Hebron, his sons were feeding their flocks in Shechem (probably the country), and Joseph having been sent to visit them, they sold him to the Midianites (xxvii. 12-28). His bones were afterwards brought up by the children of Israel out of Egypt, and were buried in Shechem, in the parcel of ground which Jacob bought of Hamor (Josh. xxiv. 32).

On the conquest of Canaan, Shechem, which is now distinctly named as a city, fell to the lot of the tribe of Ephraim; but it was assigned to the Levites, and it was also appointed as one of the cities of refuge (Josh. xxi. 20, 21). Joshua, shortly before his death, 'gathered all the tribes of Israel to Shechem,' and addressed to them a solemn charge (xxiv. 1-29). Abimelech, an illegitimate son of Gideon, prevailed with the men of Shechem to make him king, but he and they having after three years quarrelled, he 'fought against the city, and he took it, and slew the people that were therein, and beat down the city, and sowed it with salt' (Judg. ix. 1-49). At Shechem all Israel were gathered together (probably as being a central place) to make Rehoboam king; but ten tribes having through his folly revolted from him, and chosen Jeroboam as their king, he 'built' (i.e. repaired, strengthened, or enlarged) the city, and dwelt therein (1 Kings xii. 1-25).

In the N. T. mention is made of Shechem, under the name of Sychar, in the remarkable story of the woman of Samaria (John iv. 5). It was rebuilt by Vespasian about forty years after the death of Christ, and was called Nepolls (*Newopolis, the New City*), a name which has come down to the present day in the Arabic word Nablus (Robinson, *Res. iii.* 119). This place possesses peculiar interest as being the main seat of the Samaritans in later times. [SAMARITANS.]

Nablus is situated, like Shechem of old, in a narrow valley between Mount Ebal on the north and Mount Gerizim on the south, at the distance of half an hour from the great eastern plain. The streets, as in most Eastern towns, are narrow; the houses are high, and in general well-built, all of them of stone, with domes upon the

roof, as at Jerusalem. The city, it is worthy of notice, lies directly upon the watershed of the valley: the waters on the eastern side flowing off eastward into the plain, and so to the Jordan; while the fine fountains on the western side send off a pretty brook down the valley N.W. to the Mediterranean (Robinson, *Res.* iii. 96).

The approach to the town is remarkably fine. 'Here,' says Dr. Robinson, 'a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by several fountains which burst forth in various parts, and flowed westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine' (Robinson, *Res.* iii. 95). 'Embosomed among the mountains,' says Dr. Wilson, 'with its rich and well-watered fields, and orchards and gardens of flowering and fruit trees, it fully sustained the conceptions which we had previously formed of its beauty and loveliness.' The Jew Mordecai, who had hitherto been much disappointed with the land of his fathers, and who was always contrasting its naked asperities with the grandeur and fertility of Western India, was forced to admit that this part of the country at least seemed to flow with milk and honey. 'On leaving the town,' Dr. Wilson again writes, 'we were greatly charmed with the appearance of the country as we proceeded, it being highly picturesque in its features, thoroughly irrigated, fertile, and well cultivated. The gardens and orchards near the town, with their fig, and olive, and almond, and pomegranate, and other fruit and flowering trees, were truly pleasing. We noticed numerous birds among the branches, and directed particular attention to them, as in no region in which we had before travelled had we seen so few of the feathered race as in the Holy Land, and because to the country generally, in the view of its desolations, the language of the prophet may be strictly applied: 'How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? The beasts are consumed, and the *birds*, because they said, He shall not see our last end''—Jer. xii. 4 (Wilson, ii. 45, 79).

Jacob's Well, the scene of our Lord's interesting conversation with the woman of Samaria, is in the neighbourhood of Nabulus, at the distance of about half an hour. The mouth of it, which is in the middle of the ruins of a church, is covered with two stones, which have to be removed in order to get access to it. It is about 9 feet in diameter and 75 feet deep. It is hewn entirely out of the solid rock, and must have been a work of great labour, and bears marks about it of the greatest antiquity. There is often but little water in it; at other times there appears to be a tolerable supply (Wilson, ii. 54, 57; Robinson, *Res.* iii. 108).

SHEEP, an animal so well known that there is no need of a description of it. Anciently, as indeed is still the case in the pastoral countries of the East, the wealth of people consisted very much in their flocks and herds, particularly in

their sheep (Gen. xii. 16; xiii. 2, 5, 6; xxiv. 35; Job i. 3; xlii. 12; Ps. cxliv. 13). 'Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs and an hundred thousand rams, with the wool' (2 Kings iii. 4).

Anciently it was perhaps customary to dress sheep whole (1 Sam. xxv. 18; see also Gen. xviii. 7, 8). It is a common custom in the East at the present day to roast sheep whole, even for an ordinary repast; and on fête days this is done in Dalmatia and other parts of Europe (Wilkinson in *Herodot.* i. 273).

Sheep are a source of much beautiful imagery in the Scriptures, expressive of innocence, patience, meekness, and other kindred virtues. Of our Redeemer himself it is said: 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth' (Is. liii. 7). In reference to the ancient sacrifices, frequently consisting of lambs, John the Baptist, pointing to him, said: 'Behold the lamb of God which taketh away the sin of the world' (John i. 29). Peter in like manner says: 'Ye are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.'

Our Lord is also represented under the character of a shepherd, and in reference to his flock he put forth the following parable: 'The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice; and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.' Dr. Wilson, when on the way to Damascus, witnessed an interesting illustration of this parable. 'We were,' says he, 'struck here as elsewhere with the wondrous facility with which a shepherd managed his flock. His sheep knew his voice, and they followed him. We noticed him 'going before them,' and them coming after him in rank and file. On his uttering a peculiar cry they scampered off to the watering-place; and he had only to raise his voice again to recall them to the pastures. The goats were not so obedient, and they were sure to be in the rear. Yet he had a command of them also' (Wilson, ii. 322).

The rams, goats, and lambs denote the various classes of people in a country great and powerful, or poor and weak, and less or more innocent (Is. xxxiv. 6, 7; Ezek. xxxiv. 17-19; xxxix. 18, 19).

Battering-rams were instruments of war, anciently used for making breaches in walls. They were huge beams like the masts of ships, capped with an iron head somewhat like a ram's. Being hung by ropes to another cross-beam supported on poles, and equally balanced, a number of men thrust it backward and forward, and so beat the wall with its iron head till they made a breach in it. The workers of the ram were meanwhile covered with a vinea, to protect them from the arrows of the besieged or the stones thrown by them. They afterwards had battering-rams that ran on wheels. Ezekiel mentions battering-rams (iv. 2; xxi. 22), and he is one of the earliest writers who does so.

**SHEK'EL.** This was originally a weight like our pound; although it came to be the denomination of money of a certain value that long continued to be ascertained by weight, not by tale or a particular coin. When Abraham bought from Ephron the field of Machpelah for a burying-ground he 'weighed to him the price, four hundred shekels of silver current with the merchant' (Gen. xxiii. 16; see also xxiv. 22; Ezek. iv. 10; Amos viii. 5). It was not until the time of the Maccabees that shekels were struck as coins (1 Maccab. xv. 6). They were first coined by Simon Maccabæus, were of silver, and bore the inscription of 'shekel of Israel' in the Samaritan character.

What was the weight of the shekel the learned are not agreed. It appears from Exod. xxx. 13 that 20 gerahs made a shekel; and from 1 Kings x. 17, compared with 2 Chron. ix. 16, that 100 shekels made a maneh (E. T. *pound*). A shekel, according to Josephus, was equal to four Attic drachmæ (*Antiq.* iii. 8, 2); nor does the weight of those which are still preserved differ much from this, which, though worn with age, contain from 215 to 229 grains Troy weight—60 grains of which are equal to 1 drachma (Gesén. *Lex.* 848).

Neither are opinions agreed as to the value of the shekel. Dr. Arbuthnot reckoned it 2s. 3½d.; others 2s. 6d. or 2s. 7d.

It has been made a question whether there were not shekels of different weights and values. In the books of Moses when shekels are mentioned there is often added the phrase, 'after the shekel of the sanctuary' (Exod. xxx. 13), as if there were some other kind of shekel of different weight and value. In 2 Sam. xiv. 26 it is mentioned that Absalom 'polled his head at every year's end, and he weighed the hair of his head at two hundred shekels after the king's weight.' It might hence be supposed that there were two different shekels, a sacred and a civil, but whether this was the case or not it is now impossible to say.

Among the Hebrews half-shekels were considerably in use. On their being numbered in the wilderness every male from twenty years old and upward was required to give half a shekel as an offering unto the Lord. The half-shekel was called a bekah (Exod. xxx. 11-16; xxxviii. 25, 26).

Though shekels of silver were in most common use, there were also shekels of gold (Gen. xxiv. 22; Exod. xxxviii. 24). Dr. Arbuthnot reckoned the value of the gold shekel as £1, 16s. 6d.

**SHEP'HERD,** one who has the charge of sheep, and whose duty it is to feed, watch over, guide, and protect them. As in the East in ancient times much of the wealth of people consisted in their flocks and herds, particularly in their sheep, they must have been deemed an important charge; and accordingly they were often committed to the care of members of the families themselves. Rachel, the daughter of Laban, had charge of her father's sheep (Gen. xxix. 6, 9, 10). Jacob served him twenty years in the capacity of a shepherd, obtaining, in the first instance, his two daughters in marriage as the reward of his services, so that he must have

been deemed, as he actually was, the equal of the family (xxix. 15-30; xxxi. 41). Jacob's sons in like manner fed his flocks (xxxvii. 12-14; xlv. 31-34). Moses, who was brought up by Pharaoh's daughter 'for her own son, and was learned in all the wisdom of the Egyptians, and was mighty in words and deeds' (Acts vii. 21, 22), acted in the capacity of a shepherd. Having killed an Egyptian who was smiting one of his Hebrew brethren, he fled to 'the land of Midian, and he sat down by a well. Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock.' Moses was now received into Jethro their father's family, and married Zipporah, one of his daughters (Exod. ii. 11-21). We are then told that 'Moses kept the flock of Jethro his father-in-law; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb' (iii. 1). Such was the employment of a man who was destined to lead the Hebrew nation out of Egypt, to conduct them through the wilderness, and to bring them to Canaan. We shall mention only another example, but it is that of one scarcely less distinguished than Moses himself—David, the son of Jesse and the future king of Israel. He also was a shepherd and kept his father's sheep (1 Sam. xvi. 11, 19; xvii. 15, 32-37). To this part of his history we have the following beautiful reference in the close of the 78th Psalm: 'He chose David also his servant, and took him from the sheep-folds; from following the ewes great with young he brought him to feed Jacob his people and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.'

It thus appears that the position of a shepherd in the East in ancient times was very different from what it is in this country in the present day. It even furnished an emblem of the duties and the exercise of royalty. We accordingly find the appellation given to kings and princes, and other rulers or leading men, whose duty it is to govern, watch over, guide, and protect the people subject to them. This phraseology was not confined to the Oriental nations. Homer, speaking of kings or rulers, often uses the phrase ποιμην λαων. In the Hebrew Scriptures the idea is presented in a great variety of forms. Jeremiah, referring to the siege of Jerusalem by Nebuchadnezzar and his armies, says: 'The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place' (Jer. vi. 3, 6, 22, 23). 'Thy shepherds slumber, O king of Assyria,' says Nahum; 'thy nobles shall dwell in the dust; thy people are scattered upon the mountains, and no man gathereth them' (iii. 18). Isaiah thus designates Jehovah: 'That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid' (xliv. 28; see also Jer. x. 21, 22; xxiii. 1-4; xxv. 34-38; xlix. 19; l. 6; li. 23; Ezek. xxxiv. 2-10, 23, 24; xxxvii. 24; Zech. xi. 3-5, 8, 15-17). [PASTOR.]

The appellation is even applied to God, and that with a special propriety. He was empha-

tically the King of Israel (1 Sam. viii. 7). He was not only their supreme ruler, he was their guide, protector, and deliverer. Hence that beautiful address: 'Give ear, O Shepherd of Israel; thou that leadest Joseph like a flock.' 'Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved' (Ps. lxxx. 1, 19). 'The Lord is my shepherd,' says David, 'I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me, thy rod and thy staff they comfort me' (Ps. xxiii. 1, 2, 4; see also Jer. xxxi. 10; Ezek. xxxi. 11-16, 30, 31).

The Messiah was also exhibited in prophecy under this character: 'Behold the Lord God will come with strong hand, and his arm shall rule for him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young' (Is. xl. 10, 11). In the days of his flesh he himself said, 'I am the good Shepherd. The good Shepherd giveth his life for the sheep' (John x. 11, 14). The apostle Paul calls him 'the great Shepherd of the sheep' (Heb. xiii. 20). Peter styles him 'the Shepherd and bishop of souls' (1 Pet. ii. 25), and 'the chief Shepherd' (v. 4).

His ministers, as having the charge of souls, are also spoken of in the N. T. as shepherds (Acts xx. 28; 1 Pet. v. 2; Eph. iv. 11, 12).

**SHIB'BOLETH.** The Gileadites, after defeating the Ephraimites in battle, occupied one of the fords of the Jordan to prevent them escaping over the river, and in order to ascertain them they required every one who sought to pass over to pronounce the word *Shibboleth*. As the Ephraimites could not pronounce the sound *sh* (just as many foreigners cannot pronounce our sound *th*), but called it *Sibboleth*, every one who so pronounced it was recognised to be an Ephraimite, and was slain. Perhaps it was in reference to its meaning, *a stream*, that the Gileadites pitched on the word *Shibboleth*. The word has been transferred into our own language to express a trivial yet distinctive criterion of a party.

**SHI'HOR-LIB'NATH**, a river or rivulet which flows into the sea in the territory of Asher. According to the opinion of J. D. Michaelis, *the river of glass*—i.e. Belus—from the sand of which glass was first made by the Phœnicians (Gesen. *Lex.* 818).

**SHI'LOH**, a city of the tribe of Ephraim. Its situation is very definitely laid down as 'on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah' (Judg. xxi. 19). Here the tabernacle was set up after the country was subdued by the Israelites; and here the last and general division of the land was made among the tribes (Josh. xviii. 1-10). The tabernacle and the ark continued at Shiloh from the days of Joshua until the close of Eli's life; and here 'Samuel ministered before the Lord, being yet a child' (1 Sam. i. 3, 9, 24, 28; ii. 18, 21, 26; iii.) In connection probably with the services of the tabernacle 'there was a feast of the Lord

in Shiloh yearly,' when 'the daughters of Shiloh came out to dance in dances;' and it was on an occasion of this kind that they were caught and carried off for wives by the Benjamites, who as a tribe had lately been nearly all destroyed (Judg. xxi. 19-23). After remaining at Shiloh for upwards of 300 years, the ark was taken to the camp of the Israelites, who were then engaged in war with the Philistines; and being captured by the enemy, it was, on being sent back by them, taken to Kirjath-jearim, where it remained for twenty years, and never again returned to Shiloh (1 Sam. iv. 1, 3-5, 10, 11; vi. 21; vii. 1, 2). In the reigns of Solomon and Jeroboam we find the prophet Ahijah dwelling at Shiloh (1 Kings xi. 29; xiv. 2). This place appears to have been visited with heavy judgments on account of the wickedness of Israel; but when this happened is not said: it was, however, before the Babylonish captivity (Jer. vii. 12, 14; xxvi. 6, 9). The last mention of it in the Scriptures is immediately after Judah was carried into captivity by Nebuchadnezzar (xli. 5). In the days of Jerome only 'small vestiges of its ruins and the foundations of an altar remained,' and latterly its site appears to have been in a manner forgotten. Dr. Robinson, however, is satisfied that in the ruins of Seilan he has discovered the site of the ancient Shiloh. The name and situation he considers sufficiently decisive: the situation he considers quite correspondent with the locality laid down in Judg. xxi. 19. 'The ruins,' Dr. Wilson says, 'are more extensive than we expected to find them. Most of them are on a rising ground, surrounded however by higher hills. Though of ancient material—large hewn stones and fragments of pillars—they are principally, as mentioned by Dr. Robinson, those of a comparatively modern village' (Robinson, *Res.* iii. 85, 87; Wilson, ii. 294).

**SHI'NAR**, a district of country in the plain which lies between the Euphrates and the Tigris. Its extent and boundaries are unknown; but Moses expressly says: 'The beginning of Nimrod's kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar' (Gen. x. 10); and as the situation of Babylon is not unknown, this is some guide to the locality of the land of Shinar. In the following chapter it is said: 'And the whole earth was of one language, and of one speech. And it came to pass as they journeyed from the east that they found a plain in the land of Shinar, and they dwelt there.' Here it was that they proposed to themselves to 'build a city and a tower whose top should reach unto heaven'—i.e. be very high (Deut. i. 28; ix. 1)—'lest they should be scattered abroad upon the face of the whole earth;' but the project, like many other human devices, led to the very evil which they wished to prevent, and even a still greater evil; in fact one of the greatest evils which have befallen the human family—the confusion of tongues: 'The Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth' (xi. 1-9). How far they had proceeded with the tower, or what became of it,



is not known. Many people, however, have probably formed in their mind some idea of the tower from the pictures they have seen which have been put forth for it; and perhaps they have even a difficulty in divesting themselves of the ideas thus early impressed on their minds; but a little reflection may satisfy them that all such pictures are fanciful representations. 'It is uncertain, from the account in the Bible, whether the tower of Babel was ever allowed to be raised much above the foundation; and there certainly is no sufficient evidence for assuming that the tower of Belus, described by the Greeks, was either the tower of Babel itself or at all resembled it. Still less is it possible now to identify that building with the Birs Nimroud, every brick of which bears on it the name of Nebuchadnezzar. Nor indeed can we be sure that one single remnant exists of all the buildings of this early age' (Ferguson, *Handbook of Architecture*, Lond. 1859, 162).

Shinar is repeatedly mentioned afterwards in the Scriptures. In the days of Abraham, 300 years later, we read of 'Amraphel king of Shinar' as one of the kings who were confederate with Chederlaomer against Sodom and the other cities of the plain. The name of Shinar was still in use in later times. Nebuchadnezzar, we are told, carried part of the vessels of the temple of Jerusalem 'into the land of Shinar, to the house of his god' (Dan. i. 2). Isaiah speaks of the Lord recovering 'the remnant of his people from Assyria, and from Egypt, and from Elam, and from Shinar' (xi. 11); and Zechariah, who lived after the captivity, speaks of 'building an house in the land of Shinar' (v. 11).

SHIPS are not unfrequently mentioned in the Scriptures; but though Canaan lay at the head of the Mediterranean Sea, and so was very favourably situated for commerce, the Hebrews were never a seafaring people. The first mention of ships in the Scriptures is in Jacob blessing his sons: 'Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon' (Gen. xlix. 13). Tyre and Sidon were from early times places of great commercial enterprise; but though they were within the borders of the promised land, they maintained their independence, and were never subdued by the Israelites. The Hebrews devoted themselves chiefly to agricultural pursuits; but those of them who dwelt along the coast of the Mediterranean Sea could scarcely fail to have somewhat to do with ships. We accordingly find Deborah complaining of the standing back of certain of the tribes in a great national conflict: 'Why did Dan remain in ships? Asher continued on the sea shore, and abode in his havens' (E. T. *breaches*; Judg. v. 17). Joppa was the only harbour possessed by the Israelites on the Mediterranean coast (and even it was neither safe nor convenient), until Herod built Cæsarea, which now became the chief port of Palestine. It was from Joppa that Jonah sailed when he fled from the presence of the Lord; but even the ship in which he sailed was a heathen, not a Jewish ship (Jonah i. 3, 5, 6). It was at Cæsarea that Paul landed when he came to Jerusalem for the last time (Acts xxi.

8), and it was probably at Cæsarea that he embarked for Rome (xxvii. 1, 3).

It is perhaps an indication that the Israelites were not much engaged in shipping, that when Solomon applied to Hiram king of Tyre to hew cedars for him in Lebanon, Hiram not only agreed to his proposals, but said: 'My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint unto me, and will cause them to be discharged there' (1 Kings v. 8, 9); and it is a still stronger indication of this that when Solomon 'made a navy of ships in Ezion-geber,' at the head of the eastern branch of the Red Sea, to go to Ophir, 'Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon' (ix. 26, 27). Jehoshaphat king of Judah afterwards proposed a similar voyage; but his ships 'went not, for they were broken at Eziongeber' (xxii. 48).

In the N. T. we read of ships on the lake of Genesaret; but they were probably in general small craft, fishing-boats or ferry-boats. Several of our Lord's disciples were fishermen (Matt. iv. 18-22; Mark iv. 34, 35; viii. 10, 13; John vi. 22-24).

Of Paul's voyage to Rome we have a minute and graphic account in Acts xxvii.; but as that was an example of Grecian, not of Jewish navigation, we are not called on to notice it particularly. There is one circumstance, however, which we cannot avoid noticing. In the midst of the terrible storm which overtook them it is mentioned that 'they used helps, undergirding the ship' (xxvii. 17). This consisted in carrying ropes or cables several times round the hull with the view of preventing the starting of planks and timbers, and so endangering the safety of the vessel. It was a peculiarity of the appointment of ships in ancient times to take to sea, as part of their ordinary gear, *υποζώματα* (or *undergirders*), so as to be ready for any emergency that might render them necessary. This is what is called *frapping* by seamen in the English navy, and they were always taught how to frap a ship. The practice, however, is now resorted to much less frequently than it was by the ancients, especially since the extensive application of iron in shipbuilding; and modern ships are not supplied with undergirders specially prepared for the purpose. We have still, however, occasionally examples of frapping vessels. The Russian ships taken in the Tagus in 1808 were kept together in this way, in consequence of their age and unsound condition. In the battle of Navarino in 1827 the Albion man-of-war received so much damage that it became necessary to have recourse to frapping. Chain cables were passed round her under the keel, which were tightened by others passed horizontally along the sides interlacing them, and she was brought home in this state to Portsmouth (Conybeare, ii. 311, 337).

SHITTIM, or A'BEL-SHITTIM (Num. xxxiii. 49), a place on the east of the Jordan over against Jericho, in the plains of Moab. Here the Israelites encamped a short time before the death of Moses, and fell into idolatry and uncleanness through the enticement of the Moabitish and Midianitish women, and were

punished by the death of 24,000 of them. This was the last encampment of the Israelites before they entered Canaan. It was from Shittim that Joshua sent the two spies to view the land before they passed over the Jordan (Num. xxii. 1; xxv. 1-9; Josh. ii. 1; iii. 1). According to Josephus, Abila, 'a place full of palms,' stood in his day where Shittim was situated, which was sixty stadia from the Jordan (*Antiq.* iv. 8. 1; v. 1. 1).

SHITTIM-WOOD (Shittah-tree, Is. xli. 19), a very valuable kind of timber, much used by Moses in the formation of the tabernacle and its furniture. It is most likely to have been the acacia, which grows both in Egypt and in the Arabian desert. Its wood is smooth, beautiful, tough, hard, and almost incorruptible. It was probably from plenty of this tree growing at Shittim on the east of Jordan that that place received its name (Num. xxv. 1; Josh. ii. 1).

#### SHOES. [SANDALS.]

SHU'AL. This word, which in the E. T. is rendered *fox*, appears to have been used by the Hebrews in somewhat of a generic sense as including also jackals. These are probably the animals intended in Judg. xv. 4, as foxes are so difficult to catch alive; while jackals, on the other hand, associate in packs which vary in number from 40 to 200; and also in Ps. lxxiii. 10, as foxes do not devour dead bodies, while jackals devour the most infected carrion, greedily disinterring the dead, and eating the most putrid bodies (Gesenius, *Lex.* 811; Jahn, *Bib. Antiq.* 32; *Edin. Encyc.* art. 'Mazology,' xiii. 428).

Both foxes and jackals did much injury to the vines, particularly the former (Song ii. 15; Jahn, 32). In the other passages of the O. T. where the word shual occurs (Neh. iii. 35; Lam. v. 18; Ezek. xiii. 4) it appears to be applicable to either animal.

Foxes or jackals appear to have abounded in Canaan, or at least in some parts of it—a conclusion which we are led to draw from cities or districts of country being called by their name, as the land of Shual (1 Sam. xiii. 17); Shaal-bim (Judg. i. 35); Hazar-shual (Josh. xv. 28).

SHU'NEM, a city on the border of the tribe of Issachar (Josh. xix. 18). Here the Philistines pitched their camp, while Saul and Israel pitched theirs in Gilboa, previous to the battle in which he was overthrown and slain (1 Sam. xxviii. 4). Here dwelt the woman who prepared a chamber for Elisha the prophet when he happened to pass that way, and whose son, who had died probably from a *coup de soleil* or stroke of the sun, he restored to life (2 Kings iv. 8-37). Eusebius and Jerome speak of it as, in their day, a village five Roman miles south of Mount Tabor called Sulem, and there is still a village in that quarter named Sulam, which is deemed the modern representative of the Shunem of Scripture (Robinson, *Res.* iii. 169, 170; Wilson, ii. 88).

SHU'SHAN, or SU'SA, 'was the ancient capital of Elam or Susiana, the country between Mount Zagros and the lower Tigris. It was situated on the edge of the great Mesopotamian plain, 25 or 30 miles from the mountains, in a luxu-

riant region, abundantly watered and famous for its beautiful herbage. The city does not now lie directly upon the Choaspes (Kerkhab), but upon a small stream called the Shapur, which rises about ten miles to the north of the ruins, and flows into the Karun near Ahiras. The Choaspes is at present a mile and a half to the west of the town (*Jour. Geog. Soc.* ix. part i. 71), and the Karun about 6 miles to the east. It is thought, however, that anciently the Choaspes bifurcated a little above the ruins of Badaca, and flowed in part east of the city. The citadel lay at the western extremity of the place, close to the Shapur, and opposite to the modern 'tomb of Daniel.' It occupied the highest part of the great mound, which is even now 120 feet above the level of the Shapur. The town extended from this point in an easterly direction; it was of an oblong shape, and had a circuit which we find differently estimated at 200 and 120 stadia. The ruins seem at present to be confined within a circumference of 7 miles, or about 60 stadia.

'The material used in the construction of the city was baked and sun-dried brick, like the Babylonian. It was probably built originally by the Scythic people, whose language is found on all the most ancient of its remains; but it was no doubt enlarged and beautified when Darius transferred to it the seat of empire. The magnificent palace which had so great a fame in antiquity, and of which the best account is to be found in the Book of Esther (i. 5, 6), occupied the northern portion of the great mound, an irregular rectangle, two sides of which measure 1200 feet, while the remaining two fall somewhat short of 1000. It has been recently exhumed by Sir William F. Williams and Mr. Loftus, and is found to have consisted of a great hall of stone pillars of the same size and on the same plan as that of Persepolis (Ker Porter, *Trav.* i. plate 30; and compare plate 45), and of a number of inferior buildings behind the hall, the material of which is brick. The pillars are arranged into a central group of thirty-six, standing in six rows of six each, so as to form an exact square 145 feet (nearly) each way; and into three outlying groups or porticoes, flanking the central group on three sides, the east, the north, and the west. These porticoes, which are exactly parallel to the sides of the inner square, are formed of two rows of six pillars each, in line with the pillars of the central group—the distance between the outermost pillars of the central group and the inner pillars of the porticoes being 64 feet. The pillars are of two kinds—those of the central group or phalanx have square bases, while those of the porticoes have round or bell-shaped bases. Both sorts, however, appear to have been surmounted by the same capital. The central group is supposed to have been covered with a roof; but the space between that roof and the porticoes was probably only shaded by curtains (Loftus, *Chaldaea*, 373-375, and compare the description in the Book of Esther (i. 5, 6). It appears by a trilingual inscription upon four of the pillars that the palace was commenced by Darius and finished by Artaxerxes Mnemon.

The town is said to have been unwallled, and

certainly appears as an open place in the wars of the successors of Alexander. It is unfortunate that we have no description of ancient Susa from an eye-witness, since it doubtless exceeded in magnificence both Persepolis and Ecbatana.

With regard to the residence of the Persian kings at Susa there are conflicting accounts. Xenophon was the first to relate that the kings of Persia had no fixed court, but divided the year between Babylon, Susa, and Ecbatana (*Cyrop.* viii. 6. 22; compare *Anab.* iii. 5. 15). From him the statement was repeated by later writers. Xenophon assigned the three months of spring to Susa, the two of summer to Ecbatana, and the rest of the year to Babylon. Plutarch followed this account in its outline; Zonaras in its details. Athenæus introduced a change, for which it may be questioned if he had any authority, assigning the *winter* to Susa, the *summer* to Ecbatana, the *spring* to Babylon, and the *autumn* to Persepolis. From him apparently Ælian derived the notion—very absurd to one who knows the localities—that Susa was the summer and Ecbatana the winter residence of the Persian monarch. It may be doubted whether there is more than a slight basis of truth even in Xenophon's account. Susa appears in Æschylus and Herodotus, as in Scripture, to be the ordinary residence of the court, and indeed there is abundant testimony to this point from various writers (Strabo, xv. 1031; Pausan. iii. 9. 3; Joseph. *Antiq.* x. 11. 7). It is impossible, therefore, to believe the statement of Xenophon, that it was only occupied three months out of the twelve. Probably it was the ordinary court residence, except for the two or three hottest months of the summer, when there was a removal to the mountains, perhaps commonly to Ecbatana, but no doubt sometimes to Persepolis, where Darius and Xerxes both built palaces. Visits to Babylon would occasionally be paid, especially in the winter, but Ecbatana and Susa would constitute, as Aristotle seems to have been aware, the only regular stations of the court—the one in the height of summer, the other during the remainder of the year.

'According to Strabo, the principal treasures of the Persian monarchs were in Persepolis and Pasargadæ, which were regarded as places of greater strength than Susa (xv. 1032); and it is certain that Alexander found considerable wealth at Pasargadæ (Arrian, *Exp. Alex.* iii. 18). Still, the great treasure appears even at that time to have been at Susa, where the silver captured amounted to 50,000 talents, or more than twelve millions sterling (Arrian, iii. 16). Ecbatana had its own small treasury, from which Darius carried away 7000 talents (*Ib.* 19).'—Rawlinson in *Herodot.* iii. 254, 256.

'The ruins of Susa,' says Sir R. Ker Porter, 'present an appearance not at all unlike those of Babylon, being a succession of similar mounds covered with fragments of bricks, tiles, etc., and stretching over a space of country to the extent of ten or twelve miles. Of these mounds, two stand pre-eminent and of enormous extent; one being in circumference a mile, and the other nearly two; their height measures about 150 feet. They are composed of huge masses of

sun-dried bricks, and courses of burnt brick and mortar, and stand not very far from the banks of the Kerrah, from whose eastern shore the vestiges of this famous capital are yet traceable nearly to the banks of the Abzal. The site of this once noble metropolis of the ancient princes of Elamia, is now a mere wilderness, given up to beasts of prey' (Ker Porter, *Trav.* ii. 412, 414).

**SIDE.** To understand the signification of the phrases 'on this side,' 'on that side,' or 'on the other side,' we must know where the speaker or writer was at the time. Moses being on the east of Jordan calls the east side of it 'on this side' (Num. xxxii. 19; xxxv. 14). In Joshua and the following books 'on this side of Jordan' signifies the west side (Josh. ix. 10), etc. As Ezra and Nehemiah were written on the west of the Euphrates, 'on this side the river' denotes the west of the Euphrates (Ezra v. 3; Neh. iii. 7).

**SIDON.** [ZIDON.]

**SI'HOR, SH'HOR,** the river Nile (Josh. xiii. 3; 1 Chron. xiii. 5; Is. xxiii. 3; Jer. ii. 18), properly *black, turbid*, the river Nile being so called from its muddy and turbid waters, or on account of the black or dark slime left after the subsidence of the waters.

**SILAS, or SILVA'NUS,** a 'chief man among the brethren at Jerusalem,' and a prophet—i.e. a Christian teacher—who was, along with Judas surnamed Barsabas, joined in the commission which the apostles and elders gave to Paul and Barnabas to go to Antioch with the decrees which they had lately ordained on the subject of circumcision (Acts xv. 22-32; xvi. 4). As a separation took place at Antioch between Paul and Barnabas, the former chose Silas as a companion, and he accordingly accompanied him in his future journeyings in Asia Minor, Macedonia, and Greece. At Philippi he was a fellow-prisoner with the apostle, and with him 'at midnight prayed and sang praises to God' in the prison (xv. 40, 41; xvi. 19, 23, 25; xvii. 1, 4, 10, 14; xviii. 5). In the Acts of the Apostles he is always called Silas, while Paul in his epistles always gives him his full name Silvanus (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1). In the last two epistles he joins him with himself and Timothy in the inscription: 'Paul and Silvanus and Timotheus unto the church of the Thessalonians'—a token of the estimation in which he held him. The last notice which we have of him in the Acts is of his having come along with Timothy from Macedonia to Corinth on occasion of Paul's first visit to that city (Acts xvii. 14, 15; xviii. 1, 5); and it is to this time doubtless that the apostle refers in his Second Epistle to the Corinthians, written several years after this (i. 19). These are the last notices which we have of him in connection with the apostle Paul. Whether he afterwards became connected in any way with Peter it is now impossible to say; but that apostle sent his First Epistle, which is addressed to 'the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia' by 'Silvanus,' whom he calls 'a faithful brother' (1 Pet. i. 1; v. 12). Some have supposed this Silvanus to be the Silas

of Paul; others have deemed him a different person.

SI'LOAM, or SI'LOAH, a pool of water at Jerusalem, situated near the south-east corner of that city. It is, according to Dr. Robinson's measurements, an oblong reservoir 53 feet long, 18 feet broad, and 19 feet deep, and is still in a state of considerable repair, though bushes are growing here and there out of the wall. At the upper part of its extremity, near the hill Ophal, an arched entrance is visible. Entering by this arch, and descending by a flight of steps through an archway to the depth of the pool without, you come to an outer basin about six feet in breadth, out of which the water flows by a small groove to the pool in front hewn out of the rock, from which it again flows to water in its progress the adjacent gardens. The upper pool—or fount, as it is sometimes called—forms the entrance to a circuitous subterranean conduit 1750 feet in length, which is cut through the rocky hill Ophal, along which the water flows from what is called the Pool of the Virgin. There is a periodical but irregular flow of the waters of Siloam. They will rise in the course of a few minutes a foot or more, and shortly after they will cease to flow, and the water in the basin again sinks to its former level. A rise in the waters of the fountain of the Virgin corresponding to this was observed by Dr. Robinson, so that there can be no question as to the connection between them (Robinson, *Res.* i. 493).

From Neh. iii. 15 it appears that 'the pool of Siloah' was 'by the king's garden.' In Is. viii. 6 'the waters of Siloah' are said to 'flow softly'—a contrast being drawn between them and the 'strong and many waters of the river' Euphrates. The pool of Siloam is particularly interesting in connection with the miraculous cure of the blind man. Our Lord, after anointing his eyes with clay, said to him, 'Go wash in the pool of Siloam.' He went his way therefore, and washed, and came seeing' (John ix. 6, 7).

Our Lord refers to the tower of Siloam, which fell and killed eighteen men (Luke xiii. 4). Of this accident we have no other account.

There is a village named Siloam in the valley of Jehoshaphat, a short way to the north of the pool (Wilson, i. 499).

#### SILVER. [METALS.]

SIM'EON, the second son of Jacob by his wife Leah (Gen. xxix. 33), and the ancestor of the tribe of Simeon. He and his brother Levi treacherously slew the Shechemites, and carried off their property, while they were honestly fulfilling the treaty into which they had entered with them (xxxiv. 25-29). Jacob on his death-bed expressed in strong language his detestation of their conduct, and instead of a blessing pronounced a curse upon their descendants: 'I will divide them in Jacob and scatter them in Israel' (xlix. 5-7). When the Israelites came out of Egypt this tribe consisted of 59,300 'males from twenty years old and upward, all that were able to go forth to war' (Num. i. 22, 23); but when a second enumeration was made of them shortly before they entered Canaan it consisted of only 22,200 (xxvi. 14)—a decrease of no fewer than 37,100—while some of the other

tribes had increased their numbers. Whether, like their ancestor, they were a fierce and lawless race, and had been specially punished on account of their wicked rebellious spirit—for example, in the recent matter of Baal-peor, when there 'died in the plague twenty and four thousand'—is not stated (xxv. 1-9). Zimri, however, whose case is specially singled out, was 'a prince of a chief house among the Simeonites.' The tribe of Simeon received its inheritance out of the portion of the tribe of Judah, 'for the part of the children of Judah was too much for them' (Josh. xix. 1, 9); and the two tribes joined together in fighting against the Canaanites in their respective lots (Judg. i. 3, 4, 17, 18). The lot of Simeon lay on the south-west of Canaan toward the land of the Philistines. Beer-sheba and Ziklag, besides various other cities and villages, were situated in it (Josh. xix. 2, 5-8). Mention is made of apparently more than one migration of Simeonites toward the south, the last of them to Mount Seir, where they smote the Amalekites that had escaped and dwelt in their stead (1 Chron. iv. 39-43). Simeon or Simon appears to have become a somewhat common name among the Jews. In the N. T. we meet with good old Simeon, who in the temple took the infant Saviour in his arms and now wished to depart in peace, for his eyes had seen the salvation of God (Luke ii. 25-30); with 'Simon called Peter,' one of the twelve (Matt. iv. 18); with 'Simon called Zelotes,' another of our Lord's disciples (Luke vi. 15); with Simon the father of Judas Iscariot (John vi. 71); with Simon, a brother or near relative of our Lord (Matt. xiii. 55); with Simon the Pharisee, who invited him to eat with him, but yet neglected to show him the usual civilities (Luke vii. 36, 44-46); with Simon the leper (Matt. xxvi. 6); with Simon the Cyrenian, who was compelled to help our Lord to bear his cross (Matt. xxvii. 32; Luke xxiii. 26); with Simon the tanner, with whom Peter lodged at Joppa (Acts ix. 43); and with Simon Magus, who bewitched the people of Samaria with his sorcery (viii. 9-24), of whom in after-life many stories are told, on most of which little or no reliance is to be placed.

#### SIMON ZELO'TES. [APOSTLES.]

SIN. 1. A city of Egypt. The word in Arabic signifies *mud*, and is generally understood of Pelusium, which was so called from *πηλος*, *mud*. Ezekiel styles it 'the strength of Egypt' (xxx. 15, 16), and Suidas 'the key of Egypt,' or its strong barrier on the side of Syria and Arabia (Hales, *Chron.* i. 375). The site of Pelusium can now only be approached in boats when the Nile is flooded, or when the heats of summer have dried the mud brought down by the river. The remains consist only of mounds and a few fallen columns (Wilkinson, *Mod. Egypt.* i. 406, 444).

2. A wilderness between Elim and Sinai (Exod. xvi. 1); or to state the locality more nearly, between Elim and Rephidim (xvii. 1). See for the stations of the Israelites more particularly Num. xxxiii. 9-15). It must not be confounded with the wilderness of Zin, which was situated in the north-east of Arabia-Petræa (Num. xx. 1).



## SINAI. [JOURNEYINGS OF THE ISRAELITES.]

SINIM, the inhabitants of a country at a distance from and probably to the south or east of Canaan (Is. xlix. 12). Some by the Sinim understand the inhabitants of Sin, the Pelusiotas, and by synecdoche the Egyptians; but as the text appears to point to a more distant country, others would refer it to the inhabitants of Syene, a city in the extreme southern limits of Egypt. Gesenius and others would understand it of the Seres or Chinese (Sinenses, *Lex.* 584)—an interpretation which we think very doubtful.

SISERA, the captain of the host of Jabin king of Canaan, who reigned in Hazor. His army being completely routed by Barak, he 'lighted down off his chariot, and fled away on his feet;' and taking refuge in the tent of Jael, the wife of Heber the Kenite, she covered him with a mantle; and he having asked her for water to drink she opened a bottle of milk and gave it to him. Weary and fatigued he fell fast asleep; and she, seizing the opportunity, 'took a nail of the tent and went softly unto him, and smote the nail into his temples, and fastened it to the ground; and so he died' (Judg. iv. 2, 15-21). It does not seem easy to understand how Jael should have been able to drive a nail into the temples of Sisera without awaking him: the deep sleep into which he had fallen may, perhaps, partly account for this. In excavating some years ago two different mounds in the plain Oorumiah in Persia, a skeleton was found in each of them with spikes or nails driven into the skulls. The spikes in the one were of copper, and were from four to five inches long: what they were in the other case is not particularly mentioned (*Amer. Miss. Her.* 1838, 458, 459).

SI'VAN, the third month of the Jewish sacred year, and the ninth of the civil. It commenced, according to the rabbins, with the new moon of our May; but according to Michaelis and others who follow him, with that of June. The word occurs only in Esther viii. 9. On the sixth day of this month was the feast of Pentecost. On the fifteenth and sixteenth is a feast to commemorate the victory of the Maccabees over the heathens of Bethshan (1 Maccab. v. 52). On the twenty-third, a fast to bewail Jeroboam's forbidding the first-fruits being carried up to Jerusalem. There are also in it some other superstitious festivals of small note.

## SLIME. [ASPHALTUM.]

SMYR'NA, a city of Ionia, on the west coast of Asia Minor, and the seat of one of the seven churches of Asia to which Christ Jesus sent messages by his servant John. It is a very ancient city, but was repeatedly destroyed and again rebuilt. Strabo describes it as in his time the finest town in Asia, and even in the present day it is much better built than Constantinople, the capital of the Turkish empire. The interior of the city, however, disappoints the expectations raised by the view had of it in approaching it by the sea. The streets are narrow, dirty, and ill-paved, as in most Oriental cities. There are Cyclopean remains on the

hills at the north-east extremity of the bay, indicating the acropolis of an ancient city (*Bib. Sac.* viii. 876). There are now scarcely any traces of the splendid edifices which once adorned this ancient city. Of the stadium the ground plot only remains: it is stripped of its seats and marble decorations. Smyrna, however, is still a place of great trade: it is one of the few ancient cities which has kept its ground in the world. It is a central point for the trade of Europe on the one hand, and of Asia on the other, and also of Africa; and is one of the most flourishing commercial cities in the Turkish dominions (*Rosen. Geog.* iii. 24). The population of Smyrna is very variously estimated: no two statements agree. Dr. Wilson says it is 'loosely estimated at 150,000, of whom 35,000 are Greeks, 4500 Armenians, 9000 or 10,000 Jews, 2000 Franks, and the rest Turks, and other Asiatic Mohammedans' (Wilson, ii. 424). Colonel Chesney says: 'The population approaches 130,000, and consists of about 70,000 Turks, 30,000 Greeks, 12,000 Spanish Jews, 7000 Armenians, the rest being composed of the mixed races of all nations, called Levantines' (Chesney, *Exped.* 312).

Christianity must have been early introduced into Smyrna; but when, or by whom, is not known. The church in this city is highly commended in the message sent to it by Jesus Christ through his servant John. It and that at Philadelphia are the only two which meet with no rebuke (Rev. ii. 8-11). Polycarp might possibly be the angel of the church at Smyrna to whom the message was sent—at least if Bishop Pearson's opinion be well founded, that his martyrdom took place in the reign of the emperor Antoninus Pius, A.D. 147, though other writers assign to it a later date (*Wake's Apostolical Fathers*, 66). The Greek inhabitants of Smyrna belong of course to the Greek church, and the Armenians to the Armenian church. Christianity still lingers there in name; but its light has long been extinguished, and it is so distorted and corrupted that even the form of it in its doctrines and ordinances is gone.

SNAIL, a well-known animal, very injurious to fruit-trees and other garden productions. Some snails have shells; others, called slugs, are without shells. The word שֶׁלֵּל probably refers specially to those without shells, which are so called on account of their moisture and sliminess. At the termination of their body there is an opening out of which a thick glutinous fluid oozes. The surface of their whole body is also liberally supplied with a glutinous secretion of the same sort, but thinner in its consistence (*Edin. Encyc.* 'Mollusca,' xiv. 613). The word occurs only in Ps. lviii. 9: 'As a snail which melteth, let every one of them pass away'—i.e. 'which emits slime, moistening its way, so that the longer it goes the more it is dissolved, and at length wastes away and dies' (Gesenius, *Lex.* 802).

SOCIETY: ITS PROGRESS. When God created Adam, he placed him 'in the garden of Eden to dress it and to keep it' (Gen. ii. 15). He at the same time gave him dominion over the whole

animal creation in earth, air, and sea (i. 28). Such was the original condition of man; but on Adam's fall his prospects were greatly darkened: 'Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return' (iii. 17-19).

Such was now the destiny of man, and it was fearfully realised in his future history. Cain, Adam's eldest son, was a tiller of the ground; and his second son, Abel, was a keeper of sheep. The one 'brought of the fruits of the earth an offering unto the Lord;' the other 'brought of the firstlings of his flock, and of the fat thereof.' Abel's sacrifice was accepted by God, while Cain's was rejected. Thus early do we meet with sacrifice and offering; but we also early meet with murder. Cain, probably chagrined at the more favourable acceptance of Abel's sacrifice than of his own, 'when they were in the field rose up against him and slew him.'

After Abel's death 'Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.' He must have married his own sister, for he had a son named Enoch, and he builded what in Scripture language is called a city, but which was probably nothing more than a hamlet or village, for there could not yet be inhabitants for a town or city, and called it by the name of his son. Lamech, of the fifth generation in the line of his descendants, married two wives, perhaps the first example of polygamy among mankind. Three of Lamech's sons were distinguished in connection with some of the arts of life; Jabal as 'the father of such as dwell in tents and have cattle;' Jubal as 'the father of such as handle the harp and organ;' and Tubal-Cain as an 'instructor of every artificer in brass (copper) and iron' (Gen. iv.)

After Abel's death Adam had another son named Seth, who, at the age of 105, begat a son called Enos; and it is added, 'then began men to call on the name of the Lord;' the margin has it, 'to call themselves by the name of the Lord.' The birth of Enos did not take place until 235 years after the creation; but hitherto religious worship was probably very much of a domestic character; perhaps the language here used may have reference to worship of a more public nature. The descendants of Adam, in the line of Seth, were remarkable for the great age to which they lived, most of them down to Noah living upwards of 900 years; and what is also singular, they appear to have been very long of having children as compared with men in later times, unless it be supposed they may have had children before those in the line given, as they doubtless had children besides them, though they are not mentioned. It is not unworthy of remark, that in the line of Cain and that of Seth there occur several of the same or similar names, as Enoch and Lamech. Methusael and Methuselah also resemble each other in sound, though they differ in signification (iv. 25, 26; v.)

But as mankind multiplied 'the sons of God' (by whom we understand the descendants of

Seth), attracted by the beauty of 'the daughters of men' (the descendants of Cain), intermarried with them; and of such ill-assorted marriages there were meet and baneful fruits. 'There were giants in the earth in those days;' and now there were born unto the world those who 'became mighty men, which were of old, men of renown.' 'The earth was corrupt before God, and the earth was filled with violence; for all flesh had corrupted his way upon the earth.' To punish, and to put an end to their wickedness, God determined to destroy the earth with its inhabitants by bringing a flood upon them; but he commanded Noah to build an ark for the saving of himself and his family. The ark, which was to contain not them only, but animals of every sort—beasts, and birds, and creeping things—was of course a large building, and the erection of it would imply considerable knowledge and practice of the carpentry arts, perhaps of house-building, and even of ship-building. On coming out of the ark one of the first things which Noah did was to build an altar unto the Lord, and to offer burnt-offerings thereon. He now 'began to be an husbandman, and he planted a vineyard, and he drank of the wine, and was drunken.' We have thus early an example of the cultivation of the vine, and of the manufacture of its fruit into wine, and of the abuse thereof to drunkenness, the fruitful parent of all other vice and misery. Noah lived after the flood 350 years, and at length died at the age of 950 (vi. viii. 20; ix. 20, 21, 28, 29).

And now men once more multiplied on the earth. Noah's three sons, Shem, Ham, and Japheth, became the fathers of new races, at first probably chiefly in the East, but who afterwards spread over the world. Nimrod, a grandson of Ham, 'began to be a mighty one in the earth.' It is also said 'he was a mighty hunter before the Lord;' 'and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Ashur' (*marg.* 'he went out into Assyria'), 'and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah; the same is a great city' (Gen. x. 1, 6, 8-12). Here we appear to have a great deal of building, which would imply considerable knowledge and practice of some of the more common arts of life, though, as there could as yet be no great amount of population, most of these cities, whatever some of them might become afterwards, were probably in the first instance but inconsiderable places. The whole earth was still of but one language; and with the view of keeping together they set about building Babel and its famous tower. They made brick and burnt them, and they had slime (*bitumen*) for mortar—materials afterwards largely employed in building the great Babylon; but now God confounded their language, so that they could not understand one another's speech: 'So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city' (Gen. xi. 1-9).

The age of man was now materially contracted. Shem, Noah's eldest son, lived 600 years: Terah, the eighth from Shem, and the father of Abraham, died at the age of 205 (Gen. xi. 10-26, 32). If the long lives of Adam and his im-

mediate descendants were with a view to the earlier population of the world, we may account for the contraction of man's life after the flood by the fact, that while one family (Adam and Eve) was to give birth to the race which was to people the earth after the creation, there were four families (Noah, Shem, Ham, and Japheth's) to give birth to the race which was to people it after the flood; and consequently the process of population would advance in a vastly increased ratio.

Abraham, when he came forth along with Terah his father from the land of the Chaldees (the cradle of the human race), no doubt left behind him a considerable population; and when he came into the land of Canaan he found there also a considerable population. The inhabitants consisted of various tribes, 'the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebuzites' (Gen. xv. 19-21). We also read of other tribes in Canaan or the neighbouring districts of country (xiv. 5-7). We likewise find kings both in the East and in the West; in the East, of Amraphel king of Shinar, Arioch king of Ellaser, Chederlaomer king of Elam, and probably also Tidal king of nations; in the west, we have kings of Sodom and Gomorrah, of Admah, Zeboim, and Zoar; but as all the latter places were near each other, the territory of their kings must have been very inconsiderable (xiv. 1, 2). We also read of Melchizedek king of Salem, Abimelech king of Gerar, and Pharaoh king of Egypt (xii. 15; xiv. 18; xx. 2). We now likewise for the first time read of war, and of wide-spread war too (xiv. 1-16); though we fear this was not the first time that nations warred with each other.

Of the shepherd state of society we have the first distinct example in Abraham, Isaac, and Jacob. Of Abraham it is said 'he was very rich in cattle, in silver, and in gold; and Lot also, which went with Abraham, had flocks, and herds, and tents. And the land was not able to bear them that they might dwell together: for their substance was great' (Gen. xiii. 2, 5, 6). In the days of the patriarchs there appear to have been considerable tracts of country which did not belong to any particular individuals, but where any one, even strangers, might feed their flocks. From this it would appear that Canaan was not at that time well peopled.

Isaac not only had flocks and herds, but he also cultivated the ground. When sojourning in Gerar, in the land of the Philistines, 'he sowed in that land, and received the same year an hundred-fold' (Gen. xxvi. 12, 14). Joseph's dream (Gen. xxxvii. 5-7) would indicate familiarity with the operations of the harvest field; but though corn was no doubt then grown in Canaan, it was probably to no great extent, and could not be fully relied on for supplying the wants of the inhabitants. We at least find famines in the days of Abraham (Gen. xii. 10), of Isaac (xxvi. 1), of Jacob (xlii. 1, 2). In Egypt it was probably grown to a much greater extent, though even there we find seven years of plenty followed by seven years of scarcity (xli. 46-49, 53-57).

We meet with indications of various other arts besides husbandry, as of spinning, dyeing, and no doubt weaving (Gen. xiv. 23; xxxvii. 3; xxxviii. 28). We also read of tents (xiii. 3, 5, 25, 27); of baking (xviii. 5, 6; xix. 3; xl. 16, 17); of knives (xxii. 6); of swords (xxvii. 40; xxxi. 26; xxxiv. 35); of bows and quivers (xxvii. 3); of money by weight (xxiii. 16; xxxvii. 28; xlii. 25-28; xliii. 12, 21; xlvii. 14); of the purchase with money of the cave of Machpelah as a burying-place by Abraham (xxiii. 8-20); of a field at Shechem by Jacob (xxxiii. 19). We also read of traders: 'Ishmaelites who came from Gilead with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt;' of the purchase by them of Joseph, and of the sale of him again by them to Potiphar; for human beings it appears were thus early bought and sold (xxxvii. 25, 28, 36); of asses and camels, used both for riding on and as beasts of burden (xxii. 3; xxiv. 10, 61, 64; xxxi. 17; xlii. 26-28; xlv. 23); of images of gods (xxxi. 19, 34; xxxv. 2, 4); of golden earrings and bracelets, 'jewels of silver and jewels of gold' (xxiv. 22, 53; xxxv. 4; xxxviii. 18); of songs, and tabrets, and harps (xxxi. 27). In Egypt the course of improvement was no doubt carried much further than in Canaan. When Pharaoh appointed Joseph to be governor of all the land of Egypt, he 'took off the ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a chain of gold about his neck; and he made him ride in the second chariot which he had' (xli. 41-43). When Jacob and his family were to be brought down to Egypt waggons were sent up to Canaan to bring them down (xlv. 19). Both Jacob and Joseph were embalmed when they died (l. 2, 26). We also read for the first time of horses and of horsemen (xlvii. 17; l. 9). These circumstances, trivial as some of them may appear, will furnish to reflective and intelligent readers some aid in estimating the progress of the arts of life during the period to which they refer. We do not mean they will give a full and adequate idea of it; but they embody the chief information which we have, incidentally, in the Scriptures on the subject.

Meanwhile we have but too much reason to suppose that 'the wickedness of man was again great in the earth.' The sin and the punishment of Sodom and Gomorrah are a fearful proof of this (Gen. xviii. 20, 21; xix. 4, 5, 24, 25). The sins mentioned by the sacred historian are nearly all of one class, relating to the unlawful intercourse of the sexes; as of Lot's daughters (xix. 30-36); Jacob's daughter Dinah (xxxiv. 1, 2); his sons Reuben (xxxv. 22) and Judah (xxxviii. 15, 16, 24-26); also the wife of Potiphar (xxxix. 7-12). It is painful to observe the lax views and feelings on this subject of even Abraham and Sarah (xii. 10-16; xx. 1-3), of Lot (xix. 7, 8), and of Isaac (xxvi. 6-9). Joseph is the only one who shews just views and feelings on the subject, and that under peculiar temptations (xxxix. 7-12). It is remarkable that both Pharaoh king of Egypt, and Abimelech king of Gerar, shewed far more correct views in regard to marriage than either Abraham or Isaac: probably all they had in view was simply polygamy, the lawfulness of

which was not then questioned by any one, and they administered just rebukes to the two patriarchs for their falsehood (xii. 17-20 ; xx. 3-16 ; xxvi. 9-11). Even Shechem, who defiled Dinah, entertained very honourable views in regard to marriage with her (xxxiv. 3-24).

We have little information in regard to the state of religion during this period, except as to Abraham and his descendants. Melchizedek king of Salem is called 'the priest of the Most High God,' and pronounced a blessing on Abraham. The patriarch acknowledged him as such, for 'he gave him tithes of all' (xiv. 18-20) ; and the apostle Paul speaks in no measured terms of Melchizedek in his official character, and claims superiority for him over Abraham, saying, 'Without all contradiction, the less is blessed of the better' (Heb. vii. 1-7, 15-24). Abimelech, the king of Gerar in the days of Abraham, uses the language of piety, and even addresses a prayer to *Jehovah*, and God acknowledges his plea that he had acted 'in the integrity of his heart' (Gen. xx. 4, 6, 9). Abimelech the king of Gerar in the days of Isaac, was most likely a different person, and he also makes use of pious language, and makes reference to *Jehovah* as God (xxvi. 28, 29). Laban likewise employs the language of piety, and makes mention of God under the name of *Jehovah* (xxiv. 31, 50, 51 ; xxxi. 53) ; but his conduct to Jacob bespeaks him a very doubtful character (xxviii. 15-30 ; xxxi. 1-7). It also appears that he had idols in his house, so that he was probably an idolater (xxx. 19, 30, 32, 34, 35) ; as was likewise Terah, Abraham's father, and others of the family in Mesopotamia (Josh. xxiv. 2, 14). Probably the knowledge of the true God was then not altogether lost in the East ; the people of these countries might acknowledge *Jehovah* as a god (Gen. xxxi. 53), while yet they had gods of their own, or at least worshipped idols. Heathen nations have commonly been very tolerant of the gods of each other.

Egypt is generally considered as having early made material progress in the arts of life ; and the Hebrews, during the long period they were in that country, probably made considerable advances in the knowledge of them, though the state of bondage in which they were held might interfere materially with this, unless perhaps in particular cases. We now for the first time meet with among them one of the most important arts—written language (Exod. xvii. 14 ; xxxi. 18), and the art of writing implies also the art of reading. There must also have been considerable skill in metallurgy, as shewn in their making the golden calf, first in casting it in a mould, and afterwards fashioning it with a graving tool (xxxii. 4 ; see also xxxiv. 17). There must have been still greater and more varied knowledge and skill shewn in making the tabernacle, and the ark of the testimony, and the mercy-seat with the two cherubim of gold, and the table, and the candlestick of pure gold, and the altar of incense, and the altar of burnt-offering, and the laver with all their furniture, and the holy garments for Aaron the priest, and for his sons. This indeed was in a special manner the work of Bezaleel and Aholiab, who were 'filled with the spirit of God, in wisdom, and in understanding, and in knowledge, and in

all manner of workmanship ;' and others who were similarly endowed (xxx. 1-10). Though the gifts presented by the people for the objects now mentioned might be partly of Egyptian (xi. 2 ; xii. 35, 36), they were probably also partly of Hebrew origin. Among them were 'bracelets and ear-rings, and rings and tablets, and jewels of gold, and silver, and brass (copper), and onyx stones, and stones to be set for the ephod and for the breastplate.' We have also notice of arts exercised by the women : 'And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue and of purple, and of scarlet and of fine linen' (xxxv. 22-27). Let any one read the account of the erection of the tabernacle and of its various appurtenances in Exod. xxxvi.-xl., and he cannot fail to be struck with the knowledge and skill manifested in every department of the work. The only other example which we have in the wilderness of Hebrew skill was in Moses making a serpent of brass (copper), and setting it upon a pole, with a view to the cure of those of the people who were bitten by the fiery serpents, and which afterwards became an object of worship by the children of Israel (Num. xxi. 9 ; 2 Kings xviii. 4).

Of the progress and even of the state of the arts of life among the Israelites after they settled in Canaan, we have very little information. Probably they were chiefly employed in agricultural pursuits ; and the wars in which they were engaged for the conquest of Canaan, and their being themselves often subjugated and oppressed by their enemies, must have stood greatly in the way of their making much, if any progress. Indeed, instead of advancing they probably rather retrograded in some of the common arts of life (Judg. iii. 31 ; v. 8 ; 1 Sam. xiii. 19-22).

It is a singular circumstance, that until the reign of David we read of no buildings of any sort by the Israelites in Canaan. Houses they must no doubt have built, but probably none of any magnitude, or requiring much architectural skill. David had a house built for him ; but it would seem as if Israelites were unequal to the undertaking, for it was executed by Tyrians : 'And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons, and they built David an house' (2 Sam. v. 11). This was no doubt a house of a superior kind. 'See now,' said he, 'I dwell in a house of cedar, but the ark of God dwelleth within curtains' (2 Sam. vii. 2). But his son Solomon was the great builder, and his buildings were in a style of great magnificence, and displayed great architectural skill. The temple at Jerusalem, his own palace, which was thirteen years in building, the house of the forest of Lebanon, and the house for Pharaoh's daughter, whom he had married, were all of the most magnificent order (1 Kings vi. vii. 1-12). But though Hebrew workmen doubtless took part in them, it may be questioned how far they were employed in those departments of the work which required special art and skill. These were probably executed by Tyrian workmen, or at least under their direction. Solomon himself said to Hiram : 'Thou knowest there are not among us any that can skill to hew timber like unto the Sidonians' (v. vii. 13-51). Nor were these



the only works of Solomon. He engaged in many other great undertakings which must have required both much labour and much skill (ix. 15-21; x. 16-29; Eccles. ii. 4-10).

Solomon also formed a navy of ships at Ezion-geber, on the eastern branch of the Red Sea, to trade with Ophir; but it would also appear the Hebrews were no great sailors, for 'Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.' He also carried on traffic with Egypt and Arabia and other countries (1 Kings ix. 26, 27; x. 15, 22, 28, 29).

The reign of Solomon was the golden age of the nation of Israel. Of the state of the arts among them from this time to the Babylonish captivity we have few notices in the historical books of the Bible. But as on Solomon's death the country was divided into the kingdoms of Judah and Israel, which were almost continually at war with each other, and as they and the neighbouring nations were also often at war, the likelihood is, that instead of advancing, they once more retrograded among them. There is thus on the whole no reason for concluding that the ancient Hebrews ever made any great advances even in the more ordinary arts of life.

The Tyrians, their neighbours, as we have already seen, appear to have been much before them. Of their great and varied commerce Ezekiel gives a graphic description (xxvi. 1-25).

The Assyrian, Babylonian, and Persian empires, as well as Egypt, early made great advances in the arts of life; but of the condition of these countries we have not much information in the O. T. It may be better learned from profane history, and in this article we confine ourselves in a great measure to what may be learned from the Scriptures.

SO'CO<sup>H</sup>, or SHO'CHO<sup>H</sup>, the name of two cities belonging to the tribe of Judah; one in the valley and another in the hill-country (Josh. xv. 33, 35, 48). Near to one of them, probably the former, David killed Goliath, and occasioned the route of the Philistines (1 Sam. xvii. 1). Shochoh was one of the fifteen cities which Rehoboam repaired and fortified (2 Chron. xi. 7). There are two places named Shuweikeh, one to the south-west of Jerusalem, the other south-west of Hebron, which Dr. Robinson thinks correspond with the above two places (Robinson, *Res.* ii. 195, 343).

SOD'OM, GOMORRAH, ADMAH, ZEBOIM, and ZOAR, were five cities of the ancient Canaanites in the plain on the borders of the Dead Sea. In the days of Abraham each of them had a king: Berah was king of Sodom, Bersha of Gomorrah, Shenab of Admah, Shemebar of Zeboim, and one whose name is not mentioned of Bela or Zoar. Chederlaomer king of Elam reduced them all to be his tributaries; but after serving him twelve years they rebelled. He now, along with other kings confederate with him, overran the neighbouring countries; and the above-mentioned kings 'joined battle with them in the vale of Siddim; and the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled and fell there; and they that remained fled to the mountain.'

Among the prisoners taken by the victorious kings was Lot, Abraham's nephew; and he, on receiving the news, armed his servants and pursued after them, and having smitten them, 'brought back again his brother Lot, and his goods, and the women also, and the people' (Gen. xiii. 12; xiv. 1-16).

But now Sodom and Gomorrah, on account of their exceeding great wickedness, met with a fearful doom. 'The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground' (Gen. xix. 24, 25). Many have attempted to account for the destruction of the cities of the plain by natural causes, as by the bituminous character of the ground on which they stood, and by the eruption of a volcano; but there is nothing in the Scriptures which countenances such explanations; and the operation of these causes do not correspond with nor come up to the language of sacred writers on the subject, either in the original historical account of the catastrophe, or in the frequent references made to it in subsequent passages of Holy Writ. In the Scriptures the heaven is represented as the quarter from which the fire and brimstone came; but both the theories now referred to would represent them as having their origin in the earth.

Though Sodom and Gomorrah only are specifically named in Genesis, yet Admah and Zeboim, as 'cities of the plain,' were destroyed at the same time. Moses threatens the Israelites in case of disobedience with judgments 'like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath' (Deut. xxix. 23; see also Hosea xi. 8). Whether any other cities were destroyed besides these is not said; but possibly there may. Jeremiah says: 'God overthrew Sodom and Gomorrah and the neighbour cities thereof;' and Jude mentions 'Sodom and Gomorrah and the cities about them' (ver. 7). But Zoar was spared at the request of Lot, and in it he for the present took refuge. Zoar appears to have been in the country of Moab (Jer. xlviii. 34). Its ruins are supposed to have been found on the east of the Dead Sea, toward its southern end. Zoar must have been at no great distance from Sodom, but on the opposite side, for it was 'near to flee unto' (Gen. xix. 20).

It has been a common idea that the cities of the plain were submerged under the lake, and some have even alleged that the ruins have been seen under the water; but the Scriptures give no intimation of any such circumstances, nor are there any grounds for believing them. It has even been supposed that the vale of Siddim occupied what is now the basin of the Dead Sea; that the lake itself was one of the results of the catastrophe; and that previous to this the Jordan flowed on through the Arabah, and at length emptied itself into the eastern branch of the Red Sea; but Dr. Robinson ascertained that this could not have been the case, at least not within the time to which history reaches back. There is a watershed in the Arabah, and while the waters to the south

of it flow into the eastern arm of the Red Sea, the waters to the north of it, and also those of the high western desert, all flow into the Dead Sea. Every circumstance serves to show that a lake must have existed in this plain, into which the Jordan poured its waters before the destruction of Sodom and Gomorrah (Robinson, *Res.* ii. 490, 507, 590, 601; Wilson, i. 284).

It is not, we apprehend, without reason that Reland thinks Sodom and Gomorrah were not submerged under the waters, because judgments like unto those which befell these cities are represented as consisting in 'the whole land being brimstone, and salt, and burning; that it is not sown nor beareth, nor any grass groweth thereon' (Deut. xxix. 23); that 'no man shall abide there, neither shall a son of man dwell in it' (Jer. xlix. 18; l. 40); that it shall be for 'the breeding of nettles, and salt-pits, and a perpetual desolation' (Zeph. ii. 9). Such pictures could not have been drawn from the condition of Sodom and Gomorrah if they were at the bottom of the Dead Sea.

SOL'OMON, the son of David by Bathsheba, formerly the wife of Uriah the Hittite, and his successor on the throne of Israel. He was not her only son by David, nor does he appear to have been even the eldest; on the contrary, he was the youngest, if we are to consider the order in which they are uniformly enumerated as evidence of the order of their birth (2 Sam. v. 14; 1 Chron. iii. 5; xiv. 4).

The age of Solomon when he succeeded his father on the throne of Israel is not mentioned in the Scriptures. Hales supposes he was about twenty—a conjecture which is probably not far from the truth. It corresponds with David's account of him as 'yet young and tender' (2 Chron. xxix. 1); and with his own account of himself as 'a little child, who knew not how to go out or come in' in the performance of his duties as a king (1 Kings iii. 7).

On ascending the throne Solomon pursued a course not unusual in Eastern countries—partly in fulfilment of his father's instructions, and partly to put out of the way persons who might endanger or disregard his authority. His elder brother Adonijah, who had set up for being king, but who had been conditionally pardoned, he put to death for what would appear to have been a mere pretext (1 Kings i. 5, 50-53; ii. 13-25). For Shimei, who had grossly insulted David on occasion of Absalom's rebellion, but whom he afterwards pardoned (2 Sam. xvi. 5-8; xix. 16-23), Solomon laid a snare, and the imprudent man inconsiderately falling into it, the opportunity was seized for putting him also to death (1 Kings ii. 36-46). Joab, who was at the head of the army, and Abiathar the high-priest, had also incurred his displeasure in consequence of their having taken part with Adonijah when he laid claim to the kingdom: the former he now put to death, and few will regret his fate; the latter he 'thrust out from being priest to the Lord,' though he had been the early and steadfast adherent of his father, in adversity as well as in prosperity, during a long life (1 Sam. xxii. 20-23; 2 Sam. xv. 24-29; xx. 25; 1 Kings ii. 26, 27).

Of the wisdom of Solomon we have a high

eulogium in the Scriptures: 'And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt; for he was wiser than all men, and his fame was in all nations round about. And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom' (1 Kings iv. 29-34). Three of the books of Scripture were written by him—Proverbs, Ecclesiastes, and Canticles.

Josephus, who appears very desirous of raising his own nation in the estimation of the Greeks and Romans, would represent the literary labours of Solomon as much more extensive: 'He composed books of odes and songs a thousand and five; of parables and similitudes three thousand; for he spake a parable on every sort of tree, from the hyssop to the cedar; and in like manner about beasts, about all sorts of living creatures, whether upon the earth or in the air, for he was not unacquainted with any of their natures, nor omitted inquiries about them, but described them all like a philosopher, and demonstrated his exquisite knowledge of their several properties. God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons so that they never return; and this method of cure is of great force unto this day'—of which he proceeds to give a ridiculous example (*Antiq.* viii. 2. 5).

Solomon was particularly distinguished for the number, variety, and magnificence of his buildings. His father before him had made great preparations for erecting a temple to the Lord at Jerusalem; and in the fourth year of his reign he laid the foundation of it. It occupied seven and a half years in building, and appears to have been a most splendid edifice (1 Kings vi. 1, 37, 38). After finishing the temple Solomon built his own house, which occupied him other thirteen years—the two buildings having taken together twenty years. He built also the house of the forest of Lebanon, and a house for Pharaoh's daughter whom he had taken to wife. He built also Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer, and Beth-horon the nether, and Baalath, and Tadmor in the wilderness (1 Kings vii. 1, 2, 8; ix. 10, 15, 17, 18).

Solomon was thus a great builder; and as might be expected from the magnificent turn of his mind, he surrounded himself with all manner of artificial sources of pleasure. 'I made me great works,' says he; 'I builded me houses, I planted me vineyards, I made me gardens and orchards, and I planted in them trees of all kind of fruits. I made me pools of water, to water therewith the wood that bringeth forth

trees. I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. Lo I was great, and increased more than all that were in Jerusalem before me; also my wisdom remained with me' (Eccles. ii. 4-9).

It is further said: 'And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem' (1 Kings x. 26). On this passage is doubtless founded the following statement by Josephus; but if, as is probable, he had no other authority for it, it shews how much his own imagination could supply him with materials: 'The addition that he made to those chariots and horses which he had before, from 'the presents' that were sent him, augmented the number of his chariots by above four hundred, for he had a thousand before; and augmented the number of his horses by two thousand, for he had twenty thousand before. These horses were also so much exercised in order to their making a fine appearance, and running swiftly, that no others could upon the comparison appear either finer or swifter, but they were at once the most beautiful of all others, and their swiftness was incomparable also. Their riders also were a further ornament to them, being, in the first place, young men in the most delightful flower of their age, and being eminent for their largeness and far taller than other men. They had also very long heads of hair hanging down, and were clothed in garments of Tyrian purple. They had also dust of gold sprinkled every day on their hair, so that their heads sparkled with the reflection of the sunbeams from the gold. The king himself rode upon a chariot in the midst of these men, who were still in armour and had their bows fitted to them. He had on a white garment, and used to take his progress out of the city in the morning. There was a certain place about fifty furlongs distant from Jerusalem which is called Etham. Very pleasant it is in fine gardens, and abounding in rivulets of water; thither did he use to go out in the morning sitting on high in his chariot' (Joseph. *Antiq.* viii. 7. 3).

Though Solomon was a peaceful prince, as his name imports—at least we do not find him engaged in wars, and indeed it was on this very ground that he was chosen in preference to his father to build the temple (1 Chron. xxii. 7-9)—yet the kingdom of Israel does not appear ever to have been more extended than during his reign: 'Solomon reigned over all kingdoms from the river' (i.e. the Euphrates) 'unto the land of the Philistines, and unto the border of Egypt; and he had peace on all sides round about him' (1 Kings iv. 21-24).

He also cultivated commerce: 'Solomon made a navy of ships in Ezion-geber, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon, and they came to Ophir, and fetched from thence gold, and brought it to king Solomon' (1 Kings ix. 26-28). He also traded with Egypt: 'Solomon had horses brought out of Egypt, and linen yarn; the king's merchants

received the linen yarn at a price.' It is added: 'And so for all the kings of the Hittites, and for the kings of Syria did they bring them out by their means' (x. 28, 29). The last statement we do not quite understand, but from the connection in which it stands it probably refers to traffic with the kings of the Hittites and of Syria.

Solomon acquired vast riches. The great works which he executed must have involved a large expenditure. From Ophir he obtained four hundred and twenty talents of gold (1 Kings ix. 28). When it is said 'Solomon reigned over all kingdoms from the river' (ver. 24, 'over all the kings on this side the river') 'unto the land of the Philistines, and unto the border of Egypt,' it is added: 'They brought presents, and served Solomon all the days of his life' (iv. 21). By 'presents' in this and other passages is to be understood 'tribute which was exacted from a tributary people under the milder name of a gift' (Gesenius, *Lex.* 487; 2 Sam. viii. 2, 6). The queen of Sheba, when she came to visit him, attracted by his great fame, 'gave him an hundred and twenty talents of gold, and of spices very great store, and precious stones' (1 Kings x. 1, 10). Of his income we have the following general summary: 'Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold; beside that he had of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the governors of the country' (x. 15)—this last expression referring to the taxation of his own subjects, which probably was not light (xii. 4, 10, 11). To all this must be added the large sums provided by David for the building of the temple, and by the chief men of Israel. 'I have prepared,' says David, 'for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight' (1 Chron. xxii. 14); and on a subsequent occasion he says: 'I have of mine own proper good of gold and silver which I have given to the house of my God, over and above all that I have prepared for the holy house, three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver.' The chief men of Israel, it is also said, 'gave for the service of the house of God, of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron' (xxix. 3, 4, 6, 7). Calculations have been made of these various sums, but they prove of so large an amount as to render the accuracy of the numbers or of the value at which the talent is taken extremely doubtful. [NUMBERS.] There need, however, be no doubt of the general fact that Solomon possessed an immense amount of gold and silver. His expenditure in building the temple, the palace for himself and that for Pharaoh's daughter, the house of the forest of Lebanon, and the various cities which he enlarged or fortified, and on his whole establishment, which appears to have been on a magnificent scale, must also have been immense. In his expenditure there appears to have been absolutely a profusion of gold (1 Kings vi. 20-

22, 23, 30, 32, 35; vii. 48-51; x. 14-21). After an account of his grandeur, it is said: 'So king Solomon exceeded all the kings of the earth for riches and for wisdom. And the king made silver [and gold] to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale for abundance' (x. 23, 27; 2 Chron. i. 15).

Solomon appears to have been early married. It is likely he was married by the time he was eighteen or nineteen years of age to Naamah, an Ammonitess, thus early forming a heathen matrimonial alliance (compare 1 Kings xi. 42; xiv. 21). Early in his reign he also took to wife a daughter of Pharaoh king of Egypt, who appears to have been reckoned his queen (1 Kings iii. 1; vii. 8; ix. 24; xi. 1): 'But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass when Solomon was old, that his wives turned away his heart after other gods; for Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods' (1 Kings xi. 1-8). This is one of the saddest pictures in the whole volume of inspiration. Here is a man distinguished above other men for wisdom acting like a very fool; here is a man who gave to young men the most earnest and affectionate warnings against strange women, now when himself is an old man caught in their snare, and at once sunk in the depths of sensuality and the patron of idolatry under its vilest forms.

To punish him for his iniquity the Lord told him that he would rend the kingdom out of the hand of his son, leaving him one tribe for David's sake and for Jerusalem's sake, which he had chosen. Meanwhile he stirred up adversaries against him—Hador the Edomite, and Baan, who reigned in Damascus, and Jeroboam the son of Nebat—who appear to have been a great annoyance to him. Solomon at length died, after a reign of forty years, which would make him sixty years of age, if he was twenty when he succeeded the throne (1 Kings xi. 42). Josephus says, having reigned eighty years, he died at the age of ninety-four, and was buried at Jerusalem (*Antiq.* viii. 7, 8); but there is probably here a corruption of the text of Josephus.

**SOPHATER**, a kinsman of Paul who sent his salutation to the Roman church (*Rom.* xvi. 21). Possibly he is the same as Sopater of Beroe, who attended Paul part of his way from Greece to Jerusalem (*Acts* xxi. 4).

**SOSTHENES**, the chief ruler of the Jewish synagogues at Corinth. When Gallio refused to hear the Jews' accusation against Paul, the heathen Greeks beat Sosthenes before the tribunal (*Acts* xviii. 17). Whether this Sosthenes

was afterwards converted, and is the brother whom Paul associates with himself in 1 Cor. i. 1, we know not.

**SOUL** signifies—1. That spiritual, reasonable, and immortal part of man which distinguishes them from beasts, and is the source of our thoughts, reasonings, will, and affections (*Matt.* x. 28). 2. A whole human person, of which the soul is the principal part (*Gen.* xii. 5; xiv. 21). 3. Human life, which is begun by the infusion of the soul, and ceases by the departure of it (*Pa.* vii. 5; *xxiii.* 19; *Matt.* x. 29, *Gr.*; *xvi.* 25, 26, *Gr.*). Though the same Greek word *ψυχή* is used in both the last two verses, yet our translators have changed the English word, employing the word *life* in ver. 25 and *soul* in ver. 26, thus destroying the relation between them. As *life* is used in ver. 25, it ought to have been adhered to in ver. 26: 'What is a man profited if he shall gain the whole world and lose his own *life*, or what shall a man give in exchange for his *life*?' 4. Affection; desire: so Jonathan's soul was knit to the soul of David (1 Sam. xviii. 1). When soul and spirit are joined, soul may denote the will and affections, and spirit may denote the understanding and conscience (1 Thess. v. 23; *Heb.* iv. 12). 5. Appetite, stomach (*Prov.* xxvii. 7; *Job* xxxiii. 20; *Is.* xxix. 8). 6. The Jews called dead bodies souls, because they were once their residence (*Nam.* vi. 6; *Is.* 6, *Heb.*) God's soul is himself, his nature, will, or delight (*Is.* i. 14; *Jer.* v. 9; vi. 8; *Heb.* x. 38).

**SPAIN**, a country in the south-west of Europe. It anciently comprehended both Spain and Portugal, and is surrounded by the sea on all sides except towards the east, where it borders on Gaul or France. Tarshish, to which Jonah sailed from Joppa (*Jon.* i. 3), is generally supposed to have been in Spain. Paul at one time contemplated a journey into Spain (*Rom.* xvi. 24). He did not accomplish his purpose at that time. Whether he did so afterwards is quite uncertain. [**PAUL.**]

**SPEAR**, a warlike weapon in common use in ancient times. It was so among the Israelites. There was doubtless a variety of forms of spears. It is said the staff of Goliath's spear was 'like a weaver's beam, and his spear's head weighed six hundred shekels of iron' (1 Sam. xvii. 7). It must have been a powerful weapon simply from its weight. Spears, or rather the staff of spears, it is likely were generally of some length. Such appears to have been Abner's spear with which he smote Asahel, Joab's brother, and the butt end of it was a weapon of offence as well as the point: 'With the hinder end of the spear he smote him under the fifth rib, that the spear came out behind him' (2 Sam. ii. 23). In illustration of this statement it may be mentioned that the spears of the Koords are about twelve feet long, and the hinder end of the shaft is sharpened with iron as well as the head (*Amey. Misc. Her.* 1833, 307).

**SPICES**, warm, aromatic, fragrant substances, such as myrrh, cinnamon, calamus, cassia, stacte, onycha, galbanum, frankincense (*Exod.* xxx. 23, 24, 34). Spices appear to have been an early article of traffic. The Ishmaelites to



whom Joseph was sold by his brethren 'came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt' (Gen. xxxvii. 25). When Jacob at last consented to let Benjamin accompany his brethren to Egypt he said: 'Take of the best fruits of the land, and carry down the man a present, a little balm and spices and myrrh,' etc. (xliii. 11). In the time of Solomon we read of 'the traffic of the spice merchants' (1 Kings x. 15, see also Ezek. xxvii. 22); and among the presents brought to him by the queen of Sheba and others spices are particularly specified (x. 2, 10, 25). It is probable most of them came from the East.

With spices was formed the holy anointing oil (Exod. xxx. 23-25); with spices they flavoured their wines (Song viii. 2); with spices they perfumed their women (Ezek. ii. 12), their clothes (Ps. xiv. 8), their beds (Prov. vii. 17); with spices they embalmed (Gen. l. 2, 3) or anointed their dead (Mark xvi. 1; Luke xxiii. 56; xxiv. 1; John xii. 7; xix. 39, 40). They also appear to have burned spices at the burial or in honour of their kings (2 Chron. xvi. 14; xxi. 19; Jer. xxxiv. 5).

**SPIDER** (עַרְבֵּי), a well-known insect of which there are many species. The Hebrew word occurs in only two passages (Job viii. 14; Isa. lix. 5), and in both the allusion is to her web, her way of constructing which is curious. Having chosen a place where there is a cavity—such as the corner of a room—she fixes one end of her thread to the wall, and passes on to the other side, dragging the thread along with her (or rather the thread follows her as she proceeds), till she arrives at the other side, and there fixes the other end of it. Thus she passes and repasses till she has made as many parallel threads as she thinks necessary for the purpose. After this she begins again, and crosses these by other parallel threads. These are the toils or snares which she prepares for entangling flies and other small insects. Besides this large web she weaves a cell for herself, where she lies concealed watching her prey. Between this cell and the net she has a bridge of threads, which, by communicating with the threads of the large one, both gives her intelligence when anything touches the web and enables her to pass quickly along in order to seize it (*Edin. Encyc. 'Crustaceology,'* vii. 423). But ingeniously as her web is constructed, it possesses little strength, and can be brushed away with the greatest ease. Hence it affords a striking emblem of the flimsiness and insecurity of the hope of the wicked, as alluded to by both Job and Isaiah. There is another word, אַרְבֵּעַ, which is rendered in Prov. xxx. 28 *spider*, which, however, is not considered to be the signification of the word. Gesenius understands by it a species of poisonous lizard (791).

**SPIKENARD**, a plant of a very fragrant smell (Song i. 12; iv. 13, 14). The ointment prepared from the oil of the spikenard root was deemed by the Romans so precious that Horace promises Virgil a *cadus* (calculated to amount to three dozen quart bottles) of wine for a small onyx bottle full of spikenard. Its costliness also appears from an interesting incident in the his-

tory of our Lord. Shortly before his death, as he was at supper in Bethany, Mary the sister of Lazarus, 'having an alabaster box of ointment of spikenard, very precious, brake the box, and poured it on his head,' 'and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, who should betray him, Why was not this ointment sold for three hundred denars, and given to the poor?' (Mark xiv. 3; John xii. 3-5). It was also a Roman custom at festive banquets not only to crown the guests with flowers, but to anoint them with spikenard (Rosen. *Bot.* 163).

**SPIRIT**. *רוּחַ*, *שָׁרָא*, are applied to a great variety of objects in the Scriptures, and so are used in many different senses or with many modifications. We shall attempt to classify some of the chief of these. We find them applied—

I. To objects without sense or reason.

1. Air in motion—i.e. wind. 'And God remembered Noah and made a wind (*רוּחַ*) to pass over the earth' (Gen. viii. 1). 'His heart was moved as the trees of the wood are moved with the wind' (Isa. vii. 2). 'The wind (*שָׁרָא*) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth' (John iii. 8).

2. Air expired by animals—i.e. breath. 'He will not suffer me to take my breath' (Job. ix. 18). 'With the breath of his mouth shall he slay the wicked' (Isa. xl. 4). 'Whom the Lord shall consume with the breath of his mouth' (2 Thess. ii. 8).

3. A quarter of the heavens. 'In four quarters were the porters, toward the east, west, north, and south' (1 Chron. ix. 24). 'Come from the four winds' (Ezek. xxxvii. 9)—i.e. from the four quarters of the heavens (see also xlii. 16-20, *E. T. side*).

4. Metaphor—anything vain (Isa. xxvi. 12; xli. 29). 'Should a wise man utter vain knowledge?' (*marg.* knowledge of wind; Job xv. 2). 'Shall vain words have an end?' (*marg.* 'words of wind'; xvi. 3).

II. To animal life. 'Behold a shaking, and the bones came together, bone to his bone; and lo, the sinews of the flesh came up upon them, and the skin covered them above; but there was no breath'—i.e. no life—in them' (Ezek. xxxvii. 7, 8; see also ver. 9, 10; Judg. xv. 19. 1 Sam. xxx. 12; Eccles. iii. 21).

III. To spiritual existences. 'They were affrighted, and supposed that they had seen a spirit.' But Jesus said unto them: 'A spirit hath not flesh and bones as ye see me have' (Luke xxiv. 37, 39). 'The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And the scribes that were of the Pharisees' part strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God' (Acts xxiii. 8, 9). God is called 'the Father of spirits' (Heb. xii. 9).

IV. To man's soul. 'Lord Jesus, receive my spirit' (Acts vii. 59). 'For the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus' (1 Cor. v. 5). 'To the spirits of just men made perfect' (Heb. xii. 23). Specially as regards the understanding or intellect (Exod. xxxviii. 3; Job xx. 3; Luke ii.

40; 1 Cor. ii. 11); counsel and will (Exod. xxxv. 21; Hag. i. 14; Matt. xxvi. 41); passions, affections, emotions (Prov. xvi. 32; xxv. 28), as of patience, impatience, pride (Eccles. vii. 8, 9), humility (Prov. xxix. 23), meekness (Gal. vi. 1), contrition (Ps. xxxiv. 18), bondage (Rom. viii. 15), fear (2 Tim. i. 7), grief (Gen. xxvi. 35, *marg.*); nature, disposition, or character (Ezek. xxxvi. 26, 27; Luke ix. 55; Eph. iv. 13, but see also context).

#### V. To angels.

1. Good angels. 'Who maketh his angels spirits' (Ps. civ. 4; Heb. i. 7). 'Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation' (Heb. i. 14).

2. Evil angels. The demons whom our Lord and his disciples cast out are called unclean spirits (Matt. x. 1; Luke iv. 33; Acts v. 16), and evil spirits (Luke vii. 21; viii. 2). The apostle Paul speaks of 'the prince of the power of the air, the spirit that now worketh in the children of disobedience' (Eph. ii. 2).

#### VI. To God.

1. The Father. Our Lord, speaking of the Father and of the kind of worshippers which he seeketh, says: 'God is a spirit; and they that worship him must worship him in spirit and in truth' (John iv. 24).

2. The Son. 'The first Adam,' says Paul, 'was made a living soul ( $\psi\upsilon\chi\eta$ ); the last Adam a quickening spirit' ( $\pi\acute{\rho}\epsilon\upsilon\mu\alpha$ ; 1 Cor. xv. 45).

3. The Holy Spirit receives in a special manner this designation. It is the name under which he is made known to us. (a) It is applied to him as a person, and in a way which shews that he is the equal of the Father and the Son. 'Go ye,' said our Lord to his disciples, 'and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit' (Matt. xxviii. 19). 'Now,' says Paul, 'there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all' (1 Cor. xiii. 4-6). His Second Epistle to the Corinthians he thus closes: 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen' (2 Cor. xiii. 14). To the Holy Spirit, divine perfections, divine honours, divine works are ascribed in the Scriptures. (b) It is applied to his agency, influence, gifts, or operations (Luke i. 41; xi. 13; John iii. 5, 6; vii. 38, 39; Acts i. 5; ii. 4; viii. 15-17; x. 38; xi. 15-18; 1 Cor. xii. 7-13; Gal. iii. 2, 3, 5; v. 17, 22-25; Heb. vi. 4).

#### STACTE. [NATAF.]

STARS consist of two great classes—planets and fixed stars, or stars properly so called. The planets are those which revolve like our earth, which is one of them, round the sun in certain regular periods. The planets were long

reckoned six in number—Mercury, Venus, the Earth, Mars, Jupiter, and Saturn; but in 1781 a seventh and more distant one was discovered by Sir W. Herschell, the Astronomer-Royal; and in 1846 an eighth, at a still greater distance, was discovered, its place having been first indicated by theory by M. Le Verrier in Paris and Mr. J. C. Adams of Cambridge—a singular proof of the maturity of astronomical science. The former is now called Uranus; the latter is called Neptune.\* These planets are great globes, several of them much greater than the earth. When examined through powerful telescopes they are seen to be round bodies of sensible and even considerable apparent diameter, and presenting distinct and characteristic peculiarities, which shew them to be solid masses, each possessing its individual structure and mechanism, and in the instances of Jupiter and Saturn an exceedingly artificial and complex one. Their distances from us are great—much greater than that of the moon, and some of them even greater than that of the sun (Herschel, *Outlines*, 275, 278, 309).

Certain of the planets, as Mercury, Venus, and Mars, when viewed through telescopes, exhibit the appearance of phases like those of the moon. This proves that they are opaque bodies, shining only by reflected light, which can be no other than that of the sun. It is accordingly found that when we refer the planetary movements to the sun as a centre, their motions are resolved into one simple and general law, of which the earth is only a particular example (Lardner, *Handbook*, 279, 280).

The following tables contain a variety of particulars relative to the planets:—

\* Since the commencement of the present century a number of smaller bodies which circulate round the sun have been discovered, and have received the name of *planetoids*. On the 1st of January 1801 Professor Piazzi observed at Palermo the first of these which have been discovered, and which has been called Ceres. From time to time other similar bodies were discovered (in 1852 no fewer than eight), until in November 1854 they amounted to no fewer than thirty-three. They were all found between Mars and Jupiter, and it was conjectured, with great probability, that they were fragments of a planet which had formerly existed between these two planets, and which had been broken up by internal explosion from some cause analogous to volcanic action, or some other unknown catastrophe. Between Mars and Jupiter there was, according to the ordinary progression of the planets, a vacancy for another planet—an apparent breach of continuity, when compared with the series of distances between the other planets. The planetoids are all inconsiderable in size; most of them it is probable do not exceed 100 miles in diameter (Lardner, *Handbook*, 322, 328, 488; Nichol, *Cyclop.* 42).

TABLE I.

	Distances from the Sun in millions of miles.			Real Diameter.		Surface.		Volume.		Mass.	
	Greatest.	Least.	Mean.	Earth's =1.	Miles.	Earth's =1.	Millions Square Miles.	Earth's =1.	Millions Cubic Miles.	Earth's =1.	Sun's =1.
Mercury	44.82	29.32	36.77	0.378	2,950	0.189	2,784	0.0619	0.125	0.175	$\frac{1}{22,800}$
Venus	69.18	68.24	68.71	0.286	7,300	0.072	16,340	0.058	0.249	0.885	$\frac{1}{4,284}$
Earth	95.50	93.41	93.00	1.000	7,912	1.000	19,688	1.000	0.260	1.000	$\frac{1}{3,330}$
Mars	168.24	131.26	144.75	0.518	4,100	0.268	5,271	0.139	0.098	0.132	$\frac{1}{2,867}$
Jupiter	513.06	470.45	494.7	11.180	88,610	128.000	2458,230	1397.400	363,230	338.475	$\frac{1}{1,047}$
Saturn	959.18	858.20	906.19	9.501	75,000	90.250	1775,000	857,400	222,000	101.066	$\frac{1}{9.12}$
Uranus	1907.25	1787.41	1822.33	4.360	34,500	19.800	578,060	82,900	21,550	14.255	$\frac{1}{1,196}$
Neptune	2378.89	2329.11	2354.00	4.740	37,500	22.400	441,700	107,200	27,800	18.200	$\frac{1}{1,376}$
Sun	...	...	...	111.450	882,000	12410.000	244066,000	1384353,000	359925,000	354936,000	1
Moon	...	...	...	0.273	2,153	0.074	1,456	0.020	0.062	0.125	$\frac{1}{22,800}$

TABLE II.

	Density.		Apparent Diameter of Sun.	Solar Light and Heat.	Rotation.			Superficial Gravity.	Orbital Velocity.		Velocity of Rotation at Equator.	Gravitation towards Sun.	Sidereal Period.*
	Earth's =1.	Water's =1.	At Earth =1.	At Earth =1.	Time.			Earth's =1.	Earth's =1.	Miles per Hour.	Miles per Hour.	Terrestrial Gravity =1.	Years.
Mercury	5.45	19.66	2.580	6.67	24	5	07	0.50	1.80	110,725	370	344	0.2408
Venus	5.22	5.22	1.380	1.91	23	21	21	0.90	1.1	81,000	1,050	851	0.6152
Earth	1.00	5.67	1.000	1.00	23	56	4	1.00	1.00	68,890	1,040	1,628	1.000
Mars	0.95	5.39	0.856	0.43	24	37	22	0.64	0.81	56,813	523	8,775	1.8807
Jupiter	0.24	1.98	0.192	0.037	9	55	26	2.62	0.44	36,203	28,128	44,020	11.86
Saturn	0.12	0.68	0.105	0.011	10	29	17	1.12	0.32	22,306	22,440	147,930	29.46
Uranus	0.17	0.97	0.052	0.003	9	30	07	0.76	0.23	15,730	11,410	593,100	4.01
Neptune	0.17	0.97	0.033	0.001	?	...	...	0.84	0.18	12,570	?	1,467,333	164.63
Sun	0.26	1.47	...	...	607	4	0	28.58	...	...	4,564	...	...
Moon	0.62	3.62	1.000	1.00	665	44	0	0.169	0.033	2,265	103	1,626	...

—(Lardner, *Handbook* 492, 495, 496, 497.)

Besides the planets, the heavens present us with an innumerable multitude of other bodies which are scientifically called stars. Immense as is the distance of several of the planets from us, the stars are at an inconceivably greater distance. Between the most distant of the planets and the nearest of the stars there must be a vast void—a space unoccupied by any such bodies; for if they were not at an inconceivable distance, they would, by the law of gravitation, exercise a powerful and disturbing influence on the whole solar system. One simple fact may convince us of the immense distance of the stars. The earth, in its annual course round the sun, moves in a circle, the diameter of which is about 200 millions of miles. The station from which we view the universe at one period of the year is therefore 200 millions of miles from the station from which we view it at another; yet even when the astronomer has recourse to the use of instruments of observation capable of measuring the relative positions of the stars with the

utmost conceivable precision, he finds that no discoverable change has taken place in regard to them. Astronomers have shewn by calculation, not indeed the distance of the nearest star, but the *minor* limit of that distance; that is to say, a distance within which the star cannot be. This limit amounts to 19,595,175,000,000 miles, or nearly *twenty billions* of miles (*ib.* 722, 729).

Though the stars, as a class, comprehend individuals differing from each other, not merely in magnitude and in brightness, but in many other essential points, they all agree in one attribute—a high degree of permanence as to apparent relative situation. This has procured them the name of *fixed stars*—a name which is to be understood in a comparative and not an absolute sense, it being certain that many, and probably that all, are in a state of motion, although too slow to be perceptible unless by means of very delicate observations, continued during a long series of years (Herschel, *Outlines*, 519).

The principal groups of the more conspicu-

\* The time which the planets take to make a complete revolution round the sun.

ous stars which are in near apparent vicinity to each other have from the most remote antiquity received the name of *constellations*. These have been invested with the forms of mythological figures; such as Ursa the Bear, Leo the Lion, Draco the Dragon, Serpens the Serpent, Taurus the Bull, Aries the Ram, Virgo the Virgin, Lyra the Harp, Sagitta the Arrow. Though there is something absurd in giving to the constellations the names and forms of animals and other such figures, yet it is not without its use as a means of reference and as an artificial aid to the memory, and it has been so long established that it would now be scarcely advisable to change it (Lardner, *Handbook*, 761).

To several of the constellations we appear to have reference in Scripture so early as the times of Job: 'Which maketh Arcturus (the Great Bear; Gesenius, *Lex.* 659), Orion and Pleiades' (ix. 9; see also xxxviii. 31, 32). It is likewise very probable that the 'crooked serpent' mentioned in xxvi. 13 is the constellation of the Serpent or Dragon, which spreads itself in windings across the northern part of the heavens (*Id.* 545). Mazzaloth (2 Kings xxiii. 5) and Mazzaroth (Job xxxviii. 22) are interpreted on the margin of the E. T. 'the signs or constellations of the zodiac;' Gesenius also gives this sense to both the words (*Lex.* 461, 462).

Of the number of the stars no calculation can be made. Even to the naked eye they appear innumerable; but the telescope has brought into view vast numbers which were formerly invisible, and every increase in the dimensions and powers of instruments which successive improvements in optical science have made has brought into view innumerable objects invisible before; so that, for anything experience has hitherto taught us, the number of the stars may be infinite in the only sense in which we can assign a meaning to that word (Herschel, *Outlines*, 520).

The Milky Way, as it is called, is so densely covered with stars as to present to the naked eye the appearance, not of stars, but of whitish nebulous light—an appearance extending over a vast extent of the celestial sphere (Lardner, *Handbook*, 793). 'This remarkable belt,' says Sir John Herschel, 'has maintained from the earliest ages the same relative situation among the stars; and when examined through powerful telescopes is found (wonderful to relate) to consist entirely of stars, scattered by millions, like glittering dust, on the black ground of the general heavens' (Herschel, *Outlines*, 182).

Besides the Milky Way there are clusters of stars innumerable. These appear mere specks of whitish light, because of their enormous distance. An entire cluster will appear to the naked eye, if it be visible at all, but as a single star. Cluster compared with cluster shews all gradations of smallness and closeness of the component parts, until they assume the appearance of patches of starry powder (Lardner, *Handbook*, 798, 800).

Then follow those patches of starry light which are seen in so many regions of the heavens, and which have been denominated *nebulae*. That these are still clusters of which the component stars are indistinguishable by reason of their remoteness, there are the strong-

est evidence and most striking analogies to prove. Every augmentation of power and improvement of efficiency which the telescope receives, augment the number of nebulae, which are converted by that instrument into clusters. Nebulae, which were irresolvable before the time of Sir W. Herschel, yielded in large numbers to the powers of the instruments which he brought to bear upon them. The labours of Sir John Herschel, the colossal telescopes constructed by Lord Rosse, and the erection of observatories in multiplied numbers in climates and under skies more favourable to observation, have all tended to augment the number of nebulae which have been resolved; and there is no reason to doubt that this progress will continue, the resolution of these objects into stellar clusters being co-extensive with the improved powers of the telescope and the increased number and zeal of observers (*Id.* 800).

The planets shine, not by any light of their own, but by reflecting the light they receive from the sun; but this cannot be the case with the stars. These doubtless are themselves the suns, and may perhaps each in its sphere be the centre round which other planets or bodies, of which we can form no conception from any analogy offered by our own system, may be circulating (Herschel, *Outlines*, 554). The heavens, if we were able to examine and observe them in all their extent, would appear to present to us a *universe of solar systems* (Lardner, *Handbook*, 797).

Stars are a frequent symbol employed in the Scriptures. The Lord Jesus says of himself: 'I am the bright and morning star' (Rev. xxii. 16). The figure is splendid and sublime. His nature, how glorious; and how glorious his office! He ushered in the light of the glorious gospel into our benighted world; and he ushers in his people to an eternal day. The reference is to one of the planets of the solar system, that commonly known by the name of Venus. Of all the planets it is the nearest to the sun, with the exception of Mercury. It revolves in an orbit within that of the earth, which is the next planet to it; and, after sun and moon, is the most splendid object in the firmament. Of all the planets it is the most difficult to observe with the telescope. The intense lustre of its illuminated part dazzles the sight, and exaggerates all the optical imperfections of the instrument. Venus, and also Mercury, in performing their circuit in the heavens, evidently do it as attendants on the sun, never departing from its vicinity beyond a certain limit. They are sometimes to the east, and sometimes to the west, according to the elongation of their orbits in either direction. In the former case they appear conspicuous over the western horizon just after sunset, and are called evening stars: in the latter they rise before it in the morning, and appear over the eastern horizon as morning stars. But as the elongations of the orbit of Venus are much greater than those of Mercury, that planet is seen at a considerable elevation long after the cessation of evening and before the commencement of morning twilight. Hence it is known by way of eminence as the evening and the morning star. The ancients gave it in the former position the name of Hesperus, and



in the latter Lucifer, as being the harbinger of day. Mercury is never seen except in strong twilight (Lardner, *Handbook*, 304, 307; Herschel, *Outlines*, 280).

'How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cast down to the ground, which didst weaken the nations!' (Is. xiv. 12). Such was the address to the king of Babylon. The comparison of him to Lucifer, the morning star, is singularly expressive of his grandeur, in which he appears, as it were, to stand forth alone, while all the other stars—the rulers of the nations—are totally obscured. Yet so much the greater is his fall. 'Thou saidst in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God. Yet thou shalt be brought down to hades' (E. T. *hell*), 'to the sides of the pit. All the kings of the nations, even all of them lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch; as a carcase trodden under feet. Thou shalt not be joined with them in burial' (Is. xiv. 12-20).

There is also a reference to the morning star in 2 Pet. i. 19: 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn,' when the Lord shall be unto you an everlasting light, 'and the morning star' (Gr. *φωσφορος*; Lat. *Lucifer*), its first beams, shall 'arise,' as its harbinger, 'in your hearts.' So also in Rev. ii. 28: 'I will give him the morning star'—a sure hope and prelude of everlasting blessedness in heaven.

Stars are employed as symbols of princes and conquerors: 'I shall see him,' said Balaam, 'but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth' (Num. xxiv. 17). As princes are symbolised by stars, so when their enemies overthrow them they are represented as casting them down to the ground and stamping upon them (Dan. viii. 10).

The ministers of churches are called *stars in Christ's right hand*: they ought to shine like stars in respect of the brightness and purity of their life and doctrine, and, upheld by him and directed in their course, they should convey light—i.e. knowledge, guidance, comfort—to all around them (Rev. i. 16, 20). On the other hand, such as apostatise from the truth and become teachers of error are represented as *wandering stars*: going astray themselves and leading others astray (Jude 4, 13).

The stars, as well as the sun and moon, were anciently the objects of worship (Amos v. 26; Acts vii. 42). They appear to have been specially designated *the host of heaven*, the worship of which greatly prevailed among the children of Israel, particularly after their division into two kingdoms (Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxiii. 4, 5; Jer. viii. 2).

In the Scriptures there are repeated references to the vast number of the stars (Gen. xv. 5; Heb. xi. 12). The most ordinary observer cannot fail to be struck with the fact, and therefore can be at no loss to enter into the spirit of such passages. But yet the views we have given of the starry system give a force and a beauty to

such passages in the eyes of intelligent readers such as they did not feel before. 'He telleth,' says the Psalmist, 'the number of the stars; he calleth them all by their names' (Ps. cxlvii. 4). 'To whom will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them by names by the greatness of his might, for that he is strong in power; not one faileth' (Is. xl. 25, 26).

An extraordinary star appeared at the time of our Saviour's birth and conducted the Magi to him. This was probably a meteor which moved in the middle region of the sky, somewhat perhaps in the manner of the cloudy pillar before the Hebrews in the wilderness (Matt. ii. 1, 2, 7-10). Indeed the birth of Christ, the Saviour of the world, was such a grand event that it might well be signalised by the creation of a new star. In its appearance (supposing it no longer to exist) there is nothing inconsistent with the power of God, and nothing inconsistent even with the experience of astronomers.\*

\* 'Temporary stars,' says Sir John Herschel, 'have appeared from time to time in different parts of the heavens, blazing forth with extraordinary lustre; and after remaining a while apparently immovable, have died away and left no trace. Such is the star which, suddenly appearing sometime about the year 125 B.C., and which was visible in the day-time, is said to have attracted the attention of Hipparchus and led him to draw up a catalogue of stars, the earliest on record. Such too was the star which appeared A.D. 389 near  $\alpha$  (Aquilæ), remaining for three weeks as bright as Venus, and disappearing entirely. In the years 945, 1264, and 1572, brilliant stars appeared in the region of the heavens between Cepheus and Cassiopeia; and from the imperfect account we have of the places of the two earlier, as compared with that of the last—which was well determined—as well as from the tolerably near coincidence of the intervals of their appearance, we may suspect them, with Goodricke, to be one and the same star, with a period of 312 or perhaps 156 years. The appearance of the star of 1572 was so sudden that Tycho Brahe, a celebrated Danish astronomer, returning one evening (the 11th of November) from his laboratory to his dwelling-house, was surprised to find a group of country people gazing at a star which he was sure did not exist half an hour before. This was the star in question. It was then as bright as Sirius, and continued to increase till it surpassed Jupiter when brightest, and was visible at mid-day. It began to diminish in December of the same year, and in March 1574 had entirely disappeared. So also, on the 10th of October 1604, a star of this kind, and not less brilliant, burst forth in the constellation of Serpentarius which continued visible till October 1605.

'Similar phenomena, though of a less splendid character, have taken place more recently, as in the case of the star of the third magnitude discovered in 1670 by Anthelm in the head of the Swan, which, after becoming completely invisible, reappeared, and after undergoing one or two singular fluctuations of light during two

No part of creation gives us such vast ideas of the extent and magnitude of the universe as the heavenly bodies, and of the power and skill of him who created them. The blinded heathen worshipped them. The pious Jew turned from them to their great author, and beheld in them a display of his glory and greatness (Pa. xix. 1-6), and of his own meanness and insignificance (viii. 1, 3, 4); and he breaks forth in that sublime anthem: 'Praise ye the Lord from the heavens: praise him in the heights: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Let them praise the name of the Lord: for he commanded, and they were created' (cxlviii. 1-3, 5).

STAT'ER, a Grecian silver coin. It had on one side the head of Minerva and on the reverse an owl, together with a short inscription (Jahn, *Bib. Antiq.* 57). Among the Jews it was probably reckoned as of about the same value as the shekel. The word occurs only in Matt. xvii. 27, where it is rendered 'a piece of money;' but the original term should have been transferred, not translated. There was also a gold stater (Robinson, *Gr. Lex.* 767).

STO'ICS, a sect of Grecian philosophers which took its rise from Zeno, a native of Cyprus who settled at Athens, and there founded a new school of philosophy, about 300 years B.C. As he usually taught in a porch, his followers were called Stoics, from the Greek word *στοα*, which signifies a porch. They were long the most popular sect of philosophers in Greece and Rome. They generally taught that it is wisdom and virtue alone which render men happy; that pain, poverty, and the like are only fancied evils; that a wise man ought not to be affected with either joy or grief; and in their practice they affected much equanimity, patience, austerity, and insensibility. They were greatly characterised by pride, pluming themselves not a little on such qualities as these. When Paul was at Athens 'certain philosophers of the Epicureans and the Stoics encountered him'—two sects whose leading opinions were quite opposed to each other.

years, at last died away entirely, and has not since been seen.

'On the night of the 28th of April 1848 Mr. Hind observed a star of the fifth magnitude, or 5.4 (very conspicuous to the naked eye), in a part of the constellation Ophiuchus, where, from perfect familiarity with that region, it was certain that up to the 5th of that month no star so bright as 9.10 m. previously existed. Neither has any record been discovered of a star being there observed at any time previous to him. From the time of its discovery it continued to diminish, without any alteration of place, and before the advance of the season rendered further observation impracticable, was nearly extinct. Its colour was ruddy, and was thought by many observers to undergo remarkable changes—an effect probably of its low situation' (Herschel, *Outlines*, 560). His statements are repeated by Lardner (*Handbook*, 772); and it may not be improper to add that in making them neither of them has any reference to the star of Bethlehem.

STORK, a bird about the size of a turkey, with a neck resembling a swan, a stout-pointed long bill, which, together with its long legs, is of a bright scarlet colour, while the plumage is nearly wholly white. Storks live in marshy situations, and feed chiefly on frogs, toads, lizards, and also on fish. In many countries they are a privileged race on account of their destroying these and other noxious creatures. They build their nests on lofty old buildings, the battlements of towers and ruined walls, and sometimes in the tops of tall trees or on the projections of precipitous rocks. They are of gentle manners and are easily tamed; but though readily domesticated they never breed in confinement, which is the less to be regretted as their flesh is far from savoury. The tender affection which the stork manifests towards her young has been proverbial from remote ages. She has been known rather to perish with them than abandon them to their fate when death was inevitable.

Storks are migratory birds. They rarely visit this country, but they are common on the continent of Europe, and are met with throughout Asia. They migrate from northerly countries to southern regions in the autumn, and come back again in spring. Though a large bird, they are capable of sustaining a lofty flight and of performing long voyages even in tempestuous weather (*Edin. Encyc.* art. 'Ornithology' xvi. 129).

Under the law storks were ranked among unclean birds (Lev. xi. 19). The food on which they live will readily account for this; and we have already mentioned that their flesh is far from being savoury. Referring to the nestling of birds, the Psalmist says: 'As for the stork, the fir-trees are her house' (Ps. civ. 17); and Jeremiah thus applies its migration: 'Yea, the stork in the heaven knoweth her appointed time; but my people know not the judgment of the Lord' (viii. 7).

#### SUMMER. [SEASONS OF THE YEAR.]

SUN (THE), the well-known luminary, the great source of light and heat to the earth and to the other planets. It is a body of immense magnitude, being by far the largest body known to man. It has a real diameter of 882,000 miles, and it contains 354,936 times the quantity of ponderable matter that the earth consists of. When, however, we come to compare its *mass* with its *bulk*, we find its density to be less than that of the earth, being no more than 0.2543; so that it must consist in reality of far *lighter* materials, especially when we consider the force under which its central parts must be condensed. This consideration renders it highly probable that an intense heat prevails in its interior, by which its elasticity is reinforced, and rendered capable of resisting this almost inconceivable pressure without collapsing into smaller dimensions (Herschel, *Outlines*, 212, 271).

Magnitudes such as that of the sun so far transcend all standards with which the mind is familiar, that some stretch of imagination and some effort of the understanding are necessary to form a conception, however imperfect, of them. The expedient which best assists to obtain some adequate idea of them is to compare them with

some standard, stupendous by comparison with all ordinary magnitudes, yet minute when compared with them.

The earth itself is a globe 7925 miles in diameter. If the sun be represented by a globe nine feet four inches in diameter, the earth would be represented by a globe an inch in diameter.

Since the volumes of globes are as the cubes of their diameters, it follows that the volume of the sun must be 1,400,000 greater than that of the earth. Hence, to form a globe like the sun, it would be necessary to roll nearly 1,400,000 globes like the earth into one.

It is found, by considering the bulks of the different planets, that if all the planets and satellites in the solar system were moulded into a single globe, that globe would still not exceed the five hundredth part of the globe of the sun; in other words, the bulk of the sun is five hundred times greater than the aggregate bulk of all the rest of the bodies of the system.

The sun is situated at a mean distance from the earth of about 95,000,000 of miles; and from Neptune, the most distant planet which has been discovered, of 2,829,000,000 of miles, or thirty times its distance from the earth (Lardner, *Handbook*, 233, 495).

On the disc or face of the sun our telescopes shew us dark spots which slowly change their places and forms; and by attending to their situation at different times, astronomers have ascertained that, immense as it is, it revolves about an axis nearly perpendicular to the plane of the ecliptic, and in the same direction as the diurnal motion of the earth—i.e. from west to east (Herschel, *Outlines*, 212). That it revolves on an axis is abundantly proved by the fact that the period of rotation for all these spots is found to be exactly the same—viz. 25 days 7 hours 48 minutes (Lardner, *Handbook*, 235).

The sun is not now considered as a fixed centre (*ib.* 786). 'It advances through space (relatively at least among the stars), carrying with it the whole planetary and cometary system, with a velocity of 1.623 radii of the earth's orbit, or 154,185,000 miles per annum, or 422,000 miles (that is to say, nearly its own semi-diameter) per diem: in other words, with a velocity a very little greater than one-fourth of the earth's annual motion in its orbit' (Herschel, *Outlines*, 587).

Under the article MOON we have made some reference to the subject of eclipses. Eclipses of the sun can only occur at or near the epoch of new moons. It may easily be imagined what astonishment, and even terror, the temporary disappearance of an object like the sun or moon must have produced in ages when the cause of eclipses were not understood, or understood only by the learned. The spectacle presented during a total eclipse of the sun is in fact most striking. The darkness is sometimes so intense as to render the brighter stars and planets visible. A sensible fall of temperature is felt in the air. Vegetables and animals comport themselves as they are wont to do after sunset. Flowers close and birds go to roost. Nevertheless, the darkness is different from the natural darkness of night, and is attended with a certain indescribable unearthly light which throws upon surrounding objects a faint hue, sometimes reddish

and sometimes cadaverously green (Lardner, *Handbook*, 437, 449).

The sun being the most glorious object in nature and the source of innumerable blessings to man, and he having a strong disposition to look to sensible things as objects of worship, the heavenly bodies, but above all the sun, were early worshipped in different countries, though under different names. In Chaldaea, in Egypt, in Phoenicia, the sun was in an especial manner an object of worship. To this form of idolatry Job plainly refers (xxxi. 26-28). Against it the Israelites were early warned (Deut. iv. 15, 16, 19; xvii. 2-7); yet it afterwards greatly prevailed among them (2 Kings xxiii. 5, 11; 2 Chron. xiv. 5; xxxiv. 5; marg. 'sun-images'; Jer. viii. 1, 2). Josiah 'took away the horses that the kings of Judah had given to the sun at the entering in of the house of the Lord, and burned the chariots of the sun with fire' (2 Kings xxiii. 11); yet this form of idolatry must have been afterwards resumed, for Ezekiel, who had been early carried captive to Chaldaea, had a vision, and among other abominations which he beheld, he saw 'about five and twenty men with their backs toward the temple of the Lord and their faces toward the east; and they worshipped the sun toward the east' (viii. 16).

To express the glory of the most glorious objects they are likened to the sun. God is called a *sun* (Ps. lxxxiv. 11). Christ is represented as 'the Sun of Righteousness arising with healing in his wings' (Mal. iv. 2). 'The righteous,' are said to 'shine forth as the sun in the kingdom of their Father' (Matt. xiii. 43).

To express a state of high felicity Isaiah says: 'Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and thy God thy glory' (lx. 20). On the other hand, a state of adversity or affliction is represented by the absence of the sun: 'I went mourning,' says Job, 'without the sun' (xxx. 28); or by its going down: 'She that hath borne seven languished; she hath given up the ghost; her sun hath gone down while it was yet day' (Jer. xv. 9). The overthrow of kingdoms, the ruin and misery of princes and other rulers or dignitaries, are represented by similar imagery: 'The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come' (Joel ii. 31).

From 'the rising of the sun unto the going down thereof' imports the whole world over (Ps. l. 1; cxiii. 3). *Before the sun and in the sight of the sun* imports the most public and open manner (2 Sam. xii. 11, 12). *As long as the sun and moon endure* is to last very long, or even for ever (Ps. lxxii. 5, 17; lxxxix. 36).

Angry passions are to be kept within due bounds, not only in respect of degree but as regards duration: 'Be ye angry and sin not,' says the apostle; 'let not the sun go down upon your wrath' (Eph. iv. 26). There is more in this exhortation than is commonly thought of. 'This excellent precept,' Doddridge well remarks, 'was intended no doubt to prevent persons going to sleep in anger, or being kept wakeful by such thoughts as continued quarrels, especially between near relations and friends, will be apt to

occasion. Gloomy meditations in the silence of the night inflame the sense of the supposed injury, and cherish fiercer resentments, till perhaps at length purposes and counsels of revenge succeed' (Doddridge, *in loc.*)

There are allusions in the Scriptures to the sun as a cause of disease, referring no doubt to the *coup de soleil*, or stroke of the sun (Ps. cxxi. 6; Is. xlix. 10; Rev. vii. 16), and there appears to be an example of it in 2 Kings iv. 18-20. [DISEASES.]

SUS (DID) is rendered by our translators the *crane*. Bochart also understood it of that bird, of which there are several species. But the word is rendered *swallow* by the LXX., Theodoret, and Jerome. It occurs in Is. xxxviii. 14; Jer. viii. 7 (Gesenius, 581).

The word which follows in the original in both passages is שׁוֹלֵי, which our translators render *swallow*; but in the first passage Gesenius considers it not as a substantive, but as an epithet of Sus, and in his *Lexicon* he renders the words 'like a swallow wheeling in circles,' referring to the manner of its flying; and in his *Thesaurus* he gives the senses 'chirping, chattering, twittering.' We apprehend he has some reason for considering שׁוֹלֵי as an epithet in the first passage; but then in the second he considers it as a substantive, used poetically for the swallow itself, which is what we cannot well understand (Gesenius, *Lex.* 605).

In this country one species of swallow, called the common chimney or house swallow, usually builds its nest in the inside of our chimneys at a few feet from the top; but it will also affix its nest to the beams and rafters of out-houses; and in some countries it not unfrequently constructs it against rocks, or even in trees. The common martin or window swallow delights to build its nest against the crags of precipices that overhang lakes, and seldom breeds near our houses if they can find a convenient situation elsewhere; yet their choice often appears to be capricious. The swallow tribes manifest a predilection for the neighbourhood of water, and those situations in which insects most abound. These they seize with great promptitude in their long-sustained and very rapid flight. They catch their food, drink, and bathe, as they glide smoothly and nimbly along the surface of the water. Their motions are easy, swift, and graceful; and when not occupied with breeding and sleep they are almost incessantly on the wing. Their nests, when dried, are hard and rough on the outside, but are furnished with soft materials within. While they rid our orchards, gardens, and houses of legions of insects, they never, like many other birds, attack the produce of the soil. Their lively manners, twittering notes, and gentle affectionate dispositions amply repay the shelter which our buildings afford to several of the species. Their migrations are no longer matter of doubt. They leave us for the most part about the end of autumn, and they return again about the end of spring (*Edin. Ency.* art. 'Ornithology,' xvi. 98).

The passages of Scripture in which the *sus* or swallow is referred to are few. Hezekiah alludes to the twittering sound which it makes: 'Like a swallow so did I chatter' (Is. xxxviii.

14); and Jeremiah refers to its being a bird of passage: 'The turtle and the swallow observe the time of their coming; but my people know not the judgment of the Lord' (Jer. viii. 7).

There are other two passages in which the word *swallow* occurs in the E. T.; but in both the Hebrew word is שׁוֹלֵי (*deror*), which, according to the Jewish interpreters, signifies *the swallow*; but according to the ancient versions *the turtle-dove*, which appears less suitable (Gesenius, 207). The one passage is Ps. lxxxiv. 3: 'Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts.' The other passage is Prov. xxvi. 2: 'As the swallow by flying, so the curse causeless shall not come.'

#### SWALLOW. [Sus.]

SWINE, well known animals, of which there is a great variety of breeds. The Egyptians, Arabians, and some other nations, in ancient times, did not make use of their flesh as food; and the Mohammedans are prohibited by their religion from eating of it. Under the law swine were reckoned among unclean animals (Lev. xi. 7); but so regardless had the Jews become of their own institutions that Isaiah rebukes them for, among other things, 'eating swine's flesh, and having broth of abominable things in their vessels' (lxv. 4; lxvi. 17); and it would even seem as if in their oblations (perhaps to their idols) they 'offered swine's blood' (lxvi. 8). It is some proof of the abhorrence in which swine's flesh was afterwards held by the Jews that Antiochus Epiphanes commanded them, among other things, to 'set up altars and sacrifice swine's flesh and unclean beasts' (1 Maccab. i. 47). They were also required to eat swine's flesh; but rather than do so some of them submitted to extreme tortures, and to death under most terrific forms (2 Maccab. vi. 18-31; vii.).

In the time of our Lord we have mention of a great herd of swine, in number about 2000, in the country of the Gadarenes, on the east of the Sea of Galilee (Mark v. 1, 11-13). Whether the owners of them were Jews or heathens is not said, nor whether they were designed for the use of the one or the other: it is possible they might be reared for selling to the Romans, of whom there were now many in the country. But be this as it may, the miraculous destruction of the herd was plainly a punishment of the owners, as chargeable with a breach of the Mosaic law—a consideration which would rather favour the idea that they were Jews, and perhaps also that the animals were designed for the use of the Jews, though possibly not exclusively. The reference which our Lord makes to swine (Matt. vii. 6), and the parable of the prodigal son (Luke xv. 15, 16), shew that his hearers were familiar with the animal.

SYCAMORE or SYCAMINE TREE, though sometimes supposed to be different, is the same tree. It is a species of fig-tree, and bears several crops of figs during the year. The figs grow on short stems along the trunk and large branches, not at the end of twigs, as in other fruit-bearing trees. They are very insipid, and none but the poorer classes eat them. When Amariah the priest of Bethel accused the pro-



phet Amos to Jeroboam II. as conspiring against him, and advised him to flee unto the land of Judah, Amos said to him: 'I was no prophet, neither was I a prophet's son; but I was a herdsman and a gatherer of sycamore fruit,' thus representing his poverty, as none but a poor man would be a herdsman or a gatherer of sycamore fruit (vii. 10-13; Thomson, *Land and Book*, i. 23).

Sycamore trees were common in Palestine, Egypt, and Arabia: they grow large and to a great height, and though the grain of the wood is coarse, it was much used in building. Dr. Shaw remarks, that 'as the grain and texture of the sycamore is remarkably coarse and spongy, it could stand in no competition at all with the cedar for beauty and ornament.' Hence the contrast which is drawn between the sycamore and the cedar in the Scriptures. Solomon is said to have 'made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance' (1 Kings x. 27). Isaiah represents the inhabitants of Samaria as saying in the pride of their hearts: 'The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars' (Is. lx. 9, 10).

The sycamore is a wide-spreading tree, puts forth giant arms and low down, and it is often planted by the wayside. It was thus well adapted, both by its form and its situation, for Zaccheus the publican, who 'sought to see Jesus, but could not for the press, because he was little of stature,' to gain his end by climbing up into it; and the descent from it was at the same time easy, when our Lord, looking up and seeing him, said unto him: 'Zaccheus, make haste and come down, for to-day I must abide at thy house' (Luke xix. 1-6).

SYENE, an ancient city of Egypt, situated towards its southern border, and on the east side of the Nile. The prophet Ezekiel represents the whole extent of Egypt from north to south as 'from Migdol to Syene, even unto the border of Cush' (Ezek. xxix. 10, marg.; xxx. 6). Our translators have rendered *Ἰθίο* *Ithio* (a signification which it also has), instead of Migdol, a town near the Red Sea (Exod. xiv. 2; Num. xxxiii. 7, see also Jer. xlv. 1; xlv. 14). As it is the design of the prophet to represent the entire desolation of Egypt throughout its whole extent, the translation on the margin is certainly to be preferred.

Assuan, a town which is comparatively modern, stands near the site of the ancient Syene. The decline of commercial intercourse between Egypt and the countries to the south has gradually reduced this place to the condition of a poor village. It exhibits few remains of the ancient city.

The quarries of Syene have long been celebrated, and sufficient vestiges of them still remain to render it credible that they furnished the materials for the colossal monuments of Egypt. They are seen at the foot of the mountains on the east, and some of them are close to the river. The marks of the chisels and drills are still visible, as well as of the powerful wedges with which, when the sides were cleaved,

the blocks were started from their beds. In one quarry there was found a half-finished obelisk between 70 and 80 feet long and 10 feet broad. In others were columns in a rough state possessing similar dimensions; while along the breast of the hill were observed the marks of immense blocks, 30 and 40 feet in length, which had been separated from the rock (Russell, *Anc. and Mod. Egypt*, 277, 278).

SYNAGOGUE, a place where Jews met for public worship, as we do in our churches. When synagogues, properly so called, had their rise is very uncertain. There are no indications of their existence before the Babylonish captivity, nor yet in the books of the O. T. written after the return of the Jews from Babylon. There is even nothing said which would indicate their existence in the time of Antiochus Epiphanes. It is therefore supposed they were first erected under the Maccabean princes. It is at least certain that in the time of our Lord and his apostles they were common in Judaea, and also in foreign countries, as in Egypt, Syria, Asia Minor, and Greece. In the meeting of the apostles and elders at Jerusalem James said: 'Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day' (Acts xv. 21), which would imply that they were not then of quite recent origin.

The services of the synagogue consisted of three parts—prayer, the reading of the Scriptures, and expounding them. The Scriptures read by them were the whole law and portions of the prophets and Hagiographa. It would appear that these services were not confined to the ordinary officers of a synagogue, but that others, not excepting strangers, were at liberty and were even asked to take part in them. Of this we have an interesting example in the case of our Lord. Having 'come to Nazareth, where he had been brought up, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Ezekiel: and when he had opened the book he found the place where it was written: The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor,' etc. 'And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth' (Luke iv. 16-22). Such is a graphic example of the ancient worship of the synagogue. This practice of the synagogue gave the apostles and other early preachers great opportunities of making known the gospel to their countrymen; and we accordingly find that it was the custom of Paul, on coming to any place, to go first of all to the synagogue, as affording him facilities for communicating to his fellow-men the glad tidings of salvation. Thus, when he and Barnabas 'came to Antioch in Pisidia, they went into the synagogue on the Sabbath-day and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Men

and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God give audience; and forthwith proceeded to address them (Acts xiii. 14-16; see also xiii. 5; xvii. 1-3, 10, 17; xviii. 4, 19, 26; xix. 8).

To constitute a congregation for the performance of public worship it requires, according to the decisions of the rabbins, at least ten men who have passed the thirteenth year of their age. In all places where this or a larger number of Jews can be stately assembled they are warranted to have a synagogue. For a small congregation they content themselves with a hired room, but where they are more numerous they often erect a large and respectable building for the purpose.

As wherever the Jews live they turn their faces in prayer towards the land of Canaan, the door of the synagogue, or, if there is more than one, the principal door, is placed at or near the opposite point of the compass.

At the end opposite to the entrance is a closet or chest which they call the ark, in allusion to the ark of the covenant in the temple, and in it is deposited the book of the law, used in reading the lessons out of the Scriptures in the public services. Every copy of the Pentateuch for use in the synagogue is required to be in MS., and it must be without points—a plain proof that anciently the Hebrew language was not written with points. It must not be in the form of modern books, but must be a volume or roll, according to the custom of ancient times. The roll consists of long pieces of parchment sewed together with thongs cut off the skin of some clean animal, and it is rolled up from both ends on two wooden staves. For its preservation it is cased with linen or silk; another silk covering is added as an ornament. To make such a transcript of the law and present it to a synagogue is deemed a very meritorious service; and the number of such transcripts varies in different congregations, according to the number, wealth, generosity, and reputed sanctity of the members.

Near the middle of the synagogue is a desk formed by a raised platform, surrounded by a wooden rail, and generally large enough to receive several persons, either standing or sitting. From this place a discourse is regularly read, or sometimes delivered. No benches or seats are allowed between the desk and the ark.

The women are not allowed to mix with the men in the synagogue. A separate place is assigned to them on the same floor, or, where there is a gallery, it is exclusively appropriated to them; but whatever is the station allotted to them, they are screened from the observation of the men by a wooden lattice.

Folding and unfolding the law, bearing it in procession through the synagogue, elevating it on the desk, to be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various individuals at different times. Each of these functions is esteemed a high honour, and the privilege of discharging it is put up to public auction, and is assigned to the highest bidder.

An extreme want of reverence has long been

the chief characteristic of the public worship of the Jews (Allen, *Mod. Jud.* 330-337).

Wherever there is a Jewish congregation, and ten men can be constantly assembled, three services are required to be every day publicly performed in the synagogue. The daily morning service, including some variations for the different days of the week, but not extending to the additions for the Sabbath, occupies sixty octavo pages (*Ib.* 345, 347).

In prayer the Jews use liturgical or forms of prayer. Some of the prayers now in use appear to have been composed since the destruction of Jerusalem, and to have reference to it.

SYRACU'SE, the most considerable city in Sicily, situated on the south-east coast of that island. It was founded about 700 years B.C. It was about twenty-two miles in circumference, and in a manner consisted of four cities united into one. It was advantageously situated for commerce, and it rose to be one of the wealthiest, greatest, and most powerful of the Grecian cities. It was taken by the Romans about 200 years B.C., after a siege of eight months, rendered famous for the wonderful machines said to have been employed by Archimedes in its defence. Paul, in sailing from Melita to Rome, landed at Syracuse, and tarried there three days (Acts xxviii. 11, 12). The modern Syracuse occupies the south-east corner of the ancient city, of which there are still considerable remains.

SYR'IA. [ARAB.]

## T

TAA'NACH, the seat of one of the petty kings of the Canaanites who were conquered by Joshua (xii. 21), the inhabitants of which, however, still maintained possession of it (Josh. xvii. 11-13; Judg. i. 27, 28). It appears to have been situated 'by the waters of Megiddo' (Judg. v. 19). It and Megiddo are repeatedly mentioned together, as if they were not far from each other. There is a place called Ta'annuk on the south-west border of the plain of Esdraelon, which Dr. Robinson considers as undoubtedly the ancient Taanach. It contains but a few families (Robinson, *Res.* iii. 156).

TABERNACLE, the great seat of the worship of the Israelites before the building of the temple by Solomon. At Sinai Moses set up a tent, and called it the tabernacle of the congregation, because thither the Hebrews repaired to worship God (Exod. xxxiii. 7-10). Soon after a more noted tabernacle was framed by Bezaleel and Aholiab. Its form was in this manner: first, there was a court of 100 cubits, or 61 yards long, and 50 cubits broad, enclosed and hung round to the height of 5 cubits, or 9 feet and a little more, with curtains of fine twined linen, suspended by silver hooks on fifty-six pillars of brass, or of shittim-wood overlaid with brass, and filleted with silver, and set in large sockets of brass. The only entrance of this court was from the east by a hanging vail of blue, purple, and scarlet, and fine twined linen of needlework,

20 cubits in length, and suspended on four pillars. Here, under the open sky, stood the altar of burnt-offering and the brazen laver; and hither every clean Hebrew or proselyte of the covenant might come with his offerings. At the west end of this court stood the tabernacle properly so called, which was a close tent in the form of our houses. It was 30 cubits, or about 18 yards 8 inches long, and 6 yards and almost 3 inches broad, and as much in height. It was reared with forty-eight boards of shittim-wood, each a cubit and a half broad, overlaid with gold, and set upright in 96 large sockets of silver, and all supported behind with five cross bars of shittim-wood, overlaid with gold, and fastened to the boards by rings of gold. On this frame was suspended a fourfold covering. The inmost consisted of ten curtains of fine twined linen, with blue, purple, and scarlet, embroidered with figures of cherubim of cunning work, each curtain 28 cubits long and 4 cubits broad, and all coupled together by loops of blue and taches of gold. Next there was a covering of eleven curtains of goat's hair, coupled together with taches of brass. It had next a covering of rams' skins dyed red; and, in fine, a fourth of strong leather or badger's skins. The whole east end, just before which the brazen altar and laver stood, was allotted for an entrance. It was hung over with a vail of blue, purple, scarlet, and fine twined linen, curiously embroidered, and suspended by golden hooks on five pillars of shittim-wood overlaid with gold, and set in large sockets of brass. This tabernacle or sanctuary was divided into two apartments. The first apartment was 20 cubits long, and was called the *holy place*, and into it only the priests might enter or look. At its inner end stood the golden candlestick, and the altar of incense, and table of shew-bread; and here the silver trumpets and standards of weight and measure seem to have been kept. Beyond this there was another apartment of 10 cubits square, which was separated by a vail of blue, purple, and scarlet, and fine twined linen, embroidered with cherubim of cunning work, and suspended by golden taches on four pillars of shittim-wood overlaid with gold, and set in sockets of silver. Here, amidst gross darkness, were deposited the ark of the covenant, overshadowed by the cherubim, between which hovered the Shechinah or symbolic cloud of the divine presence; and here were the golden pot of manna, Aaron's budding rod, and a copy of the law of Moses: into this apartment only the high-priest entered one day of the year. The tabernacle being reared on the first day of the second year of the Hebrews' departure from Egypt, was, with all its utensils, consecrated by the sprinkling of blood and anointing of oil; and every year it was atoned by the sprinkling of blood on the day of expiation. After its erection the twelve Hebrew princes solemnised the dedication of it by presents and sacrifices, each in his day. The whole offering was twelve chargers, and twelve bowls of silver, and twelve spoons of gold, amounting in all to 2520 shekels in weight, together with a large quantity of incense, and thirty-six bullocks, seventy-two rams, as many lambs, and as many kids (Exod. xxv.-xxvii. xxxvi.-xxxviii. xl.; Num. vii.) In the wilderness the tabernacle stood in the midst

of the Hebrew camp: the priests alone upreared it; but the Levites bare it and its furniture on their waggons and shoulders. The ark, the altar of incense, table of shew-bread, golden candlestick—nay, even the brazen altar—were carried under a cover; and it was death for the Levites to see them (Num. iv.)

After the conquest of Canaan the tabernacle was placed by Joshua at Shiloh (Josh. xviii. 1), though toward the close of his life it appears to have been at Shechem (xxiv. 25, 26). This was perhaps only temporarily; at least we afterwards find it at Shiloh for a lengthened period (Judg. xviii. 31); 1 Sam. i. 3, 24; see also ii. 32, *marg.*; iii. 15). As when the tabernacle was finished the ark of the testimony was, by the command of God, placed therein (Exod. xxvi. 33; xl. 21), it might naturally be supposed that it would always be kept there; that where the tabernacle was, there also would be the ark of the testimony; but this was not constantly the case. In the days of Eli the priest, the Israelites and the Philistines being then at war, the ark was brought from Shiloh into the camp of Israel, in the hope of its saving them from their enemies; but it was taken by the Philistines, who after keeping possession of it for seven months, sent it back to the land of Israel. It was now brought, not to Shiloh, but to Kirjath-jearim (1 Sam. iv. 1-5, 10, 11; v. 1; vi. 1, 21; vii. 1, 2; Josh. ix. 17). Here it remained until David was king over Israel, when it was removed to the city of David, a part of Jerusalem, and was set in the midst of the tent or tabernacle which he had pitched for it (1 Chron. xiii. 5-14; xv. 25; xvi. 1; 2 Sam. vi. 17).

This, however, was not the tabernacle of the congregation which Moses made in the wilderness: that was now in Gibeon, anciently the chief city of the Gibeonites (2 Chron. i. 3, 4; Josh. ix. 17; x. 2). Religious services, however, were performed both before the ark in the city of David and before the tabernacle in Gibeon (1 Chron. xvi. 37, 39). When David had placed the ark in the tent which he had prepared for it he 'offered burnt-sacrifices and peace-offerings before God;' and 'he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required.' 'And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually, morning and evening, and to do according to all that is written in the law of the Lord which he commanded Israel' (1 Chron. xvi. 1, 2, 37, 39, 40). Gibeon indeed was at this time 'the great high place:' here was 'the altar of the burnt-offering;' here 'Solomon offered a thousand burnt-offerings on that altar' (1 Kings iii. 4; 1 Chron. xxi. 29); and here the Lord, doubtless in token of his approbation and acceptance, appeared to him in a dream by night, and said, 'Ask what I shall give thee;' and in answer to his request promised to bestow on him much more than he had asked: 'And Solomon came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered burnt-offerings, and offered peace-offerings' (1 Kings iii. 4-15).

This was a singular state of things. It was an express law of the Mosaic economy that sacrifices should be offered only in the place which the Lord should choose to put his name there, not in any place which the offerer himself might choose (Deut. xii. 1-14); and when the Israelites were in the wilderness the appointed place was the door of the tabernacle of the congregation (Lev. xvi. 8, 9). This was so entirely the understanding of the Israelites themselves that when the tribes of Reuben and Gad and the half-tribe of Manasseh, on returning after the conquest of Canaan to their own inheritance on the east of the Jordan, built there an altar, the tribes who were settled on the west of that river were ready to go to war with them on that account, and were only pacified on receiving an assurance that it was not designed for burnt-offerings nor for sacrifices, but simply as a witness to their right to the altar of the Lord their God that was before his tabernacle (Josh. xxii. 10-34). Whether it was by the appointment of God that Shiloh was chosen as the seat of the tabernacle and the ark does not appear; but there is no reason for supposing that the places where they were subsequently located were so chosen. Meanwhile we find sacrifices and burnt-offerings offered up in places where was neither the tabernacle nor the ark (Judg. vii. 6, 25-27; xiii. 16, 19-23; 1 Sam. vii. 9, 10; xiii. 8; xiv. 35; xv. 31; 2 Sam. xiv. 18, 26); and in the case of Gideon, Manoah, and David, this appears to have been done by divine authority, and with divine acceptance; and now the practice was become common: 'The people sacrificed in high places, because there was no house built unto the name of the Lord until those days' (1 Kings iii. 2).

It was a singular anomaly at this time that the tabernacle and the ark should not only be apart, but that there should have been in a manner two tabernacles, and that sacrifices and peace-offerings should be offered up at both, the one at Gibeon, the other at the city of David in Jerusalem, in which the ark was placed. But now at length, on the building of the temple being finished, an end was put to this anomalous state of things: 'The priests took up the ark of the Lord and the tabernacle of the congregation, and all the holy vessels that were within the tabernacle, even these did the priests and the Levites bring up. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, under the wings of the cherubim' (1 Kings viii. 2, 4, 6).

5. A temporary shed or booth. Such were the erections which the Israelites made for themselves in what was called the Feast of Tabernacles (Lev. xxiii. 33-36, 39-43; Neh. viii. 13-18). In this sense we are also to understand the word in the account of our Lord's transfiguration on the Mount, when Peter said: 'Let us make here three tabernacles, one for thee, and one for Moses, and one for Elias' (Matt. xvi. 1-4). On a mountain or its neighbourhood branches of trees might be found wherewith to erect booths, but materials for rearing a tent or other permanent erection could scarcely be found on a sudden (Campbell, *Gospels*, iv. 17).

6. Man's mortal body. 'We know,' says Paul, 'that if our earthly house of this taber-

nacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens' (2 Cor. v. 1).

**TABLE.** 1. A broad piece of stone, brass, wood, or the like (Hab. ii. 2; Luke i. 63). Such the tablets used to write upon, as they had no paper; and when they wished what they wrote to continue recorded to many generations. Twice God wrote his law on tables of stone. The Romans engraved their ancient laws on twelve tables of brass. In allusion hereto, man's heart is represented as a writing-table and a fleshly table, ready to receive and be affected with divine truths (Prov. iii. 3; vii. 3; 2 Cor. iii. 3). 2. An article of furniture, consisting of a flat surface raised on legs or supports, and used among other purposes to bear the food at repasts. The altar of burnt-offering is called God's table because the sacrifices thereon offered were acceptable to him, and were food to the hungry (Mal. i. 7, 12). 3. The provision set upon a table to be eaten or drunk; nay, all kind of provision spiritual and temporal: God furnishes our table when he grants us the necessities and comforts of life, temporal or spiritual (Ps. xxiii. 5). Men cannot be partakers of the table of the Lord and of the table of devils: cannot consistently eat of the things sacrificed to idols as such, and also partake of the Lord's Supper (1 Cor. x. 21).

The table of shewbread was of shittim-wood overlaid with gold, two cubits in length, one in breadth, and one and a half in height. On the top it was surrounded with a border, which kept the leaves from falling off. It was portable by means of staves of shittim-wood overlaid with gold. It was consecrated by sprinkling of blood and anointing with oil. It stood on the north-west corner of the holy place, just before the inner veil, and on it were set the twelve loaves of shewbread. Solomon made ten tables for the shewbread (Exod. xxv. 23-30; xxx. 27; 2 Chron. iv. 8, 19).

**TABLET.** The Hebrew word *ṭāḇṭā* is thus rendered in the E. T. in Exod. xxv. 22 and in Num. xxxi. 50, the only passages in which it occurs, and in both it doubtless signifies some ornamental article, probably of dress. Gesenius thus interprets it: 'A globe, a little ball of gold; perhaps collectively globules, or a necklace made of golden globules strung together (which are found solid in Arabia), such as the Israelites in the wilderness and the Moabites wore.'

**TABOR.** 1. A celebrated mountain of Palestine, in the N.E. arm of the great plain of Esdraelon. As seen from the S.W. it presents the appearance of the segment of a sphere; as seen from the N.W. it inclines more to the form of a truncated cone. The statements of its height very exceedingly. Dr. Robinson estimated its height above the plain at not more than 1000 feet: Dr. Wilson thought this was perhaps too much by a hundred feet. Schubert's barometrical measurements make it 1310 Paris feet above the level of the plain, and 1748 above the level of the sea. Its top, as a whole, is rounded off, and is perhaps in all 20 minutes in diameter; but the proper summit consists of a beautiful little oblong plain or



basin, 12 or 15 minutes in length by 6 or 8 in breadth. This is skirted by a ledge of rocks of some height, part of which is covered by foundations and ruins. This higher ground is thickly overgrown with bushes and small trees, while the basin itself lies in grass without trees or ruins. The view from Mount Tabor is very extensive and beautiful: it forms one of the finest landscapes in Palestine. 'It is impossible for man's eye,' says Maundrell, 'to behold a higher gratification of this nature. On the N.W. you discern at a distance the Mediterranean; and all round you have the spacious and beautiful plain of Esdraelon and Galilee, which present you with the view of so many places memorable for the resort and miracles of the Son of God' (Maundrell, 115).

Mount Tabor is several times mentioned in the O. T. It was here that Deborah and Barak assembled an army previous to defeating Jabin's forces under the command of Sisera (Judg. iv. 6, 7, 14, 16). The Psalmist, referring perhaps to its beauty, says: 'Tabor and Hermon shall rejoice in thy name' (Ps. lxxxix. 12). In the N. T. it is not mentioned at all; but in the 4th century there sprang up an opinion, which grew into a tradition, that Mount Tabor was the scene of our Lord's transfiguration, and the tradition has come down to the present day; but for this notion there is not the slightest foundation—indeed there is even a strong probability against it. Long before and after the time of our Lord the summit of Mount Tabor was occupied by a fortified city; and as it is said he took Peter, and James, and John, up into a high mountain apart by themselves, such a privacy as these words imply would not be found on Mount Tabor, crowned as it was by fortifications and houses. The account of our Lord, both before and after his transfiguration, would rather appear to indicate that it may have taken place on some mountain not far from Caesarea Philippi (Robinson, *Res.* iii. 211, 215, 219, 222; Wilson, ii. 100, 102, 104).

2. A city in the tribe of Zebulun which was given to the Levites (1 Chron. vi. 77). 3. The oak (E. T. plain) of Tabor, in the tribe of Benjamin, near Bethel (1 Sam. x. 3).

TAD'MOR, or TA'MAR, a city originally built by Solomon, was situated to the N.E. of Damascus. In the Scriptures it is called 'Tadmor in the wilderness' (1 Kings ix. 18; 2 Chron. viii. 4), the only notice which is given of it. The Hebrew name Tamar signifies a *palm-tree*: hence the Greek and Latin name Palmyra—i.e. the *city of palms*. It still receives among the Arabs the name of Thadmor—an example among many others of places in Palestine having retained or regained their original names. Palms are still found in the gardens around the town, but not in such numbers as would warrant, as they once did, the imposition of the name.

Palmyra was situated at the foot of a range of lofty limestone hills, naked and white, as if covered with eternal snow. Eastward and southward is a vast desert plain reaching to the horizon. The traveller from the west generally approaches the ruins through the break in the mountains, and the first object that attracts his

attention is the old Saracenic castle that crowns an isolated peak some distance on the left. On each side of the road he observes a number of strange tower-like tombs, some nearly perfect, and others confused heaps of ruins, built in the valley and along the slopes above. After passing most of these, he surmounts an easy swell, and the whole panorama of the ruins opens up at once before him. They stretch from the bases of the mountains across the valley on the left, till they are terminated by the lofty walls of the magnificent Temple of the Sun directly in front. He is struck with astonishment at their vast extent, and no less so at their utter desolation. They are white as snow-wreaths, and not a tree, or shrub, or blade of grass, or solitary weed is seen among them. Heaps of massive stones, noble porticoes, and long and beautiful colonnades are intermixed with the shattered ruins of temples and triumphal arches and proud monuments erected in honour of the mighty dead. There is no sign of life: all is bare and desolate as a deserted cemetery (Porter, *Damascus*, i. 220).

The elder Pliny, in the 1st century, mentions Palmyra as a considerable town, which, along with its territory, formed an independent commonwealth between the Roman and the Parthian empires. In the 3d century Odenatus assumed the title of king, and after his death his consort Zenobia, calling herself queen of the East, ruled over most of the eastern provinces of the Roman empire. The emperor Aurelian, however, turned his arms against her, attacked and defeated her, took her prisoner, and carried her to Rome to grace his triumph. Since the 8th century it has gradually fallen into decay; and Abulfeda in the beginning of the 14th century speaks of it as merely a village, but celebrated for ruins of old and magnificent edifices. These relics of architectural grandeur are still the admiration of travellers, and it is confessed that neither Greece nor Rome could equal those of Palmyra. It is evident, however, that they are not to be traced back to the days of Solomon: it is plain from the style of architecture that the chief buildings must have been erected subsequent to the beginning of the Christian era, as the Corinthian order of pillars so much prevails. The present Tadmor consists of a few miserable mud huts crowded together on the pavement of large flat stones in the outer court of the Temple of the Sun (Rosen, *Geog.* ii. 247, 250). The reader who would see a description and delineation of these superb remains of ancient art will find them in Wood and Dawkins' *Ruins of Palmyra*, London, 1753, folio.

TAHAP'ANES (Jer. ii. 16), TAH'PANES (xliii. 7-9; xlv. 1; xlv. 14), TEHAPH'NEHES (Ezek. xxx. 18), a city of Egypt, which the LXX. render Τάφνη, Τάφνα. It appears to be generally agreed that this was Daphne, a fortified city on the Pelusiac branch of the Nile. This was the place in Egypt to which the rebellious Jews under Johanan, in opposition to the counsels of Jeremiah, came in the first instance when they retired to that country; and some remained here while others went to other places (Jer. xlii.; xliii. 1-7; xlv. 1). Isaiah uses the word

*Henas*, which has commonly been considered as an abbreviated form of the above words; but Gesenius understands by it 'a city of middle Egypt, situated on an island to the west of the Nile, called by the Greeks Heracleopolis, formerly a royal city of Egypt' (293, 861).

TAL'ENT, originally a weight, used particularly in weighing gold and silver, and hence it came to signify money of a certain value. The weight of the talent varied in different countries, and hence its money value also varied; and in regard to both points there is considerable diversity in the estimates formed by different writers. Here we have to do only with the Hebrew talent; and it appears from Exod. xxviii. 26, 26, where 301,775 shekels of silver are reckoned of the value of 100 talents and 1175 over, that, in other words, 3000 shekels were equal to 1 talent. Dr. Arbuthnot, who values the shekel at 2s. 3½d., accordingly calculated the talent of silver at £342. 3. 9, and reckoning gold at sixteen times its value (silver being taken at 5s. the oz., and gold at £4), he calculated a talent of gold at £5475. Bishop Cumberland, who takes the silver shekel at 2s. 4½d., calculates the talent of silver at £353. 11. 10, and the talent of gold at £5675. 15. 7; but as this is so much less than Arbuthnot's calculation, he must have taken gold at a considerably lower value. In these and similar calculations there are material sources of uncertainty arising out of the estimates at which the shekel is taken, and the value of gold and silver in ancient as compared with modern times.

TAN'MUZ, or TAN'NUZ, the fourth month of the Jewish sacred year, and the tenth of the civil. It commenced, according to the rabbins, with the new moon of our June; but according to Michaelis, and others who follow him, with that of July. On the seventeenth day of this month the Jews fast for the sin and punishment of making the golden calf. During the captivity of Babylon they in this month observed a fast to bewail the destruction of Jerusalem (Jer. xxxix. 2; Zech. viii. 19).

2. Tammuz, a deity of the Syrians and Phœnicians, called also Adonis, whose beauty was deemed so exquisite that his name has become significant of perfect beauty. His story is differently related by ancient writers, and is very much of a mythological character. Rites commemorative of him were annually celebrated at Biblus, on the coast of Syria. In the spring of the year, as was observed by Maundrell, the river Adonis, after being swelled by the heavy rains and melted snows, washes down from the mountains a red earth, by which its waters are deeply tinged, and this the ancient heathens took to be the blood of Adonis, who was said to have been killed by a boar. Venus lamented his death in the most inconsolable manner, and appointed a yearly festival in commemoration of it. On these occasions the women raised lamentations and wailings for him, mourning over his death in the bitterest manner. Next day it was said he had revived and ascended to heaven; and now they rejoiced, and shaved their heads; and such as did not, at least at Biblus, were obliged to prostitute themselves a whole day to strangers and conse-

crate their gains to Venus. On this day the Phœnician priests caused a letter come into their harbour in a boat of the papyrus reeds, as if from Egypt, importing that the priests there had found Adonis alive. When this boat entered the harbour of Biblus, the women danced and shouted as persons frantic for joy. In the time of Ezekiel the Jewish women celebrated this festival (Ezek. viii. 16). To this day some vestiges of this mad revel are seen in Syria.

#### TARSH [TARSHISH.]

TARSHISH, one of the sons of Javan, and of the grandsons of Japhet. His name occurs in the list of Noah's descendants, 'by whom the isles of the Gentiles were divided in their lands' (Gen. x. 4, 5), *isles* being here understood, not simply of what we commonly call islands, but also of countries which in reference to Canaan were beyond sea. [ISLE.]

The name of Tarshish frequently occurs in the O. T. as the name of a city or district of country, probably in consequence of its having been peopled by the grandson of Japhet or his family; and though its situation has been much debated, and it has even been supposed there was anciently more than one Tarshish, it appears now to be generally agreed to restrict the name to a city or district of country in Spain, a very flourishing colony and emporium of the Phœnicians to the west of the Straits of Gibraltar, near the mouth of the river Bœtis, the Guadalquivir of the present day. Ezekiel, in his lamentation over Tyre, says: 'Tarshish was thy merchant, by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs' (xxvii. 12). Spain was celebrated in ancient times for its rich silver mines; it had also mines of iron, lead, and tin; and the latter metal was also brought by the Phœnicians from Cornwall into Spain; and Tartessus might not improbably be the *astropot* whence it was conveyed to Tyre. The passage is thus perfectly applicable to that place. The prophet Isaiah, in predicting the overthrow of Tyre, says: 'The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them' (xxiii. 1). Ver. 6. 'Pass ye over to Tarshish; howl, ye inhabitants of the isle'—i.e. Tyre. Ver. 10: 'Pass through thy land as a river, O daughter of Tarshish: there is no more strength.' Ver. 14. 'Howl, ye ships of Tarshish: for your strength is laid waste.' These successive addresses indicate an intimate connection between Tyre and Tarshish, such as there might naturally be between Tyre and Tartessus: the mention of Chittim, which is generally understood to signify the maritime countries and islands of the Mediterranean Sea, would also indicate that Tarshish was near them; and the words 'pass ye over to Tarshish' would appear to indicate that the passage was somewhat direct, and that it was within a practicable distance from Tyre, all which circumstances agree with Tartessus in Spain. 'Thou breakest the ships of Tarshish,' says the Psalmist, 'with an east wind' (Ps. xlviii. 7). These words indicate familiarity with the winds which prevailed in the seas

traversed by the ships of Tarshish—a familiarity which an inhabitant of Palestine may naturally be supposed to have of winds which prevailed in the Mediterranean Sea, though not of winds in other parts of the world. Now, the euroclydon, the wind by which Paul in sailing to Rome was tossed up and down the Mediterranean, and was at length shipwrecked on the island of Malta, blows in all directions from N.E. to S.E., and answers to the description of the Psalmist (see also Ezek. xxvii. 26). We shall refer to only one other passage: 'The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts' (lxxii. 10). Here Tarshish is associated with 'the isles,' the countries on the coast of the Mediterranean. The design of the Psalmist is to represent the universality of the Messiah's rule, and this is expressed by the mention of 'Tarshish and the isles' in the far west, and of 'Sheba and Seba' in the far east; and to leave no doubt on the subject it is immediately added: 'Yea, all kings shall fall down before him; all nations shall serve him.' These various passages leave no doubt in our mind that by Tarshish is to be understood Tartessus in Spain.

Tarsus in Cilicia, the birthplace of the apostle Paul, is thought by some to be the Tarshish of Scripture. In this opinion they are supported by the authority of Josephus, who says that Jonah sailed to Tarsus in Cilicia (*Antiq.* ix. 10. 2), so that he must have understood by Tarshish this city; but, on points of that kind, Josephus is not always to be held as an authority; and the passages already quoted agree much better with Tartessus in Spain than with Tarsus in Cilicia. The sailing of Jonah from Joppa, which lay on the Mediterranean coast, however, shews clearly that the Tarshish to which he proposed to go lay to the westward; but the circumstance that in doing so he 'fled from the presence of the Lord' (Jonah i. 3), agrees better with Tartessus in Spain, which was considered as lying toward the end of the world, than with Tarsus in Cilicia, which was comparatively near at hand. The storm by which he was overtaken was not improbably the euroclydon.

But a more common opinion is, that Tarshish was situated in the east, the voyage to it being from Ezion-geber by the eastern branch of the Red Sea. In 2 Chron. xxii. 35, 36, we read: 'Jehoshaphat joined himself with Ahaziah king of Israel to make ships to go to *Tarshish*; and they made the ships in Ezion-geber;' but in 1 Kings xxii. 48 it is said, obviously in reference to the same voyage: 'Jehoshaphat made ships of Tarshish to go to *Ophir* for gold; but they went not, for the ships were broken at Ezion-geber.' With respect to the phrase 'ships of Tarshish' which occurs in this and other passages, it is said it does not necessarily mean ships sailing to or from Tarshish; it may also be used as a general term for merchant ships, ships of large burden, ships of a particular form of construction, although going to other countries. But what is more material, there is a discrepancy between the two passages. In Chronicles the voyage is said to be to Tarshish; in Kings to Ophir. We must therefore make a choice between them, and as the text of Chroni-

cles is less to be relied on than that of Kings, and as we have conclusive evidence of a Tarshish being west of Canaan, we apprehend the reading in Kings, *Ophir*, should be preferred, a conclusion which is further strengthened by the voyage being 'for gold,' Ophir being specially noted for gold, while Tarshish, though gold was also found there, was perhaps specially noted for silver (Jer. x. 9), which was the case with Tartessus.

Of the voyages undertaken by Solomon we have three several notices in the Book of Kings. According to the first notice, the ships sailed from Ezion-geber on the shore of the Red Sea (i.e. of its eastern branch), and they fetched *gold* from *Ophir* (1 Kings ix. 28). By the second notice, they also brought *gold* from *Ophir* (x. 11). In 2 Chron. viii. 18 and ix. 10 the notices are to the very same effect. In none of them is the name of Tarshish found, so that they have no bearing on the question where it was situated. It is found, however, in the third notice, both in Kings and Chronicles. In 1 Kings x. 22 we read: 'The king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish bringing gold and silver, ivory, and apes, and peacocks.' In 2 Chron. ix. 21 it is said: 'The king's ships went to Tarshish with the servants of Hiram; every three years came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.' These two passages obviously refer to the same voyage or facts. Now, in the Book of Kings it is not said where this voyage was to: the only indication of this is the expression 'the navy or ships of Tarshish;' but this may be susceptible of the interpretation we have already given of it. In the Book of Chronicles it is indeed said the 'ships went to Tarshish;' but the two passages are in every respect so nearly the same, while yet they differ as to this particular point, that there is ground for questioning which text is correct. It thus appears that the opinion that Tarshish, or a Tarshish (if there was more than one), was in the east, rests almost entirely on the two passages in the Books of Chronicles relative to Solomon's and to Jehoshaphat's ships, while the text of both is doubtful. There is therefore no proper or sufficient ground for maintaining this opinion; and we may be content with the opinion that Tarshish was Tartessus in Spain.

TAR'SUS, the chief city of Cilicia, situated in a fertile plain on the river Cydnus, a few miles from the sea. Strabo, the Greek geographer, who flourished in the beginning of the 1st century, says it was built by Sardanapalus, and that in all that relates to philosophy and general education it was more illustrious than even Athens or Alexandria. From his description it is evident that its main character was that of a Greek city where the Greek language was spoken and Greek literature was diligently cultivated. But we should be mistaken if we suppose that the general population of the province was of Greek origin or spoke the Greek tongue. We must rather conceive of Tarsus as like Brest in Brittany or like Toulon in Provence—a city where the language of refinement is spoken and written in the midst of a ruder population, who

use a different language and possess no literature of their own (Conybeare, i. 24).

Tarsus was distinguished as the birthplace of the apostle Paul, and he says it was 'no mean city' (Acts xxi. 39). In the time of Strabo it was a seat not only of Grecian but of Jewish literature. Gamaliel, one of the most celebrated rabbis of that day, had here a school, and among his scholars was 'Saul of Tarsus,' who himself tells us that 'he was brought up at the feet' of that distinguished teacher, 'and taught according to the perfect manner of the law of the fathers' (xxii. 3). He was thus prepared, by his acquaintance with both Greek and Jewish learning, for the great work to which he was afterwards called. It is not unworthy of remark, that when he came to Jerusalem after his conversion, as the Grecians sought to kill him, the brethren sent him forth to Tarsus his native city (ix. 29, 30); and he appears to have remained there a considerable time (xi. 25, 26). After the meeting of the apostles and brethren at Jerusalem, as to the question of the circumcision of converts from among the Gentiles, we again find Paul sent forth to Syria and Cilicia to communicate the decision which had been come to; and we find him going 'through Syria and Cilicia confirming the churches' (xv. 22, 23, 41). It is interesting to find Paul's native country and native city enjoying so good a share of his early labours. This was quite in correspondence with the character of that noble-minded man, for it may well be supposed that he felt a special interest in his countrymen whether Jews or Gentiles, and a deep concern for their salvation (Rom. ix. 1-5).

In the time of Abulfeda, who flourished at the end of the 13th and beginning of the 14th century, Tarsus was a large town, was surrounded by a double wall, and was in the hands of the Armenian Christians. It is now a decayed and poor town, inhabited by Turks, Greeks, and Armenians. There are few remains of antiquity of any consequence, these having been destroyed or converted into modern buildings (*Bib. Sac.* viii. 876).

TARTAK, an Idol of the Avites, but what it was is not known (2 Kings xvii. 31).

TARTAN is commonly understood to be the name of one of the officers of Sennacherib king of Assyria (2 Kings xviii. 17; Is. xx. 1); but according to Layard it was not a proper name: 'Tartan,' says he, 'we now find from the inscriptions, was merely the common title of the commander of the Assyrian armies' (Layard, *Nin. and Bab.* 148).

TASTE, To. 1. To try the relish of a thing by the tongue or palate (Job xxxiv. 3). 2. To eat or drink a little, as if trying what it was (Matt. xxvii. 34). 3. To have an experimental knowledge of: thus men taste of death when they feel it (Matt. xvi. 28); they taste that the Lord is *gracious* and *good*, when they spiritually discern and feel his grace and goodness working for and in them (1 Pet. ii. 3; Ps. xxxiv. 8). Hypocrites taste the good word of God, and the heavenly gift, when they have such experience of the power of the Holy Ghost, in and by the

word, as fills them with a kind of transient comfort and joy (Heb. vi. 4, 5).

#### TAVERNS, THE THREE. [APPII FORUM.]

TEACHER. An instructor (1 Chron. xxv. 8). In our translation of the gospels the Greek word διδάσκαλος, which signifies *teacher*, is generally rendered *master*. Though it cannot be said that the word thus rendered is mistranslated, since it is the most common title with us where-with scholars address their teachers; but it is much too indefinite, as that term does not distinguish the relation when superiors and inferiors are brought together. The word *master* serves equally for rendering several other Greek words; and, therefore, in many cases—especially where the context requires a contradistinction to any of these terms—the word *master* is not proper (Campbell, *Gospels*, i. 439). Our translators have in one place rendered it *doctor*. Joseph and Mary, we are told, found Jesus in the temple 'sitting in the midst of the doctors' (Luke ii. 46). We know of no sufficient reason for this deviation from the ordinary meaning of the word. In composition, our translators have in like manner rendered it *doctors*. 'There were Pharisees and (νομο-διδασκαλοι) doctors of the law sitting by' (v. 17). And again, 'There stood up one of the council, a Pharisee, named Gamaliel (νομο-διδάσκαλος) a doctor of the law' (Acts v. 34). We know no sufficient reason why this should not be rendered 'a teacher of the law,' according to the ordinary signification of the simple words.

TE'BETH, or THE'BET, the tenth month of the Jewish sacred year, and fourth of the civil. It fell out and commenced, according to the rabbins, with the new moon of our December; but according to Michaelis, and others who follow him, with that of January. On the eighth day of this month the Jews observed a fast on account of the translation of the law into Greek. On the tenth a fast for the siege of Jerusalem by the Chaldeans (2 Kings xxv. 1). On the twenty-eighth a feast of joy on account of the ejection of the Sadducees from the sanhedrim, where, under Jannæus, they had almost the whole power.

TEKO'AH, a city about 12 miles south of Jerusalem, and which had a wilderness adjacent to it that reached almost to the Dead Sea. A widow of it persuaded David to recall Absalom (2 Sam. xiv. 1-20). Rehoboam repaired and fortified it (2 Chron. xi. 6). Near to it Jehoshaphat's enemies massacred one another (2 Chron. xx. 20-25). Amos the prophet was a herdsman of it (Amos i. 1). Hither Jonathan the Maccabee retired from Bacchides the Syrian general, as the city had but one entrance. The ruins of Tekoah now cover about four or five acres. They consist chiefly of the foundations of houses, built of square stones, some of which are bevelled. It still existed in the time of the Crusades, and nothing is known as to the time of its being abandoned. It is now called Tekua (Robinson, *Res.* ii. 182, 184).

#### TELASSAR. [ELLASAR.]

TE'MA, one of the sons of Ishmael, and a prince or sheikh of one of the Arabian tribes.



descended from him (Gen. xxv. 15, 16). Job speaks of 'the troops or caravan of Tema' (Job vi. 19); and Isaiah of 'the inhabitants of the land of Tema' (xxi. 14). Jeremiah also refers to it (xxv. 23).

TE'MAN, a grandson of Esau, by his son Eliphaz (Gen. xxxvi. 10, 11). Eliphaz, one of the friends of Job, is called a Temanite, perhaps as being of a tribe descended from him (Job ii. 11). A country in Arabia, probably the land of Edom, or part of it, appears to be called Teman (Gen. xxxvi. 34; Jer. xlix. 20; Ezek. xxv. 13; Amos i. 12; Hab. iii. 3).

TEMPLE. The Jews sometimes called the tabernacle by this name (1 Sam. i. 9; iii. 3). The buildings erected for the worship of idols were also so called; but that built at Jerusalem for the worship of the true God is so called by way of eminence. Strictly speaking, there were three successive temples at Jerusalem—that built by Solomon; that built after the captivity; and that built by Herod, which all differed materially from each other.

I. The preparations for building Solomon's temple were immense. Walton has given the following calculation from the learned Brerewood of the value in sterling money of the gold and silver left by David for this object, according to their price in modern times:—

Talents of gold	. 100,000	=	£450,000,000
Do. silver	. 1,000,000*	=	375,000,000
Do. gold	. 3,000	=	13,500,000
Do. silver	. 7,000†	=	2,625,000
<hr/>			
£841,125,000			

But besides these sums contributed by David, the following were contributed by 'the chief of the fathers and princes of the tribes,' and others:—

Talents of gold, 5000 (and 10,000 drains)	. . . . .	£22,500,000
Talents of silver, 100,000‡	. . . . .	8,750,000
<hr/>		£26,250,000

Making a gross total of £867,375,000§

\* 1 Chron. xxii. 14. Josephus gives the amount as only the tenth of these sums—viz. 10,000 talents of gold and 100,000 talents of silver.

† 1 Chron. xxix. 3, 4. These latter sums he gave of 'his own proper good.'

‡ 1 Chron. xxix. 6-8. Besides these contributions in gold and silver, the chief of the fathers, etc., gave of brass 18,000 talents, and 100,000 talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord. 'David also gave, besides other materials, of brass and iron without weight, for it is in abundance' (2 Chron. xxii. 2-5, 14).

§ *Jour. Sac. Lit.* 1852, 261. These calculations are not to be held as perfectly trustworthy. A very slight difference in the estimated weight of the talent, or the estimated value of the gold or silver may produce a great difference in the final result. There are ac-

The materials for building the temple, both timber and stones, appear to have been brought chiefly from the mountains of Lebanon. Besides obtaining workmen from Hiram the king of Tyre (as the Sidonians were specially skilled as hewers of timber), 'Solomon raised a levy of 30,000 men out of all Israel, and he sent them to Lebanon, 10,000 a month, by courses;' and he 'numbered all the strangers that were in the land of Israel, and they were found 150,000 and 3600; and he set 70,000 of them to be bearers of burdens, and 80,000 to be hewers in the mountains, and 3600 overseers to set the people a work.' The timber cut out of Lebanon Hiram was to send in floats by sea to Joppa, and Solomon was to 'carry it up to Jerusalem' (1 Kings v. 6-16; 2 Chron. ii. 16-18). It is further said: 'And the king commanded, and they brought great stones, costly stones, hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers (*marg. Giblites*): so they prepared timber and stones to build the house' (1 Kings v. 17, 18). And subsequently we are told: 'And the house when it was in building was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building' (1 Kings vi. 7).

The temple was erected, not as many probably suppose on Mount Zion, but on Mount Moriah (2 Chron. iii. 1), the quarter where Isaac was to be offered in sacrifice (Gen. xxii. 2). Notwithstanding the previous preparations it was seven years and a half in building. The foundation was laid in the '480th year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the second month; and in the eleventh year, in the eighth month, was the house finished

accordingly great differences in the calculations of different writers. My father says the above-mentioned sums 'amounted together to £939,299,687, or £942,719,750 sterling.' Dr. Brown, in his *Antiquities of the Jews*, says: 'The gold at £4 the ounce, which is the present price of pure gold, is equal to £648,000,000; and the silver at 5s. the ounce, which is the present price of unalloyed silver, is equal to £381,375,000, making together the extraordinary sum of £1,029,375,000—a sum so prodigious as gives reason to think that there must be an error somewhere; for it makes David and his nobles to have laid up for the temple no less than £25,734,375 every year during all the forty years that he reigned. Accordingly, various methods have been resorted to to bring the amount within the bounds of probability' (i. 151). He accordingly proceeds to mention three different methods which have been resorted to for this end; and though we are not prepared to discard them, yet as none of them is supported by adequate positive evidence, neither are we prepared to adopt any of them. The simplest and not the least unsatisfactory method is to suppose an error in the text [NUMBERS]. It is not even easy to see how such immense sums could be expended on one building, and that of no great magnitude.

throughout all the parts thereof, and according to all the fashion of it' (1 Kings vi. 1, 38). This, according to the common chronology, was in the year B.C. 1005.

The temple of Solomon, though a magnificent, was not a large building: 'The length thereof was 60 cubits, and the breadth thereof 20 cubits, and the height thereof 30 cubits.' And there was a porch before it, '20 cubits was the length thereof, and 10 cubits was the breadth thereof' (1 Kings vi. 2, 3). It is difficult to form a full and correct conception of the temple and of its varied furniture, and we shall not make the attempt; but we refer for a more particular description of them to 1 Kings vi. 5-36; vii. 13-51; 2 Chron. iii. 3-17; iv.

The temple of Solomon remained but about thirty-four years in its original glory, for in the fifth year of the reign of his son Rehoboam 'Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all' (1 Kings xiv. 25, 26). Asa, though a good prince, took all the silver and the gold that were left in the treasures of the house of the Lord and the treasures of the king's house, and sent them to Benhadad king of Syria, that he might help him against Baasha king of Israel, which he accordingly did (1 Kings xv. 16-21). The temple having got out of repair, Joash the king, about 856 B.C., took measures for its restoration; but afterwards, when Hazael king of Syria threatened to come up against Jerusalem, he 'took all the hallowed things that his fathers had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord and in the king's house, and sent them to Hazael, and he went away from Jerusalem' (2 Kings xii. 4-18; 2 Chron. xxiv. 4-14). To obtain the help of Tiglath-pileser king of Assyria against his enemies, 'Ahaz took the silver and gold that was found in the house of the Lord and in the treasures of the king's house, and sent them for a present to him;' and he in various ways desecrated and despoiled the temple—'he gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord; and he made him altars in every corner of Jerusalem' (2 Kings xvi. 5-18; 2 Chron. xxviii. 16-25). Hezekiah his son, immediately on succeeding him, 'opened the doors of the house of the Lord and repaired them;' and the priests by his orders 'went into the inner part of the house of the Lord to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord; and the Levites took it to carry it out abroad into the brook Kidron' (2 Chron. xxix. 3, 15-19). But Hezekiah, in the fourteenth year of his reign, under alarm on account of the invasion of the country by Sennacherib king of Assyria, 'gave him all the silver that was found in the house of the Lord and in the treasures of the king's house; and he cut off the gold from the doors of the temple of the Lord and from the pillars which he himself had overlaid, and gave it to the king of Assyria' (2 Kings xviii. 13-16); but the

tribute failed of its object, for the Assyrian king still carried on the war. Manasseh, Hezekiah's son, again restored idolatry and desecrated the temple. 'He built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he set a graven image of the grove that he had made in the house of the Lord' (xxi. 4, 5, 7). Having afterwards been carried captive to Babylon, he was there brought to repentance, and on being restored to his kingdom 'he took away the strange gods and the idol out of the house of the Lord, and all the altars that he had built on the mount of the house of the Lord and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and drink-offerings, and commanded Judah to serve the Lord God of Israel' (2 Chron. xxxiii. 11-13, 15, 16). Either the purification of the temple by Manasseh must have been imperfect, or it must have been again desecrated by his son Ammon, for it is said: 'He did that which was evil in the sight of the Lord as his father Manasseh did; and he walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them' (2 Kings xxi. 20, 21); and his son and successor Josiah gave orders to repair the house of the Lord, and money was given for this purpose 'to the workmen that wrought in the house of the Lord, even to the artificers and builders, to buy hewn stone and timber for couplings, and to floor the houses which the kings of Judah had destroyed' (2 Chron. xxxiv. 8-11). The desecration of the temple must then have been truly deplorable: 'And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron. And he brought out the grove from the house of the Lord, without Jerusalem unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites that were by the house of the Lord, where the women wove hangings for the grove. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, and burned the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made on the two courts of the house of the Lord, did the king beat down, and cast the dust of them into the brook Kidron' (2 Kings xxiii. 4, 6, 7, 11, 12). What a sad picture this of the condition to which the temple of Jerusalem—'our holy and beautiful house,' as Isaiah calls it—had been reduced! Notwithstanding the reformation by Josiah, the destruction of the temple and of Jerusalem itself now drew on apace. Three times was the country invaded by Nebuchadnezzar king of Babylon, and each time was the temple plundered of its

sacred vessels. In the third year of Jehoiakim, the son of Josiah, he came up and besieged Jerusalem; and having taken it, he 'carried part of the vessels of the house of God into the land of Shinar, to the house of his god; and he brought the vessels into the treasure house of his god' (Dan. i. 1, 2). Jehoiachin had scarcely succeeded him in the throne when Nebuchadnezzar again besieged Jerusalem, and 'carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon had made in the temple of the Lord' (2 Kings xxiv. 10, 13). Then came the third and final catastrophe in the reign of Zedekiah, the last of Josiah's sons who sat upon his throne. Jerusalem was once more besieged by Nebuchadnezzar's army, and after a lengthened siege it was abandoned by its defenders, and was taken by the enemy; and they 'burnt the house of the Lord, and the king's house, and all the houses of Jerusalem; and every great man's house they burnt with fire.' 'And the pillars of brass that were in the house of the Lord, and the bases and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the bowls; such things as were of gold, in gold, and of silver, in silver; the two pillars, the one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight' (2 Kings xxv. 1, 2, 4, 8, 9, 13-16). This the final catastrophe of the temple was, according to the common chronology, 424 years from its foundation being laid by Solomon and 588 B.C.

Though, as we have seen, the temple was often robbed of its treasures both by the kings themselves and by their invaders, yet we find many of the sacred vessels and utensils remaining to the last. Perhaps it was chiefly the contributions in money found in the temple which they took away: both the one and the other might, from their superstitious and idolatrous feelings, be afraid to venture on taking the vessels and utensils originally devoted by Solomon to the service of the God of the temple.

II. Fifty-two years after the destruction of Solomon's temple, and at the end of the seventy years' captivity foretold by Jeremiah, which began about eighteen years earlier, Cyrus king of Persia issued a proclamation throughout all his kingdoms, authorising as many of the Jews as chose to return to their own country and to build the house of the Lord which was in Jerusalem; and he caused to be delivered up to them the vessels which Nebuchadnezzar had brought forth from it to the number of 5400 'vessels of gold and of silver,' and probably others of less value (Ezra i.) Though the returned exiles met with much opposition from their adversaries, yet after about twenty years the building of this second temple was finished, and the worship of the true God was once more established in Jerusalem (vi. 14-22). This was in the year B.C. 515. The dimensions of this temple were, according to the decree of Cyrus, to be larger than those of Solomon's—at least

its breadth and its height, which, instead of being 30 cubits each, were each to be 60 cubits, or double the extent (vi. 3). It was doubtless much less magnificent; for the exiles by whom it was built cannot be supposed to have possessed the means of rearing such a structure as Solomon, at once the wisest and the richest king of Israel, in whose days gold and silver were nothing accounted of (1 Kings x. 21; 2 Chron. ix. 27). Hence, when the foundation of it was laid, the weeping of the old men who had seen the glory of the former house (Ezra iii. 12, 13; see also Haggai ii. 3, 6-9). This second temple the Jews say wanted five things which were the glory of the former one—1. The ark of the covenant; 2. The shechinah, or cloud of glory on the mercy-seat; 3. The sacred fire; 4. The urim and thummim; and 5. The spirit of prophecy.

In some instances the second temple, like the first, was grossly desecrated and pillaged. About 170 B.C. Antiochus Epiphanes king of Syria, in returning from the conquest of Egypt, came up 'against Jerusalem with a great multitude, and entered proudly into the sanctuary and took away the golden altar and the candlestick of light, and all the vessels thereof; and the table of the shewbread, and the pouring-vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, which he pulled off. He took also the silver and the gold, and the precious vessels; also he took the hidden treasures which he found. And when he had taken all away he went into his own land, having made a great massacre and spoken very proudly' (1 Maccab. i. 20-24). In prosecution of his orders, that his whole kingdom should be of one religion, his emissaries, including many apostate Jews, 'set up the abomination of desolation upon the altar,' and 'sacrificed upon the idol-altar which was upon the altar of God' (i. 41-43, 54, 59). Afterwards, when Judas and his army went up to Jerusalem, having defeated the general of Antiochus, 'they saw the sanctuary desolate and the altar profaned, and the gates burned up, and shrubs growing in the courts as a forest, or in one of the mountains, and the priests' chambers pulled down.' Then Judas 'chose priests of blameless conversation, who cleansed the sanctuary and bare out the defiled stones into an unclean place. And they took whole stones, according to the law, and built a new altar according to the former; and made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings and of incense, and the table of shewbread. And they offered sacrifice according to the law upon the new altar of burnt-offerings which they had made. Then all the people fell upon their faces worshipping and praising the God of heaven who had given them good success. And so they kept the dedication of the altar eight days. Moreover Judas and his brethren, with the whole congregation, ordained that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days with mirth and gladness' (iv. 38, 42,

43, 47-49, 53, 55, 56, 59). This is 'the Feast of the Dedication' referred to in John x. 22. It was held in the month of December, and accordingly it is there said 'it was winter.'

III. Herod the Great, in the eighteenth year of his reign, proposed to the Jews to rebuild the temple at Jerusalem. He did not, however, pull down the old temple till all things were ready for rebuilding it. He took away the old foundations and laid others upon which the temple was erected. It was 120 cubits in length, and was built of stones the length of which was 25 cubits, their breadth 12, and their height 8.\* The temple itself was built in a year and six months; other buildings connected with it occupied eight years (Joseph. *Antiq.* xv. 11). He laid out immense sums upon it. It was altogether a building of great magnificence (Joseph. *Wars*, i. 12. 1; v. 5. 6; vi. 4. 8).

'The Jews,' says Dr. Campbell, 'never did, nor do to this day, speak of more than two temples possessed by their fathers—the first built by Solomon, the second by Zerubbabel. The great additions made by Herod were considered as intended only for repairing and decorating the edifice, not for rebuilding it; for in fact Zerubbabel's temple had not been destroyed. Nor need we puzzle ourselves to make out exactly 'the forty and six years the temple was in building,' spoken of by the Jews (John ii. 20); for in the humour they were in, they would not mind exaggerating the time it had been building, in order to shew more strongly the absurdity of what our Lord had just uttered, perhaps including the years in which the work was interrupted among the years employed in building' (Campbell, *Gospels*, iv. 404). Indeed, if any shall question the statement, it is to be remarked that it is the Jews, not the evangelist, who are responsible for it. Probably, however, they had some ground to go upon for what they said. Though Herod may have accomplished his design in his lifetime, additions, embellishments, or repairs, may afterwards from time to time have been made to them so as to lengthen out the time the temple may be said to have been in building. Josephus, relating circumstances which occurred about A.D. 63, thirty years after this, says: 'And now it was that the temple was finished;' and he states that the workmen employed about it were above 18,000 (Joseph. *Antiq.* xx. 9. 7).

When the magnificence of the temple and the magnitude of the stones employed in the building are considered, the admiration manifested for it by the disciples will appear nothing wonderful (Matt. xxiv. 1; Mark xiii. 1; Luke xxi. 5). And how striking must have appeared to them their master's reply: 'As for these things which ye behold, the days will come in which

there shall not be left one stone upon another that shall not be thrown down.'

It appears from John ii. 13-17, that the temple was made a scene of merchandise, probably under the pretext that this was necessary for the accommodation of the worshippers that they might obtain animals for sacrifice, and the moneys which were required by law and custom in exchange for the foreign coins which many no doubt brought with them from foreign countries. [MONEY-CHANGERS.] Whether the great feasts of the Jews were made an occasion of trade in other commodities we do not know; but considering the Jewish character for money-making, it is not improbable they were. This is the case as to the pilgrimages of the Moham-medans to Mecca, and of the Hindoos at their religious festivals—so readily do men fall into the way of making religion a stalking-horse for winning the world.

In Acts iii. 10 reference is made to 'the beautiful gate of the temple.' This is probably the gate of which Josephus gives the following description:—'The gates were on every side covered over with gold and silver; but there was one gate that was without the holy house which was of Corinthian brass, and greatly excelled those that were only covered over with silver and gold. Now the magnitudes of the other gates were equal one to another; but that of the Corinthian gate was much larger; for its height was 50 cubits, and its doors were 40 cubits; and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than the other' (Joseph. *Wars*, v. 5. 3).

In the siege of Jerusalem the Romans met with the most determined resistance by the Jews; but Titus having obtained possession of Fort Antonia, situated near the temple, the war was carried on by continual sallies of parties against each other. He was, according to Josephus, desirous of saving the temple; but one of his soldiers, without any orders, snatched some burning materials, and being lifted up by another soldier, he set fire to the golden window, through which there was a passage to the rooms that were round about the holy house. Titus, who was resting himself in his tent at the time, rose up in great haste, and ran thither in order to put a stop to the fire; but the orders he gave to the soldiers to quench the fire were either not heard by them, or not regarded. The fire now advanced more and more; and while it was burning, everything was plundered and multitudes of the Jews were slain. Thus perished the temple of Jerusalem, one of the noblest edifices of ancient times (Joseph. *Wars*, vi. 1. 7, 2. 9, 4. 5-7).\*

\* Dr. Bernays, a distinguished German scholar, has lately published a small piece on the *Chronicle* of Sulpicius Severus; a compendium of sacred history which was evidently intended to be read by the public at large, whether converts to Christianity or not. Sulpicius Severus received the title of the Christian Sallust, and he might with equal justice have claimed that of the Christian Tacitus. Dr. Bernays shews, by numerous extracts, the extraordinary closeness with which Sulpicius imitated these authors.

\* In *Wars* v. 5. 6 Josephus says: 'Of its stones, some of them were 45 cubits in length, 5 in breadth, and 6 in height.' Great as are these dimensions, they are not at all incredible, as is shewn by the immense stones found at Baal-bek. Of late years stones have been discovered forming what are supposed to be the foundations of the temple of immense magnitude.



Among the spoils of the temple taken by the Romans were the golden table and the golden candlestick, and the law of the Jews. These were transferred to Rome, and formed part of the trophies which were carried in the triumph of Vespasian and Titus. After the triumph, when the affairs of the empire were settled, Vespasian built and dedicated a temple to Peace; and among the trophies deposited in it were these golden vessels and instruments that were taken out of the temple of Jerusalem. But he gave orders that the law and the purple vails of the holy place should be laid up in the royal palace itself (*Ib.* 7. 5, 5. 7). On the triumphal arch of Titus at Rome may still be seen a representation of the golden candlestick. Of this a figure was given by Reland toward the close of the 17th century, in a work entitled *De Spoliis Templi in Arcu Titiano*, when it was in a much better state of preservation than it is at present.

**TEMPT.** 1. To try; so God tempts men when he puts them on hard duties to discover their grace, their faith, love, and obedience (*Gen.* xxii. 1). Men tempt God when they unseasonably and irreverently require proofs of his pre-

It is not that he copied them as school-boys would copy a phrase of Cicero; but his memory was so imbued with Tacitean phrases that his thoughts were naturally cast in that peculiar style. In some instances, however, it is clear that Sulpicius, while writing, had the MS. of Tacitus lying before him. He transfers whole sentences from Tacitus, with but slight variations, to his own pages, just as a modern historian might adopt the quaint wording of an ancient chronicle, from which he draws his evidence. Now it is known that the second half of the Fifth Book, and all the following books of Tacitus' *Historiæ*, are lost. These contained, among other things, the description of the siege and destruction of Jerusalem. Tacitus had promised, in the second chapter of the Fifth Book, to describe that event (*famosæ urbis supremum diem tradituri sumus*); nor is there any doubt that in the time of Sulpicius Severus, and even later, complete MSS. of Tacitus were in existence. Now the account which Sulpicius Severus gives of the destruction of Jerusalem differs in one very essential point from the account given by Josephus. There was no necessity for burning the temple and destroying the city, and the responsibility of this act of random barbarism rested on the shoulders of Titus. Titus was the patron of Josephus, and Josephus wrote under the eye and under the censorship of Titus. Now Josephus is most anxious to shew that the burning of the temple and the destruction of Jerusalem were due to the obstinacy of the Jews and to accidental circumstances, and that Titus had endeavoured, by all the means in his power, to avert the fate of the sacred city. He actually tells us what passed at a council of war, where Titus is reported by him as having prevailed on his generals to spare the magnificent temple and the city. Dr. Bernay rejects all this as we would reject a *communiqué* in the Imperial *Moniteur*. He throws the whole responsibility of the sack of Jerusalem on Titus, and he accuses him and his client Josephus of prevarication.

sence, power, and goodness; when they expose themselves to danger from which they cannot escape without the special or miraculous interposition of his providence; and when they sin with such boldness as if they wanted to try whether God could or would know and punish them (*Exod.* xvii. 2; *Matt.* iv. 7; *Mal.* iii. 15; *Acts.* v. 9). The Jews tempted Christ by endeavouring to provoke or ensnare him (*Matt.* xvi. 1; xxii. 18). 2. To entice to sin: so Satan and his agents tempt men, and on that account he is called the tempter (*1 Cor.* vii. 5; *1 Thess.* iii. 5); and so God tempts no man, nor is he effectually tempted of any (*James.* i. 13). The Hebrew martyrs were tempted by unheard-of cruelties on the one hand, as well as by the offer of immediate deliverance on the other (*Heb.* xi. 37).

**TEMPTATION** is—1. The enticement of a person to sin, and the means thereof; this men are to watch and pray against (*Matt.* xxvi. 41). God leads men into temptation when he withholds his grace and providential restraints; when he gives them up to Satan and their own lusts, or to their wicked neighbours, to be enticed

Sulpicius Severus, he says, gives a different account of the destruction of Jerusalem and of the council of war which preceded it. He simply says that a council of war was held, and that in that council Titus insisted on the necessity of destroying both temple and city, in order to eradicate the religion of the Christians, which was based on that of the Jews. Such a statement, diametrically opposed to that of Josephus, would be of little value if it rested simply on the authority of a Christian chronicler of the 4th century; but it assumes a perfectly different character in the hands of Dr. Bernays. As Sulpicius is shewn on many other points to follow implicitly the history of Tacitus, Dr. B. concludes that his account of the destruction of the temple, and of the part taken by Titus at the council of war, rests on no less an authority than that of Tacitus. We believe this conjecture is perfectly right. Tacitus wrote when the removal of Domitian had rendered any tenderness to the Flavian dynasty unnecessary. Tacitus did not consult the work of Josephus; but he had access to sources of information which were not open to Josephus. If he did not know the generals themselves who were present at the council of war presided over by Titus, he must have known their friends and relations. There was no motive why Tacitus should throw any undeserved blame on Titus; whereas there was every inducement for Josephus to remove an imputation of cruelty and barbarism from the head of his patron, the merciful Titus. Sulpicius writes as if simply relating facts; and in the same spirit it is probable that Tacitus himself had written his account of the destruction of Jerusalem and of the council of war. If a MS. of the Fifth Book of the *Historiæ* shall ever be recovered, there is every reason to suppose that the account of the destruction of Jerusalem and of the part acted by Titus will be very much the same as that which Dr. Bernays has drawn from Sulpicius Severus (*Saturday Review*, 1861, 50).

to sin; or when he lays before them such occasions as they will improve to encourage and perpetrate their wickedness (Matt. vi. 12). 2. Trials, sore afflictions, persecutions (James i. 2, 12; Luke viii. 13; xxii. 28). God's miracles of mercy and judgment, whereby he tried the Hebrews' and Egyptians' obedience to his will, are called temptations (Deut. iv. 34; vii. 19).

TEN is a number of perfection. Ten times is often (Gen. xxi. 7; Num. xiv. 13; Job xix. 3). Ten pounds or talents denote many gifts and opportunities (Matt. xiv. 28; Luke xix. 13); but ten days of tribulation denote a short space, or perhaps is an allusion to the ten years' persecution of Diocletian (Rev. ii. 10). A tenth part may signify one kingdom, or a considerable part of the Popish territory (Rev. xi. 13); but in Isa. vi. 13, a tenth or tenth part may denote a few persons consecrated to the service of God.

TENT. 1. A movable lodging, formed of cloth or skins, spread over poles. Jabel, a son of Lamech the Cainite, was the inventor of such tents, as he might remove where he pleased to feed his cattle (Gen. iv. 20). In such lodgings did Noah, Abraham, and other patriarchs, and the Rechabites dwell; and to this day the Arabs, Tartars, and others, live in tents. The tents of the Arabs are covered with black hair-cloth, but those of the now pacific Turcomans with white linen cloth. The great men among both have very magnificent tents, and some Turcomans most splendid trains and equipage. It is probably to such circumstances as these that the spouse alludes in these words: 'I am black but comely, O ye daughters of Jerusalem;' (black) 'as the tents of Kedar,' (comely) 'as the curtains' (tents) 'of Solomon' (Cant. i. 5). There is here no contradiction. The countenance may be of sable hue through the influence of the sun, to which the spouse ascribes her swarthy looks (ver. 6), and yet the person be exquisitely beautiful (Harmer, Obs. i. 293).

The married Arabs have a portion of the tent to themselves, separated by a curtain from the rest of it; and persons of distinction have always two tents, one for themselves and another for their wives (Harmer, Obs. i. 270). Sarah and Rebekah had probably a tent for themselves, or at least a division of it might be appropriated to them. When the three angels who were sent to destroy Sodom came to Abraham, 'he was sitting in the tent door in the heat of the day,' and he 'hastened into the tent' to give orders to his wife to prepare a repast for them. And when they inquired, 'Where is Sarah, thy wife?' he answered, 'Behold, in the tent;' and when they told him she should have a son, 'Sarah heard it in the tent door which was behind him' (Gen. xviii. 1-10). Afterwards, on the arrival of Rebekah from Padanaram, 'Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife' (xxiv. 67).

The pitching of the tent forms the first labour at the close of the day in preparing for the night. An upright pole is fixed in the ground, and the canvas is then stretched out around it by means of cords fastened at one end to the upper part or roof of the tent, having loops at the other end through which a stake or

wooden peg is passed, and then driven into the ground with a mallet. The tents of the Arabs are secured in the same manner, though when occupied by families they are larger, and often rest on a framework of several poles. The prophet Isaiah, as he looks forward to happier times for the church of God, says: 'Their eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken' (xxxiii. 20). Again, in anticipation of accessions to its members, he exclaims: 'Enlarge the place of thy tent, and stretch forth the curtains of thy habitation: spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left' (liv. 2; Hackett, *Isa.* 32).

Tents, as they are set up, so they are taken down and removed with great facility. To this it is probable Hosea alludes in these particular words: 'Mine age is departed, and is removed from me as a shepherd's tent' (Is. xxxviii. 13). The apostle Paul in like manner speaks of 'our earthly house of this tabernacle being dissolved' (2 Cor. v. 1).

2. A house or dwelling. The words *tent* and *house* are frequently interchanged in the O. T. Thus it is said 'Rebekah took goodly raiment of her eldest son Esau which was with her in the house.' Now, there is no room to doubt that Isaac and his family then lived in tents. On the other hand, when Sheba, the son of Bichri, sought to cause the people to abandon David, he blew a trumpet, and said: 'Every man to his tent, O Israel' (2 Sam. xx. 1). So also Jeroboam (2 Kings xii. 16; see likewise 2 Chron. xxv. 23).

The 'tents of Shem' are the countries where his descendants settled (Gen. ix. 27). 'Tents of wickedness' are places where wicked men dwell (Ps. lxxiv. 10).

3. The 'dwellers in tents' (Ps. lxxviii. 6), and the 'tents of Judah,' are such Jews as dwell in unfortified cities (Zech. xii. 7). The church's tent was enlarged, and her curtains stretched out, her cords lengthened, and her stakes strengthened, when the Gentiles were converted to Christ, and her gospel state established (Is. liv. 2).

4. The tent or tabernacle which was the great seat of the worship of the Israelites before the building of the temple by Solomon. [TABERNACLE.]

TERAPHIM, a certain kind of images used by the ancients. Some think they were talismans or figures of metal formed under a particular aspect of the planets; and to which they ascribed the preservation of the family from evil, and their enjoyment of happiness. To such the Eastern nations have for many ages been exceedingly addicted; and the Persians call them *telephi*, which is much the same as *teraphim*. Rabbi Eliezer says *teraphim* were thus formed: They killed a first-born child, clove his head, and sprinkled it with salt and oil; they wrote down the name of some devil on a golden plate, which they put under the child's tongue: they then placed the head in some niche of the house wall, and lighted lamps to keep

and asked it questions. Others think the teraphim were little images of deceased friends, and much the same as the household gods of the Romans or the ancestors of the Chinese. It is certain they were consulted for oracles (Zech. x. 2). To transfer her father's good fortune to herself and family, or in order to worship it, Rachel stole her father's teraphim. He carefully searched for it, but failed to find it. Jacob afterwards caused her to deliver it up, and hid it under an oak (Gen. xxxi. 19-35; xxxv. 4). Micah the Ephraimite formed a teraphim, but the Danites took it and placed it in their city Dan (Judg. xvii. 1-5; xviii. 14-31). Michal laid a teraphim in the bed instead of David her husband, and thereby deceived her father's messengers (1 Sam. xix. 18, '16). Dealers with familiar spirits consulted the teraphim (2 Kings xxiii. 24). Nebuchadnezzar consulted his teraphim whether he should first besiege Rabbath or Jerusalem (Ezek. xxi. 21). The Jews, in their present dispersion, are without images and teraphim, as they profess great detestation of idolatry (Hos. iii. 4).

TERTUL'LUS, an orator who was employed by the Jews to plead against the apostle Paul before Felix at Caesarea. The name is Roman, and there is little doubt that he was an Italian, and spoke on this occasion in Latin. It was a common practice for young Roman lawyers to go with consuls and prætors to the provinces, and to qualify themselves by this provincial practice for the sharper struggle of the Forum at home; and it should be remembered that Latin was the proper language of the law courts in every part of the empire. The speech of Tertullus bears all the marks of a professional set speech. It is characterised at once by flattery of the judge and by unfairness to the accused (Acts xxiv. 1-9; Conybeare ii. 326).

TESTAMENT, the will of a man, whereby he determines how his property is to be disposed of after his death. Such is the meaning of the English word *testament*; but this is not the signification of the Greek word *διαθήκη*, though it is frequently so rendered in the common translation of the N. T., in which alone the word *testament* is found, for it never occurs in the O. T. *Διαθήκη* is also often rendered *covenant* in the E. T.; and though this may not be a very appropriate word, it is at least in correspondence with the phraseology of the O. T. [COVENANT.]

TETRARCH. This word, in its original and primary signification, meant the governor of the fourth part of a country or province. In later usage among the Romans, it became a common title for those who governed any part of a kingdom or province, whether it was the fourth part of it or not, subject only to the senate or Roman emperor. Thus Herod the Great and his brother Phasael were at one time made tetrarchs of Judæa by Anthony (Joseph. *Antiq.* xiv. 13. 1). On the death of the former, his kingdom, which had been greatly extended, was divided among his sons. Archelaus obtained Judæa, Samaria, and Idumæa, with the title of ethnarch; Herod Antipas, Galilee and Peræa; and Philip, Batanæa, Trachonitis, and Ituræa, with

the title of tetrarch. Lysanias is also called tetrarch of Abilene (Luke iii. 1; Joseph. *Antiq.* xvii. 11. 4). Though tetrarchs were not deemed equal in dignity to kings, yet the title king was sometimes given to them. Thus Herod Antipas, who is usually called a tetrarch, is called a king Matt. xiv. 9; Mark vi. 14.

THAT, if connected immediately with a person or thing, often denotes it to be notable for excellency, baseness, wickedness, or the like (Acts vii. 37; Dan. vi. 13). When connected with a verb, it denotes the design or end of the act to which it is joined; as, 'I am come, that ye might have life, and that ye might have it more abundantly' (John x. 11).

THEATRE, a place where the people assembled to witness plays and shows. It was often a place half or almost wholly surrounded with seats of stone or wood gradually ascending, in the manner of our galleries in churches, or of those in play-houses (Acts xix. 24, 31).

THEBES, the capital of Upper Egypt, and the No of Scripture. The time when it was founded is involved in that obscurity which is the fate of all the most ancient cities. It was situated on the Nile, part of it lying on the east side, and part on the west. The first step towards the decline and fall of this city was, as we learn from Diodorus, the preference given to Memphis, and the removal of the seat of government thither, and subsequently to Sais and Alexandria. It was pillaged by Cambyses king of Persia 525 B.C.; and about 81 B.C. it was destroyed by Ptolemy Lathyrus, who took it after a siege of three years (Wilkinson, *Thebes*, 44). The ruins of Thebes which still remain attest its ancient magnificence. The character of Egyptian architecture as exhibited in them is, as in other cases, heavy and vast, with nothing of that lightness, harmonious proportion, and beautiful simplicity which characterise the Athenian temples. Yet this very heaviness and vastness give rise to a strong feeling of sublimity.

The principal part of the city, properly so called, lay on the eastern side of the Nile. Here was Luxor, which still holds the rank of a market-town, and which has been celebrated from ancient times for its two beautiful obelisks. They were of red granite, the four sides of which were covered with a profusion of hieroglyphics, no less admirable in the style of their execution than for the depth to which they are engraved, which in many instances exceeds two inches (*Ib.* 166, 167). One of them was removed some years ago to Paris, a measure of a very questionable nature.

Here, too, was Karnak, so celebrated for its temple, the largest and most splendid ruin of which perhaps either ancient or modern times can boast. Passing by other parts of it, the grand hall is 170 feet by 329, supported by a central avenue of 12 massive columns 66 feet high (without the pedestal and abacus), and 12 in diameter; besides 122 of smaller or rather less gigantic dimensions, 41 feet 9 inches in height, and 27 feet 6 inches in circumference, distributed in seven lines on either side of the former (*Ib.* ii. 174).

On the western side of the river is the palace and temple of Rameses II., erroneously called the Memnonium. It is a building which, for symmetry of architecture and elegance of sculpture, can vie with any other monument of Egyptian art. Here was the stupendous syenite granite statue of the king, seated on a throne in the usual attitude of these Egyptian figures, the hands resting on his knees, indicative of that tranquillity which he had returned to enjoy in Egypt after the fatigues of victory. But this monument of Egyptian grandeur has been broken up by ruthless barbarians, and its colossal fragments lie scattered around the pedestal. The throne and legs are completely destroyed and reduced to comparatively small fragments, while the upper part, broken at the waist, is thrown back on the ground and lies in the position occasioned by its fall. Hecateus states it was the largest statue in Egypt. Its foot exceeds, in fact, 7 cubits; and, to judge from the fragments, must have been about 11 feet in length, and 4 feet 10 inches in breadth. The statue measures from the shoulder to the elbow 12 feet 10 inches, 22 feet 4 inches across the shoulders, and 14 feet 4 inches from the neck to the elbow (*Ib.* 9).

There is also a mound of sandstone which marks the site of another palace and temple of Amunoph III.; and to judge from the little that remains of it, it must have held a conspicuous rank among the finest monuments of Thebes. All that now exists of the interior are the bases of its columns, some broken statues and syenite sphinxes of the king, with several lion-headed figures of black granite. There are the remains of two sitting colossi which, seated majestically above the plain, seem to assert the grandeur of ancient Thebes. The height of either colossus is 47 feet,\* or 53 feet above the plain, with the pedestal which, now buried from 6 feet 10 inches to 7 feet below the surface, completes to its base a total of 60. The easternmost has been satisfactorily proved to be the statue of Memnon, which was the wonder of the ancients, being reported to utter a sound at the rising of the sun (*Ib.* 32, 35-37).

From the language of the prophet Nahum (iii. 8-10), who lived, according to Josephus, under Jotham about 750 B.C., we learn that No had already, in or before his day, been sacked and carried captive by some foreign conqueror. The sea of which he speaks as her rampart and wall is to be understood of the river Nile, which to this day in Egypt is named 'el Bahr,' *the sea*, as its common appellation (Robinson, *Res.* i. 29, 542). The populousness of No is referred to not only by Nahum, but also in Jer. xlv. 25, and Ezek. xxx. 15.

THELASAR or TELAS'SAR, one of the places or countries which were destroyed by the ancestors of Sennacherib king of Assyria. We read of 'the children of Eden which were in Thelasar' (2 Kings xix. 12; Is. xxxvii. 12); but whether Eden here refers to the country where Paradise was situated, or to Eden, a village in

the mountains of Lebanon, or whether it refers to some other place, it is impossible to say. No trace of Thelasar or Telassar is found either in the ancient Greek and Roman, or in later Oriental writers. It is also uncertain whether Elassar, whose king Arioch was confederate with Chedorlaomer king of Elam, and Amraphel king of Shinar, and Tidal king of nations (Gen. xiv. 1), was the same as or different from Thelasar (Rosen. *Geog.* ii. 191).

THEOPH'ILUS, the person to whom Luke addressed his Gospel and the Acts of the Apostles. Some have supposed that it was an appellative term, signifying *a lover of God*; but the ordinary interpretation of the name as having reference to a particular individual is much more probable. That it is a proper name appears to be confirmed by the epithet employed by Luke: 'Most excellent Theophilus.' Some consider this epithet as indicating the moral worth of the person named; others as an honorary title expressing respect to rank or office. The latter appears the more probable opinion. The word so rendered occurs in only three other places of the N. T., all of them in the Acts of the Apostles written by Luke. In these places the designation is manifestly given as a mark of respect to eminency of rank or office. Lysias, in writing to Felix the governor of the province, addresses him: 'Most excellent governor Felix' (Acts xxiii. 26). Tertullus does the same (xxiv. 3); and Paul also uses it in addressing Festus (xxvi. 25). It is therefore natural to suppose that Theophilus may have had that rank or office which entitled him to be addressed in this respectful manner. Such titles are a mere piece of deference to the civil establishment or usages of the country, and imply simply dignity of rank or office, but no personal quality in the men to whom they are given. The sacred writers were little in the way of using commendatory epithets, which were merely personal. 'They well knew,' says Dr. Campbell, 'that where they are most merited they are least coveted or even needed. But in a few ages afterwards the face of things in this respect changed greatly. In proportion as men became more deficient in valuable qualities, they became more fond and more lavish of fine words' (Campbell, *Gospels*, iv. 255).

THESSALONICA, a city of Macedonia situated on the N.E. of the Thermaicus Sinus. It was anciently called Thermæ, afterwards Thessalonica. About 167 B.C. the Romans seized it, and under them it was a large, populous, wealthy city. Many Jews settled in it on account of its being so advantageously situated for trade. About A.D. 52, Paul, accompanied by Silas, came to Thessalonica, and 'as his manner was, he went into their synagogue, and three Sabbath days reasoned with them out of the Scriptures. And some of them believed, and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not set all the city in an uproar,' and it was deemed expedient to 'send away Paul and Silas by night into Berea.' Here the gospel as preached by them met with a specially favourable reception; but such was the hostility of the Jews of Thessalonica, that ~~hear~~

\* Sir J. G. Wilkinson says: 'I make the west statue by the sextant 47 feet; and the other by actual measurement 47 feet 9 inches. The head is a single stone' (p. 35).



ing of this they came thither also, 'and stirred up the people, so that it was once more deemed advisable to send the apostles away (Acts xvii. 1-15). To confirm the Thessalonian converts in their adherence to the Christian faith, and to comfort them under their sufferings, Paul not long after wrote to them first one epistle and then a second. These, it is generally believed, were the earliest of the epistles written by the apostle.

Strabo speaks of Thessalonica as the most populous town in Macedonia. Lucian, in the 2d century, uses similar language. Before the founding of Constantinople it was virtually the capital of Greece and Illyricum, as well as of Macedonia. Even after Constantinople was built, and ruled over the Levant, we find both pagan and Christian writers speaking of Thessalonica as the metropolis of Macedonia, and a place of great magnitude. About A.D. 885 the Saracens took it; but Simeon, one of the Greek emperor's secretaries, redeemed it from them with a large sum of money. About 1180 William of Sicily took it from the Greek emperor; but he retained it only a short time. In 1313 it was sold to the Venetians. About 1430 Amurath, the sultan of the Ottoman Turks, seized it; and in their hands it still remains. Through the middle ages it never ceased to be an important place, and in the present day it is the second city in European Turkey. The reason of its long-continued pre-eminence is to be found in its geographical position, which was peculiarly favourable as a mercantile emporium for trade both by land and by sea (Conybeare, i. 345).

The modern town is commonly called Salonica, though intelligent Greeks still call it Thessalonica. It is situated at the head of the Gulf of Salonica, upon the slope of a range of hills rising from the sea-shore. It is surrounded by a wall which is still in a very good state of preservation: its lower walls are washed by the waves, and its acropolis crowns the hill-top. Thus situated it presents a striking appearance from the sea, displaying its domes and minarets, and enclosed on either side by its vast burial-places. Its streets are comparatively broad, and, for a Turkish city, it is neat and cleanly.

There can be no doubt that the site of this city has remained unchanged from the days of the apostle Paul, and indeed much longer. Few Eastern cities have so many ecclesiastical remains as Thessalonica. All the principal mosques were formerly Greek churches, and at least two of them were originally pagan temples converted into churches after the prevalence of Christianity, and to mosques after the Turkish conquest (*Bib. Sac.* xi. 830; *Amer. Miss. Her.* 1836, 285).

The broken fragments of ancient architecture throughout the city are countless. Broken shafts and columns, capitals and entablatures, meet you on every hand, and are put to almost every conceivable use.

Salonica has at present a population variously estimated from sixty to eighty and even a hundred thousand. In 1846, Mr. Blunt, the British consul, furnished the following statistics regarding Salonica. The population, he stated, consisted of—30,000 Jews, 15,000 Turks, 13,000

Greeks, 5000 Dunmehs—i.e. Jews converted to Mohammedanism—about 50 families of Roman Catholics, and about 1000 Franks from various countries—in all about 64,250.

He further stated there were 56 synagogues, with 3 higher rabbis, 400 ordinary hakims, and 21 common schools; 25 mosques, with 45 imams, 500 ulemas; 18 schools with one teacher each, and on an average 50 scholars in each school; 12 Greek churches, 1 archbishop, 8 bishops, 40 priests, 5 common Greek schools, another school in which ancient Greek is read, 2 monasteries, and 22 monks (*Amer. Miss. Her.* 1847, 408).\*

THEUDAS, an impostor who, before the days of the taxing, 'when Cyrenius was governor of Syria,' 'rose up boasting himself to be somebody; to whom a number of men, about 400, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought' (Acts v. 36). But it is alleged by persons who are opposed to Christianity that here there is a complete anachronism; for according to Josephus, Theudas was twelve years later than the event which Gamaliel is made to refer to. But as to this it may be remarked that the objectors take it for granted that the mistake is not to be placed at the door of Josephus, but at that of Luke; as if the former was undoubtedly right, and the latter undoubtedly wrong. But the Jewish historian is by no means free from historical blunders, and while we have no other evidence on either side, it is just as likely that in the present instance it may be Luke, or perhaps Gamaliel, who is in the right, and Josephus in the wrong.

It is possible, indeed, that both may be in the right; that there were two persons of the name of Theudas, one in the time of Augustus, and another at a later period, about A.D. 44, when Fadus was procurator of Judea (*Davidson, Introd.* N. T. ii. 45). Lardner, who discusses this question with his usual candour, thus sums up his argument: 'It is certain that soon after Herod's death, in that sort of interregnum which there was in Judæa whilst Archelaus was at Rome, things were in the utmost

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\* We give these as the latest statistics we have seen of Salonica; but in 1834 Messrs. Dwight and Schauffler, American missionaries who then visited that city, make the following statements on the subject: 'As to the population of Salonica, it appears to be impossible to ascertain its real amount. The most contradictory statements were made to us, and that by gentlemen who perhaps had the best possible opportunities to be correctly informed on the subject. According to our consul, at the last census the number of Turks was between 40,000 and 50,000, that of the Jews the same, Greeks about 10,000, and Dunmehs about 3000 and 4000. This estimate may possibly be somewhat too high; but still it is probably not far from the truth. It is sufficient to state that there are at present 18 large Greek churches here, and 8 smaller ones; and that the Jews have 40 large synagogues, and some 36 small ones connected with private dwellings (*Amer. Miss. Her.* 1836, 284).

confusion. Josephus has mentioned several by name who then gave disturbance in that country : and hinted at mischiefs done by others, whose names he has not put down. It is plain he has passed by many more, for he says : 'At that time there were innumerable disturbances in Judæa.'

'Considering all these things—that there had been before this many pretenders in Judæa ; that Josephus has been far from mentioning all that rose up in the latter end of Herod's reign and in that remarkable time of confusion which succeeded his death ; since there had been in this country in a very short time divers adventurers for power and authority of one and the same name ; and since Theudas was no uncommon name among the Jews ; and since these leaders of parties and factions very much resemble each other, and that sometimes in more particulars than those specified by Gamaliel ; it is not at all unlikely that there were two Theudas who were impostors. We may depend upon it there were : Gamaliel speaks of one who was before Judas of Galilee, and Josephus of another in the time of Claudius.

'Indeed, I am somewhat surprised that any learned man should find it hard to believe that there were two impostors in Judæa of the name of Theudas in the compass of forty years' (Lardner, *Works*, i. 413).

THING. 1. A real substance or quality (Lev. xii. 4 ; Prov. iv. 7). 2. A matter, an affair (Is. vii. 13). 3. A doctrine or opinion (Ezek. xiv. 9). 4. Persons or qualities (Rev. xxi. 27). All things in heaven and earth are reconciled by Christ ; Jews and Gentiles are brought into one visible church ; saints glorified, and saints on earth are united under one head ; angels and redeemed men are joined in one family ; and all things in heaven and earth are made to promote the same ends, of glory to God and good to his people (Col. i. 20).

THO'MAS. [APOSTLE.]

THORNS, a general name for a great many prickly shrubs or plants. In the Scriptures, particularly in the O. T., a great variety of words are employed as names of them, but it is impossible to distinguish the various species. There is commonly nothing to lead us to select any one preferably from among the numerous thorny and prickly plants of Palestine (Rosen. *Bot.* 198-219). In the E. T. we meet with the words thorns, briars, brambles, thistles ; and for want of more specific terms we must just be content with them.

THRESH. 1. To beat out corn from the ear or pod (Is. xxviii. 28). The threshing reached unto the vintage, and the vintage, or treading of grapes, unto the sowing time, when the one was not got finished when the other began, and so marked great plenty ; so the plowman overtook the reaper, and the sower of seed him that treadeth grapes (Lev. xxvi. 5 ; Amos ix. 13). 2. To harass, to waste, to destroy (Hab. iii. 12 ; Amos i. 3 ; Mic. iv. 1). Babylon is represented as a threshing-floor, and as the corn of the floor, to denote the terrible nature of God's judgments upon her (Is. xxi. 10 ; Jer. li. 33). The church is represented as threshing

the mountains and hills, beating them small, and scattering them with a whirlwind—i.e. overcoming her most powerful enemies and scattering them abroad, so as that they might no more hurt or oppress them (Is. xli. 15, 16).

The following graphic description by Dr. Robinson gives us some idea of the ancient threshing-floors and of the mode of threshing :—'The grain, as soon as it is cut, is brought in small sheaves to the threshing-floors on the backs of asses or sometimes of camels. The little donkeys are often so covered with their load of grain as to be themselves hardly visible : one sees only a mass of sheaves moving along as of its own accord.

'A level spot is selected for the threshing-floors, which are constructed of a circular form, perhaps 50 feet in diameter, merely by beating down the earth hard.' (They are thus under the open sky without either walls or covering ; Jahn 36 ; see Judg. vi. 36-40.) 'Upon this circle the sheaves are spread out quite thick, and the grain is trodden out by oxen, cows, and younger animals arranged perhaps five abreast driven round in a circle, or rather in all directions over the floor. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork having two prongs, and when sufficiently trodden is thrown up with the same fork against the wind in order to separate the grain, which is then gathered up and winnowed. The whole process is exceedingly wasteful, from the transportation on the backs of animals to the treading out on the bare ground.'

This, though probably the most ancient and most common, appears not to have been the only mode of threshing corn among the Israelites. Isaiah speaks as if some kind of carts on wheels were made to pass over the corn ; he refers to the employment of a staff or a rod in beating the fitches and the cummin, perhaps something like our flail ; and he mentions particularly 'a new sharp threshing instrument having teeth' (Deut. xxv. 4 ; Is. xxviii. 27, 28 ; xli. 15).

Robinson, when travelling in the region of Gaza, mentions that the owners of the crops came every night and slept upon their threshing-floors to guard them (Robinson, ii. 446)—a circumstance which corresponds with the singular incident mentioned in Ruth iii. 2, 7.

THROUGH. 1. From the one side to the other (Num. xxv. 8). 2. Up and down in (Ps. viii. 5). 3. By means of : we are justified *through* Christ, by his fulfilment of the law as our surety, and the imputation of his righteousness to our persons (Rom. v. 1 ; iii. 24). We are saved *through* faith, as thereby we receive Christ and his salvation offered to us in the gospel (Eph. ii. 8). God is *through* all, taking care of and displaying his perfections in all things ; and is in all the saints by his gracious presence (Eph. iv. 6). All things are *through* God, are preserved and governed by him, and are to him, are to his glory as their last end (Rom. xi. 36).

THYATI'RA, a city of Lydia, in the west of Asia Minor, and the seat of one of the seven churches of Asia to which John was commissioned to send a message by the Lord Jesus—

When or by whom Christianity was introduced into it is not known. Lydia, 'a seller of purple of the city of Thyatira,' embraced the gospel under the ministry of Paul at Philippi (Acts xvi. 14, 15); but whether she was in any way instrumental in introducing the gospel into it it is impossible to say. The message sent to it by our Lord was one partly of rebuke and partly of encouragement (Rev. ii. 18-29).

Thyatira must have been anciently a splendid city. The modern town is called Ak-hissar, and is a most miserable place. The houses are all built of mud. In all parts of it broken marbles may be seen in the walls even of the poorest houses. A Turkish mosque stands on the ruins of an old church. The foundations of this building bear evident marks of antiquity, and the fragments of marble columns and chapiters which are lying around shew that once a more splendid edifice stood upon the spot. There are similar relics in other parts of the town, and on some of them there are Greek inscriptions; but there are no standing ruins of any ancient buildings; even the sites of them cannot be traced. In short, the ancient city of Thyatira may be said to have perished.

The Turkish population of Ak-hissar is estimated at 2500 families, the Greek at 400, and the Armenian at 35 (*Amor. Miss. Her.* 1830, 310; *Ib.* 1839, 227; *Ib.* 1848, 310; *Bib. Sac.* viii. 876). In Acts xvi. 14 Lydia is called 'a seller of purple of the city of Thyatira;' and the discovery of an inscription here which makes mention of 'the dyers' is an interesting circumstance in connection with this passage. Even at the present time Thyatira is famous for dyeing (*Hartley, Res.* 314).

THY'INE WOOD, a very hard, durable, odoriferous wood; but of what particular species is not agreed (Robinson, *Gr. Lex.* 377). Theophrastus (*Hist. Plant.*) says that 'the thyon or thya tree grows near the temple of Jupiter Ammon (in Africa) and in the Cyrenaica; that it is like the cypress in its boughs, leaves, stalk, and fruit; and that its wood never rots.' It was in high esteem among the heathen of old, who often made the doors of their temples and the images of their gods of this wood (Parkhurst, *Gr. Lex.* 308). It is enumerated in Rev. xviii. 12 among the precious wares which would find no purchasers in consequence of the fall of the mystical Babylon.

TIBERIAS, a city of Galilee on the western shore of the lake of Gennesareth. It was built by Herod the tetrarch, and was called by him Tiberias, in honour of the emperor Tiberius, with whom he was in great favour (Joseph. *Antiq.* xviii. 2. 3). The earliest mention we have of it is in the N. T.—namely, in John vi. 1, 23; xxi. 1. About the middle of the 2d century Tiberias became the head-quarters of Jewish learning, and it maintained its celebrity as a school for several centuries. Here was formed the collection of Jewish traditions called the Mishna and the Gemara, a supplement to and a commentary on the Mishna, now usually known under the name of the Jerusalem Talmud, to distinguish it from the Babylonish Talmud, the production of the eastern Jews. In the same school is supposed to have arisen the

great critical collection known as the Masora, intended to preserve the purity of the Hebrew Scriptures and the pronunciation of the language.

Tiberias is now called Tubariyeh, obviously the Arabic form of its ancient name. It stands close to the lake upon a small plain surrounded by mountains. Its situation is extremely hot and unhealthy, as the mountain impedes the free course of the westerly winds which prevail throughout Syria during the summer. The modern town is very small. It is surrounded by walls about 20 feet in height, with towers equi-distant from each other. At the northern extremity are the remains of the ancient town, which are distinguished by walls and other ruined buildings, as well as by fragments of columns, some of which are of beautiful red granite.

In January 1837 Tiberias suffered fearfully from a terrible earthquake which committed great devastation in that part of the country [EARTHQUAKE]. The town has but a mean appearance as you approach it, and it is not improved when you get close to its walls. Dr. Robinson, who saw it the year after the earthquake, says: 'The whole town made upon us the impression of being the meanest and most miserable place we had yet visited—a picture of disgusting filth and frightful wretchedness. The Jews form a considerable portion of the inhabitants, and here, as in other places, they live in a particular quarter of the town. Tiberias is one of the four holy cities of the modern Jews, along with Jerusalem, Hebron, and Safed. This place retains something of its former repute for Hebrew learning. Before the earthquake there were here two Jewish schools. The libraries of these two schools were (1812) moderately stocked with Hebrew books, most of them printed at Venice and Vienna. Except some copies of the O. T. and the Talmud, they had no MSS. A residence at Tiberias is highly valued by the Jews, because of the former renown of the place in connection with Jewish literature, and because they expect the Messiah will make his appearance in the parts of Galilee bordering on the lake of Tiberias.

Mr. Porter gives a more particular account of the condition of Tiberias since the earthquake: 'Close to the water,' says he, 'stands the modern town, of a rectangular form, and surrounded by a modern wall with towers at intervals. Both wall and towers are now in a sad state of dilapidation. In some places they are prostrate, so that one can ride in and out over them; at others there are wide rents reaching from top to bottom; at others holes are seen in the towers as if made by a breaching-battery—all affording striking proof of the terrible ravages of the earthquake. Of course no attempts have been made to rebuild them: repairs do not come within the province of the modern Turks. The town looks as if it had shrunk away from the tottering walls and gathered itself up into a compact mass far out of the reach of danger. In fact, if the ramparts were away, Tiberias would appear only what it is—a village of 2000 inhabitants. It contains 800 Jews, poor, squalid, and sickly-looking as those in the other 'holy cities' of Palestine. They occupy a little quarter of their own in the middle of

the town, and have several synagogues and schools in which some little remnant of their rabbinical learning is still kept up. They are divided into two sects—the Sephardim, chiefly from Northern Africa and Spain, who speak a corrupt Spanish ; and the Askenazim, mostly fugitives from Russian despotism. Close on the shore, to the north of the Jews' quarter, is a little Latin convent and church, inhabited by a solitary Italian monk.'

In the neighbourhood of Tiberias there are hot springs, over the largest of which a bath is built. It consists of two double rooms, the men's apartment being separated from the women's. People resort to them from all parts of Syria (Wilson, ii. 113, 115, 120, 127, 131, 134 ; Robinson, *Res.* iii. 254, 269 ; Irby, *Trav.* 8 ; Burckhardt, *Trav. in Syria*, 320, 326, 329 ; Porter, *Handbook*, 422).

The ruins of the ancient city are scattered along the shore to the southward, extending as far as the hot-baths. They consist of heaps of stones, foundations of the wall close to the water, and a few dozens of granite columns strewn about in confusion. Not a solitary building remains. The very foundations of palaces and temples have disappeared, and the greater part of their materials have been carried off to the modern town (Porter, *Handbook*, 422).

TIBERIUS, the second emperor of Rome, having been adopted by Augustus, who had married Livia his mother, as his son, and been recommended by him as his successor in the empire. He at first affected great moderation ; but afterwards he threw off the mask, and shewed himself a monster of cruelty, tyranny, and licentiousness. In the fifteenth year of his reign John the Baptist commenced his ministry in the wilderness of Judæa ; and he was the emperor of Rome, not only during John the Baptist's, but during the whole of our Lord's public ministry. It is to him that several references are made in the Gospels under the name of Cæsar ; as Matt. xxii. 17, 21 ; Luke xxiii. 2 ; John xix. 12, 15 ; and it was in his reign that the crucifixion of our Lord took place at Jerusalem. Having put many others to death, he himself was at length murdered, A.D. 38, in the 78th year of his age and the 22d of his reign.

TIME, DIVISIONS OF. When the division of time by years, as indicated by the revolution of the sun, and of the year into months, as pointed out by the changes of the moon, was originally made, is not known ; but such a division existed in the time of Noah, for we are told that the flood commenced 'in the six hundredth year of Noah's life, in the second month, the seven-

teenth day of the month' (Gen. vii. 11 ; see also viii. 4, 5). It had probably indeed been made long before that time. We find some barbarous tribes in our own day who designate months by the name of moons.

The Hebrews had two different years, the civil year and the sacred year. The civil year began with the new moon—in our September, according to the rabbins, but in our October according to Michaelis, whose calculations are now generally adopted—and it was probably the more ancient of the two. The neighbouring nations—the Egyptians, the Chaldeans, the Persians, the Syrians, the Phœnicians—all commenced their year about that time, in consequence, perhaps, of a tradition that the world was then created. The sacred year was reckoned from the time of the departure of the Israelites out of Egypt, and began in our March, according to the rabbins, but according to Michaelis in our April (Exod. xii. 1, 2 ; xiii. 3, 4). By it the order of all their religious festivals was regulated—the Passover, which was kept about the middle of the first month, fixing in a manner the time of all the other feasts of the Jews (Exod. xii. 18). Both these years are generally held to be lunar years, consisting of 354 days.

The Hebrews had also their months, which, like those of other ancient nations, were lunar ones, being measured by the revolutions of the moon. Originally, months had no distinctive names, but were called numerically, as the first, second, or third month. We find them so designated in the account of the flood (Gen. vii. 11 ; viii. 4, 5 ; xiii. 14) ; but the practice was kept up long afterwards, at least down to and after the captivity (1 Kings xxv. 1, 8, 25, 27 ; Jer. i. 3 ; Ezek. i. 1 ; Hag. i. 1 ; Zech. i. 1 ; Ezra iii. 1, 6, 8). Meanwhile, however, distinctive names had been given to some of the months, at least as early as the days of Moses, as Abib (Exod. xiii. 4) ; and of Solomon, as Zif, Bul, Ethanims (1 Kings vi. 1, 38 ; viii. 2) ; but they scarcely appear to have got into common use, the numerical names still maintaining their place, as from their simplicity they were well entitled to do. After the captivity both appellations (including some new ones, brought it is supposed from Babylon) were employed, often together, though perhaps with a leaning to distinctive names (Esther viii. 9, 12 ; ix. 15, 17, 19, 21 ; 1 Maccab. i. 54 ; iv. 52, 59 ; xiv. 27 ; xvi. 19 ; 2 Maccab. i. 18 ; xv. 36).

The following table exhibits the months of the Jewish sacred year with the corresponding months of our year, the months always commencing with the new moon of the month named. It will be seen that the modern authorities make them a month later than the rabbins, and in this they are doubtless right :—

	According to the Rabbins.	According to Modern Authorities.
1. Abib (Exod. xii. 1, 2 ; xiii. 3, 4) ; Nisan (Neh. ii. 1 ; Esther iii. 7)	March.	April.
2. Zif (1 Kings vi. 1)	April.	May.
3. Sivan (Esther viii. 9)	May.	June.
4. Tammuz or Thammuz	June.	July.
5. Ab	July.	August.
6. Elul (Neh. vi. 15)	August.	September.
7. Ethanims (1 Kings viii. 2), or Tisri	September.	October.



		According to the Rabbinical	According to Modern Authorities
8. Bul (1 Kings vi. 38), or Marchesvan	.	October.	November.
9. Chisleu (Zech. vii. 1)	.	November.	December.
10. Tebeth (Esther ii. 16), or Thebet	.	December.	January.
11. Sebat (Zech. i. 7), or Shebet	.	January.	February.
12. Adar (Esther iii. 7, 13)	.	February.	March.

The following is a similar table of the civil year :—

1. Ethanim or Tisri	.	September.	October.
2. Bul or Marchesvan	.	October.	November.
3. Chisleu	.	November.	December.
4. Tebeth or Thebet	.	December.	January.
5. Sebat or Shebet	.	January.	February.
6. Adar	.	February.	March.
7. Abib or Nisan	.	March.	April.
8. Zif	.	April.	May.
9. Sivan	.	May.	June.
10. Tammuz or Thammuz	.	June.	July.
11. Ab	.	July.	August.
12. Elul	.	August.	September.

As the months of the Hebrews were lunar months, it became necessary to bring their lunar years into correspondence with the solar year, in order that their festivals might fall at the proper seasons. To effect this, they added a whole month to the year as often as it was necessary, which was commonly once in three years. This intercalary month was added at the end of the sacred year after the month Adar, and was called *Ve-Adar*, or the second Adar; but no vestiges of such an intercalation are found in the Scriptures (Horne, *Introd.* iii. 194).

To *weeks*, which are a period of seven days, we have perhaps a reference in the Mosaic account of the creation of the world (Gen. ii. 1, 3); and again in the account of the deluge (vii. 4, 10; viii. 10, 12). We have at all events a reference to this division of time when Jacob was sojourning in Padanaram (xxix. 27, 28). In the law of Moses we have distinct mention of weeks as a measurement of time (Lev. xii. 5; Num. xxviii. 26; Deut. xvi. 9, 10, 16). In fact the Sabbath, whensoever it was instituted, had reference to this division of time.

Of *days* as a division of time it is scarcely necessary to say anything, it is so distinctly marked out to the senses by the revolution of the earth on its axis. There has, however, been a great diversity among different nations in reckoning the commencement of day. Some—as the ancient Babylonians and Persians, and almost all Eastern nations—began it at sunrise; others—as the ancient Athenians, the Turks, Austrians, and Italians—at sunset; some—as the ancient and modern Arabians, and astronomers of all nations—at noon or mid-day; others—as the ancient Egyptians, the English, French, and most of the other nations of Europe—at midnight (*Edin. Encyc.* vi. 402). It has been supposed from Lev. xxiii. 32 that among the Hebrews the day was reckoned from evening to evening; but that passage has no reference to the civil day, or yet to the weekly Sabbath; it refers simply to the yearly day of atonement; and we are not entitled to conclude from the law in regard to it as to the ordinary mode of reckoning the other days of the year. This

special statement as to the great day of atonement would rather seem to imply that the usual mode of reckoning the day was different.

*Hours* are a common division of the day; but though the word occurs in the O. T. in Dan. iii. 6, 15; iv. 19, 33; v. 5, there is no ground to think that in these passages it signifies any precise division or length of time, and still less that it signifies the division or length of time for which we usually employ the word. The idea which it conveys is simply a point of time, a short but indefinite time (Gesenius, *Lex.* 841). Herodotus, however, says: 'The sundial and the gnomon with the division of the day into twelve parts were received by the Greeks from the Babylonians' (ii. 179). In the N. T. the word is of frequent occurrence; and though it is sometimes employed in the senses now mentioned, as in Matt. ix. 22; Luke xii. 39; Rev. xviii. 17, 18, yet it is also used for the same division and length of time as we now employ it (John xi. 9). We accordingly read of the third, the sixth, the ninth, the tenth, and the eleventh hours (Matt. xx. 3, 5, 6, 12; xxvii. 45, 46; John i. 39; iv. 52). The Jews, however, differed from us in regard to the time from which they reckoned the hours. We count from noon or mid-day; they reckoned from what is our six in the morning; and accordingly, their third, sixth, ninth, and eleventh hours correspond with our nine in the morning, twelve at noon, and three and five in the afternoon. Attention to this will illustrate various passages of Scripture.

It does not appear that the Jews divided the night by hours; but from a very early period the night was divided into three *watches* (Exod. xiv. 24; Ps. lxxiii. 6; xc. 4). The first lasted till midnight (Lam. ii. 19); the second or middle watch (Judg. vii. 19) lasted from midnight till cock-crowing; the third, called also the morning watch (Exod. xiv. 24; 1 Sam. xi. 11), lasted until sun-rising.

In the time of Christ the night was divided into four watches, agreeably to the practice of the Greeks and Romans (Luke xii. 38; Matt. xiv. 25). To these four watches our Lord has perhaps a reference in Mark xiii. 35, answering

with us to the hours of nine and twelve at night and three and six in the morning.\*

**TIM'NAH, TIM'NATH, THIMNA'THAH.** 1. An ancient town of the Canaanites (Gen. xxxviii. 12), first given to the tribe of Judah (Josh. xv. 10), then to the Danites (xix. 43). In the time of the judges it belonged to the Philistines (Judg. xiv. 1); and in the reign of Ahaz they again obtained possession of it (2 Chron. xxviii. 18). Near to this place Judah committed lewdness with his daughter-in-law Tamar (Gen. xxxviii. 11-18); and from it Samson obtained a wife of the daughters of the Philistines (Judg. xiv. 1-8, 15, 16). Dr. Robinson thinks Timnah may be recognised in Tibneh, a place south-west of Zorah, the birthplace of Samson, and not more than an hour distant from it (Robinson, *Res.* ii. 343); but we are not satisfied that there is such a resemblance between the two names as certainly to indicate the same place. 2. A place in the mountains of Judah (Josh. xv. 57).

**TIM'OTHY,** a companion and fellow-labourer of the apostle Paul, first met with by him at Lystra or Derbe in Lycaonia in Asia Minor, most probably Lystra. Whether he was a native of either of these places does not appear. His father was a Greek (Ἕλλην) in the proper

sense of that word; but his mother, who was called Eunice, 'was a Jewess, and believed.' His grandmother, whose name was Lois, was also a pious woman; and Timothy himself, who 'from a child had known the holy Scriptures,' was already a Christian. He is expressly called 'a disciple,' and 'was well reported of by the brethren that were at Lystra and Iconium.' Many years after this the apostle 'called to remembrance the unfeigned faith' of all the three (Acts xvi. 1, 2; 2 Tim. i. 5; iii. 15). There is something beautiful in this picture.

The apostle was taken with young Timothy: 'Him would Paul have to go forth with him,' but as he had not been circumcised (owing probably to his father being still a heathen), he 'took and circumcised him, because of the Jews which were in those quarters' (Acts xvi. 3). He probably now accompanied the apostle in his journeyings through Asia Minor and to Macedonia, though perhaps he did not as yet take any prominent part in the work; for while Silas is continually mentioned along with Paul, Timothy is not named until they came to Berea. Jews from Thessalonica 'having come thither, and stirred up the people, the brethren sent away Paul; but Silas and Timotheus abode there still.' The apostle went first to Athens, and sent them word to come to him (xvi. 4-12;

\* Here it may not be improper to notice the *early hours* which were common in Palestine. 'In reading the account of the Saviour's trial and crucifixion,' says Hackett, 'it must appear singular to one without a knowledge of the habits of the East, that so much connected with that occasion should have been accomplished before sunrise, or a little later. We find that the Jews and the Romans who took part in the affair were active on that eventful morning at hours when it would be impossible, under our arrangements for the transaction of business, to secure the attendance of public bodies and magistrates. Some of the things, it is true (I refer to Christ's apprehension, and perhaps the interview with Annas), may have been done at an unseasonable time even as compared with the early hours of the East. But this remark will not apply to other parts of the trial. We read, for instance, that a session of the Sanhedrim, fully attended, was held as soon as it was day (Luke xxii. 66 compared with Mark xv. 1), and that Christ's various examinations before that body, and before Pilate and Herod, were all concluded, so that as Mark states (xv. 25) it was only the third hour, that is nine o'clock in the morning according to our time, when the Saviour was crucified. Such despatch evidently would be impossible in many countries, and if related as having taken place there in connection with a similar history, would give to the account an air of improbability. On the other hand, the early activity of the Jews in carrying forward their measures against Christ appears entirely in place when we transfer the occurrence to its proper scene; it serves indeed to authenticate the narrative as true.

'During a great part of the year in Palestine the heat becomes so great a few hours after sunrise as to render any strenuous labour inconvenient. The early morning is therefore

the proper time for work; mid-day is given up, as far as may be possible, to rest or employments which do not require exposure to the sun. The arrangements of life adjust themselves to this character of the climate. It happened to me often to observe how universal was the practice of early rising. Men and women may be seen going forth to their labours in the field or starting on journeys at the earliest break of day. Frequently companies of muleteers, carrying merchandise from one part of the country to another, encamped at night on the same ground with us. Our usual time for setting off was sunrise, but we found quite invariably that they had risen, packed up, and departed, before we were ready to move. Being anxious at Jerusalem to attend the services of a Jewish synagogue, I was summoned to rise for that purpose before it was light. In one instance I went thither at an early hour, as we should call it, but found myself too late—the service was ended, the people gone, and the synagogue closed for the day.

'If anyone has not attended to this point, and will look into a concordance of the English Scriptures, he will be surprised to notice how often mention is made of the early morning as the time for beginning the labours of the day. Thus 'Abraham rose up early in the morning' when he went to offer Isaac on Moriah (Gen. xxii. 3); 'Jacob rose up early in the morning and set up a pillar' (xxviii. 18); 'Moses rose early in the morning and built an altar' (Exod. xxxiv. 4). When the servant of Elisha 'was risen early and gone forth, behold a host encompassed the city' (2 Kings vi. 15). 'Thou art my God,' says the Psalmist; 'early will I seek thee' (Ps. lxxiii. 1). The apostles 'entered into the temple early in the morning and taught' (Acts v. 21). Scores of other examples might be added to these' (Hackett, *Illustr.* 107).

xvii. 1-4, 13-16). 'At Athens he thought it good to be left alone,' and sent Timothy to Thessalonica, to establish the new converts there, 'and to comfort them concerning their faith' (1 Thess. iii. 1, 2). He went next to Corinth, where he was joined by Silas and Timothy from Macedonia. In Corinth he remained at least a year and six months (Acts xviii. 1, 5, 11, 18); and it is generally agreed that while there he wrote his two epistles to the Thessalonians. In the inscription of them he associates with himself Silas and Timothy, which shews that they were both with him at the time these epistles were written, and also the esteem in which he held them (1 Thess. i. 1; 2 Thess. i. 1). Paul afterwards made a voyage to Jerusalem, and on leaving it 'he proceeded to Antioch; and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples;' and 'having passed through the upper coasts, he came to Ephesus,' where he remained labouring for two years at least (Acts xviii. 18-23; xix. 1, 8-10). Whether Timothy was with him during the whole or any part of this time does not appear; but while the apostle was at Ephesus it is said: 'He sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season' (xix. 22). The apostle himself afterwards went into Macedonia, and after labouring there and in Greece for some time, he again sailed to go once more to Jerusalem. And says Luke: 'There accompanied him unto Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas' (xx. 1-5). This is the last mention of Timothy in the Acts of the Apostles.

But though we now lose sight of Timothy, for perhaps several years, we again meet with him at Rome when Paul was a prisoner in that city. From thence the apostle wrote letters to the Philippians, the Colossians, and Philemon, and they are all written in the names of 'Paul and Timotheus' (Phil. i. 1; Col. i. 1; Philem. 1). According to the common translation, Timothy appears to have been somewhere at one time a prisoner, for the writer of the Epistle to the Hebrews says: 'Know ye that our brother Timothy is set at liberty, with whom, if he *come* shortly' (which seems to indicate that it was not at Rome) 'I will see you' (Heb. xiii. 23); but according to Lardner, the words may be rendered 'send abroad on an errand' (*Works*, vi. 370).

But though Timothy was separated from Paul for a considerable period, and perhaps at different times, he was still engaged in his work as a servant of Jesus Christ. The two epistles which the apostle wrote to him not only imply the fact of their being apart from each other, but they contain instructions on a great variety of important points, 'how he ought to behave himself in the house of God, the church of the living God' (1 Tim. iii. 14, 15)—instructions eminently fitted to be useful to ministers in all ages to the end of time.

Timothy appears to have been more with the apostle than any one else, and the apostle seems

to have had a special regard and affection for him. He calls him 'my own son in the faith' (1 Tim. i. 2); 'my beloved son, and faithful in the Lord' (1 Cor. iv. 17); 'my dearly beloved son' (2 Tim. i. 2). He even writes to the Philippians: 'I trust in the Lord Jesus to send Timotheus shortly unto you; for I have no man like-minded who will naturally care for your state. For ye know the proof of him, that, as a son with the father, he hath served with me in the gospel' (Phil. ii. 19, 20, 22). When he could not himself go to visit or remain with the churches, he sent or left Timothy with them—no small proof of his confidence in him (Acts xix. 22; 1 Cor. iv. 17; xvi. 10, 11; Phil. ii. 19, 23; 1 Thess. iii. 1, 2, 6; 1 Tim. i. 3). He not only wrote to him two most affectionate epistles, but he associates his name with his own, as has been already hinted, and that in no fewer than six of his epistles (2 Cor. i. 1; Phil. i. 1; Col. i. 1; 1 Thess. i. 1; 2 Thess. i. 1; Philem. 1). And when the apostle had the prospect of death before him, he wrote to him: 'I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;' and before he closed his letter he wrote: 'Do thy diligence to come shortly unto me;' and just as he closes it he renews the request: 'Do thy diligence to come before winter' (2 Tim. i. 3, 4; iv. 9, 21). It looks like as if Timothy was his dearest earthly friend whom he wished to see before he died. Such testimonies from so noble-minded a man as Paul may well give us a high idea of the worth and excellence of Timothy.

Though Timothy was doubtless a faithful and diligent minister, it appears he carried on his labours, at least at one period of his life, amid but indifferent health. Hence the friendly advice of the apostle: 'Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities' (1 Tim. v. 23). There is no reason to think he was married or encumbered with a family. He appears to have been always at liberty to come or go wherever he was required, or his services might be useful.

Of the subsequent history of Timothy we know nothing. Ecclesiastical tradition makes him first bishop of Ephesus; but if this was the case, it is to be remembered that in the language of the N. T. bishop was the designation of the ordinary ministers of the church—an overseer; and that in the church of Ephesus there were several such bishops, how many we do not know (Acts xx. 17, 28). He is said to have suffered martyrdom at Ephesus in the time of Domitian or Nerva.

#### TIN. [METALS.]

TIPH'SAH. 1. A city of the tribe of Ephraim at no great distance from Tirzah. It seems this city refused to submit to Menahem; and being taken, the inhabitants were put to the sword and the women with child ripped up (2 Kings xv. 16). 2. Tiphsah or Thapsacus, on the Euphrates, on the east of Syria. Some geographers place it on the west, and others on the east side of the river; but as there was a famous bridge here, perhaps part of the city stood on the one

side and part on the other. This city was the north-east border of Solomon's territories (1 Kings iv. 24).

**TIRSHATHA**, a title of Zerubbabel and Nehemiah as Persian governors of the Jews after their return from the Babylonish captivity. Zerubbabel receives the title in Ezra ii. 63, Neh. vii. 65, 70; and Nehemiah in Neh. viii. 9, x. 1. It appears to be equivalent to governor.

**TIR'ZAH**, the chief city of one of the kings of Canaan conquered by Joshua (Josh. xii. 24), and the capital of the kings of Israel from the time of Jeroboam the son of Nebat to that of Omri, who built Samaria, which henceforth became the capital of the kingdom of Israel (1 Kings xiv. 17, xv. 33, xvi. 8, 15, 17, 18, 23, 24). It appears to have been a beautiful place, or to have been beautifully situated. Hence in Song vi. 4 the spouse thus addresses his bride: 'Thou art beautiful, O my love, as Tirzah.' Its situation is not now known.

**TISRI.** [ETHANIEL.]

**TITUS** was a Greek by birth, and probably a convert of the apostle Paul, who calls him 'mine own son after the common faith' (Gal. ii. 3; Tit. i. 4). When Paul, along with Barnabas, went up to Jerusalem to meet with the apostles regarding the question of the circumcision of the Gentiles, he took Titus with him, so that it is not unlikely he had first met with him in Antioch. This is the earliest notice which we have of him (Gal. ii. 1). Some of the Jewish brethren sought to compel him to be circumcised, but Paul strenuously resisted the attempt (ii. 3-5), though on a subsequent occasion he consented to the circumcision of Timothy, the two cases being entirely different. Titus was a Greek, and his circumcision might have been pleaded as a reason for the general circumcision of Gentile converts, while Timothy was of Jewish descent—his mother being a Jewess—and the apostle 'took and circumcised him because of the Jews which were in those quarters' (Acts xvi. 3).

We do not again meet with Titus until several years after this. There is no reason for supposing that he was, like Timothy, a companion and fellow-labourer with the apostle Paul. They at length, however, met—perhaps at Ephesus during Paul's long stay in that city (Acts xix. 8, 10), as from thence he wrote his first epistle to the Corinthians; and he sent Titus to them, probably anxious to know the reception which his letter had met with and the state of things among them (2 Cor. xii. 18). He had expected Titus to return; but in this he was disappointed, and this appears to have increased his anxiety. 'Furthermore,' says he, 'when I came to Troas to preach Christ's gospel, I had no rest in my spirit because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia' (ii. 12, 13). Here he was greatly cheered by the coming of Titus to him and by the accounts which he gave him of the happy influence which his letter had had upon the Corinthians. Titus was greatly pleased with the reception they had given himself, and his heart was drawn out in affection toward them (vii. 6-16). Encouraged by these circumstances,

the apostle now wrote a second epistle to the Corinthians, and sent it by Titus, commissioning him at the same time to finish the collection for the poor saints at Jerusalem which he had previously begun, and in doing so recommends him to them as his 'partner and fellow-labourer in their behalf' (viii. 6, 16, 17, 23).

We have no account in the Acts of the Apostles of the labours of Titus in the work of the gospel neither before nor after this time; but it is plain he was so engaged from the epistle which Paul wrote to him, resembling, as it does, those which he sent to his son Timothy. In this epistle he says: 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee' (Tit. i. 5). And in the close of the epistle he gives him these directions: 'When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them' (iii. 12, 13). These passages, as well as the epistle itself, would indicate a closer connection between Paul and Titus than there had previously been. Perhaps the good services which Titus had rendered to the common cause at Corinth had led on to this. It is not certain, however, when Paul left Titus in Crete for the purposes here mentioned. Some suppose that the apostle during his long stay at Ephesus may have made a voyage to Crete with Titus, and left him there; but we do not think this very probable. As we apprehend there is ground to conclude that Paul suffered two imprisonments at Rome, we are disposed to think that in the interval between them he might make the voyage here spoken of with Titus. [PAUL.]

The only other notice which we have of Titus in the N. T. is of his having been at Rome when Paul was a prisoner in that city—probably not long before his martyrdom—and of his having left it to go into Dalmatia (2 Tim. iv. 10). Of his subsequent history we have no trustworthy accounts. Tradition states that he was the first bishop of Crete, and died in the ninety-fourth year of his age (Bib. Sac. viii. 322).

**TOGARMAH**, the third son of Omer and grandson of Japheth (Gen. x. 3). Josephus makes him the father of the Phrygians, Bochart, of the Cappadocians, of whom there was a tribe called Trogni, Trocni, or Trogmades. Calmet and others make him the father of the Turcomans in Tartary; others the father of the Armenians. It is certain that his posterity traded with the Tyrians in horses, mules, and asses (Ezek. xlvii. 14); and that they will assult Gog and Magog against Israel (Ezek. xxxviii. 6; Wells, Geog. O. and N. T. i. 6; Rosen, Geog. i. 183, 203).

**TOPAZ.** [PRECIOUS STONE.]

**TOPHET.** [HEBREW.]

**TORMENTOR.** In our Lord's parable of the debtor the creditor is represented as wroth with him when he found he would not forgive one of his fellow-servants a comparatively small debt, and as delivering him 'to the tormentors till he should pay all that was due unto him' (Matt.



xviii. 23-25). 'The word *šasawwān*'—here translated *tormentor*—says Dr. Campbell, 'properly denotes *announcer*, particularly one who has it in charge to announce by *torment*. Hence it came to be used for *jailer*, for on such in those days was this charge commonly devolved. They were not only allowed but even commanded to treat the wretches in their custody with every kind of cruelty, in order to extort payment from them in case they had concealed any of their effects; or if they had nothing, to wrest the sum owed from the compassion of their relations and friends, who, to release an unhappy person for whom they had a regard from such extreme misery, might be induced to pay the debt; for let it be observed that the person of the insolvent debtor was absolutely in the power of the creditor and at his disposal' (Campbell, *Gospels*, iv. 123).

TRACHONITIS, the north-easternmost of the districts into which the habitable region east of the Jordan was divided, extending from the territory of Damascus on the north to near Bostra on the south, and bounded easterly by the Arabian desert. It was a wild rocky country, and the inhabitants—who seem to have been of Arab descent—were a lawless, insubordinate race. It might be said to be a den of robbers, who dwelt in caves and other fastnesses, and lived by plundering their neighbours and one another. To root out these dens of robbers Augustus placed the country under the dominion of Herod, who accordingly took measures for restraining their depredations and giving peace and security to the surrounding districts (Joseph. *Antiq.* xv. 13, xvi. 13). Philip, one of the sons of Herod, was tetrarch of Trachonitis and Iturea (Luke iii. 1). The country called El Ledja, the eastern part of the Hauran, corresponds somewhat with the ancient Trachonitis.

TRADITION, things handed down from age to age, without being committed to writing. The Jews pretend that, besides the laws of Moses written in the Pentateuch, God gave him a great many more, of which he informed Aaron and his sons; they handed them down to the elders, and these informed the prophets thereof. These from one generation to another conveyed them to posterity. This oral law, conveyed without writing, they reckon the soul of the written law, which as it were gives life and sense to it. These traditions, however, were but the inventions of presumptuous men. Moses expressly calls us to regard only what God has revealed to us in his word (Deut. xxi. 29). After the time of Malachi these traditions were exceedingly multiplied, but some of them were trifling, as prescriptions of washing of hands, pots, and tables, and some whimsical, as those relative to the phylacteries. Some of them were absolutely wicked, as the notion that a man's consecrating things to God freed him from the duty of supporting his aged parents; and their allowance to swear by creatures, and pretending that an oath was more binding if sworn by the gift on the altar than by the altar itself; and their pretending it was lawful to hate their enemies, etc. Our Saviour inveighs against them as making void the commandments of God and rendering their devotion useless by their traditions (Matt. xv. xxi.). Soon after

their religion consisted almost wholly in the observance of these traditions. Rabbi Judah, about A.D. 180, collected what traditions he could, and called his work the *Mishna*, or *Second Law*. This not being sufficiently clear on many heads, Rabbi Jochanan, about 100 years after, wrote a commentary on it. This he called the *Gemara*, or the *Perfection*. These two joined together are called the *Talmud*, or directory of Jerusalem, because composed chiefly for the use of the Jews in Canaan. But as this *Gemara* was written in an obscure style, and many traditions known in the East not mentioned in it, Rabbi Asche and his disciples composed another, and which, being joined to the *Mishna*, formed the *Babylonian Talmud*. It consists of six parts, sixty-three treatises, and five hundred and twenty-four chapters; and rehearses the various decisions of their rabbins concerning seeds, plants, and fruits; festivals, women, injuries, sacrifices, and other things sacred, and purifications. Though these *Talmuds* are stuffed with trifles and nonsense, yet they—especially the *Babylonian* (for the *Jerusalem* is little regarded)—are what we may call the body of the civil and canon law of the modern Jews, if we might not only say their creed, which they reckon incomparably preferable to the O. T., and for rejecting of which they abhor their brethren the Karaites, who regard only the Bible, as almost devils incarnate. As the *Talmud* is so large that few of their doctors could render themselves masters of it, Moses Maimonides, a Spanish rabbin, about A.D. 1150, composed an abridgment of it, which is published in four volumes folio, and to him they are obliged for curtailing—at least for abridging—a great deal of nonsense. After all, a reader endowed with a sufficient stock of patience may find a variety of things in the *Talmud* tending to illustrate several passages of the oracles of God.

Under the N. T. dispensation the Papists have pretended to hold a multitude of traditions said to be conveyed from the apostles. These are for the most part not a whit better than those of the *Talmud*. Nor does the Word of God allow us to regard any such in the matter of religion. The Thessalonians were required to hold the traditions—i.e. what had been delivered to them in the epistles sent them, and in the preaching of Paul and his brethren, according to the Scriptures. But now the canon is finished, with a terrible curse denounced against the person who in his religion adds to or takes from what is written in the Bible (2 Thess. ii. 15; Rev. xxi. 18, 19).

TREASURE. Treasures commonly signify with us money, silver or gold; but among the Jews they were used in a much more extensive sense. Under these words were included things valuable generally (see Is. xxxix. 2, 4, 6): 'Stay us not,' said some of the Jews to Ishmael, 'for we have treasures in the field, of wheat, and of barley, and of oil, and of honey' (Jer. xli. 6). When the wise men from the East saw the infant Saviour, 'they opened their treasures and presented unto him gifts; gold, and frankincense, and myrrh' (Matt. ii. 11). 'Lay not up for yourselves,' says our Lord, 'treasures upon earth, where moth and rust doth corrupt'

(Matt. vi. 19). Rust may injure metals, but moths must have a reference to clothes. Now, it was customary—as it still is, for opulent persons in the East, where the fashions do not fluctuate as with us—to have repositories full of rich and splendid apparel, a circumstance which furnishes a natural illustration of this reference (Campbell, *Gospels*, iii. 6; see Gen. xlv. 22; 2 Kings v. 5, 22; Matt. xxii. 11, 12). ‘But lay up for yourselves treasures in heaven’—treasures not of an earthly but of a celestial nature; ‘for where your treasure is there will your heart be also’ (Matt. vi. 20, 21): what you value most highly, be it what it may, on it will your thoughts and affections be set.

Treasures also often signify *abundance* of anything, as of snow, hail, wind, and rain (Deut. xxviii. 12; Job xxxviii. 22; Jer. li. 16). Referring to Christ, the apostle says: ‘In whom are hid all the treasures of wisdom and knowledge’ (Col. ii. 3)—alluding, probably, to their abundance as well as to their value.

TRO’AS, or ALEXANDRIA TRO’AS, as it is often called, a city on the western coast of Mysia in Asia Minor, at some distance to the south of the supposed site of ancient Troy. Paul, the first time he came to Troas, had a vision of ‘a man of Macedonia who prayed him, saying, Come over into Macedonia and help us.’ He accordingly sailed immediately for that country (Acts xvi. 8-11). On a subsequent journey he again came to Troas (Acts xviii. 23; xix. 1, 21, 22)—a fact to which he thus refers in 2 Cor. ii. 12, 13: ‘Furthermore, when I came to Troas to preach Christ’s gospel, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.’ When he once more left Macedonia he again came to Troas; and now we find a church in that city, perhaps the fruit of his previous labours. Here, says Luke, we abode seven days; and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight; and on this occasion he miraculously raised up Eutychus, who ‘had fallen into a deep sleep,’ and fell down from the third loft, and was taken up dead. After which, ‘when Paul was come up again, and had broken bread and eaten, and talked a long while, even till break of day, so he departed’ (Acts xx. 6-12). There is something singularly interesting in this brief notice of the meeting and the exercises of a Christian church on the first day of the week, and of the presence of an apostle with it. The only other reference in the N. T. to Troas is in 2 Tim. iv. 13: ‘The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.’ This was not written until some years after the visit above mentioned, and therefore it can scarcely be supposed to have been at that time that he had left his cloak, and books, and parchments, at Troas, as it is not likely he would have been so long of seeking after them. This, in fact, forms a strong argument in favour of the opinion that the apostle underwent two im-

prisonments at Rome, and that in the interval between them he had visited among other places Troas, and on leaving it left these articles behind him in the keeping of Carpus.

Of Troas there are now few remains. It has for ages been a quarry for both Christian and Mohammedan edifices; but yet, from the extent and magnitude of the remaining ruins, we may infer what it was in ancient times. The harbour, a basin about 400 feet long and 200 feet broad, is now entirely shut out from the sea by a narrow strip of land. Among the oak-trees which fill the vast enclosure of its walls are fragments of colossal masonry. Huge columns of granite are seen lying in the harbour, and even to a considerable distance out at sea; and likewise in the quarries of the neighbouring hills. Troas appears to have been, like Aberdeen, a city of granite. Granite seems to have been to Troas what marble was to Athens. The granite columns of Troas have been used for making cannon balls for the defence of the Dardanelles. On a hill are the ruins of a theatre, once a magnificent building, 180 feet from one end of the semicircle to the other; and being on the side of the hill, the highest seats command an extensive view of the sea, Tenedos, Lemnos, and in clear weather Mount Athos, 28 leagues distant (Conybeare, i. 303; ii. 211).

TROGYLLIUM, a promontory or headland on the western coast of Asia Minor. It runs toward the north end of Samos, and meeting a promontory of that island named Posidium, forms a strait of only about a mile wide. At its termination is the anchorage of Trogyllium. Here the ship in which Paul and his companions were sailing for Syria appears to have cast anchor. The minuteness of Luke’s narrative, and its correspondence with the geography of the spot, are not unworthy of notice: ‘The next day we arrived at Samos, and tarried at Trogyllium’ (Acts xx. 15).

TROPHIMUS, an Ephesian Christian who accompanied Paul in his last voyage to Jerusalem, and who proved the innocent occasion of his being there apprehended and ultimately sent to Rome as a prisoner (Acts xx. 4; xxi. 29). The only other mention of him is in 2 Tim. iv. 20, where the apostle says: ‘Trophimus have I left at Miletum sick.’ Now this, we think, affords strong evidence that the apostle suffered two imprisonments at Rome. Though Paul touched at Miletus on occasion of the above-mentioned voyage, yet he did not then leave Trophimus there, for we find him at Jerusalem at the end of the voyage. Nor, if he sustained only one imprisonment at Rome, could he have had any opportunity of leaving Trophimus at Miletus sick, or of being himself there. But on the supposition of his being liberated and afterwards again imprisoned, it is probable enough that Paul might in the interval visit again the scenes of his former labours, and among other places Miletus and Ephesus; and thus the circumstance might arise of Trophimus being left at Miletus sick. The apostle seems obviously to refer to something which was of recent occurrence, and perhaps it was with a view to lead Timothy to come to him with as little

delay as possible (compare 2 Tim. iv. 20, 21, with ver. 9, 10).

**TRUMPET**, a hollow instrument which, when blown, produces loud spirit-stirring sounds or music. The horns of animals were probably the earliest kind of trumpets, but afterwards they were made of silver, brass, or the like. Moses by the command of God made two silver trumpets for calling assemblies of the people, directing the journeyings of the camps, and for collecting and stirring the people in war. 'Also,' it is added, 'in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with your trumpets over your burnt-offerings and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God' (Num. x. 1-10; xxxi. 6). Much of the use of trumpets among the Hebrews consisted in making proclamation or public intimation of times and seasons, and of the duties or exercises to be attended to in connection with them; they were also used along with other musical instruments in the praise of God, particularly in the temple service (1 Chron. xvi. 6, 37, 42; 2 Chron. v. 12, 13; vii. 6; xxix. 26; Ps. xcvi. 5, 6; cl. 3). In various passages the word is used figuratively.

**TU'BAL** and **ME'SHECH**, two of the sons of Japheth and grandsons of Noah, by whom the earth was repopled after the flood (Gen. x. 2). They are also mentioned together where their names occur in other passages of the O. T., as in Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1. The Greek writers, in like manner, class together two tribes with names similar to these—the Moschi and Tibareni, who, according to Herodotus, belonged to the same government in the Persian monarchy, were marshalled in arms under the same leader, and formed but one division of the host. These tribes inhabited a part of the southern range of the Caucasus which extends from the Turkish harbour of Batoum, on the eastern shore of the Black Sea, to the banks of the Aras or Araxes. What the Greek and Roman writers say of the Moschi, who once dwelt in this mountainous tract, and of the Tibareni, who were their neighbours to the west, agrees very well with the accounts of Ezekiel respecting Meshech and Tubal. In the prophecy against Tyre it is said: 'Javan, Tubal, and Meshech were thy merchants: they traded the persons of men, and vessels of brass (copper) in thy markets' (xxvii. 13). Parthian Cappadocia, which bordered on the countries of the Caucasus, and to which the Tibareni were also reckoned, has been from the earliest times to the present day the seat of a slave-trade which is greatly promoted by its vicinity to the plundering Caucasian tribes. When the prophet further speaks of copper vessels as brought to the Tyrian market by Tubal and Meshech, this is no less applicable to the Moschian mountains, which, according to Reineggs, are rich in different kinds of copper. In another place (xxxii. 26) Ezekiel mentions Meshech and Tubal among the barbarous nations whose invading hordes were to become the terror of the world. These were always deemed to be the people of the north; and the Caucasian

tribes (Magog), which in xxxviii. 2, 3; xxxix. 1, are joined along with Meshech and Tubal, were and are to this day warlike and barbarous marauders (Rosen. *Geog.* i. 130).

**TYCHICUS**, one of the Christian brethren who accompanied or rather preceded Paul in his voyage from Macedonia to Asia, a district in the west of Asia Minor. He himself belonged to the district (Acts xx. 4), and perhaps did not proceed any further. When Paul was afterwards a prisoner at Rome we also find Tychicus in that city; and the apostle sent by him the epistles which he wrote to the churches of Ephesus and Colosse, which were both in Asia; and in these epistles he calls him 'a beloved brother and a faithful minister and fellow-servant in the Lord' (Eph. vi. 21, 22; Col. iv. 7, 8)—no small praise to receive from such a man as Paul. He at one time contemplated sending Tychicus or Artemas to Titus, apparently with the view of setting him at liberty to come to him to Nicopolis (Tit. iii. 12).

**TYRE**, the chief city of Phœnicia, and a place of great trade in ancient times. It is said to have been founded by a colony from Zidon, and it was probably for this reason that it is called by Isaiah 'the daughter of Zidon.' In allusion to its high antiquity he also says, 'whose antiquity is of ancient days' (Is. xxiii. 2, 7, 12). The first mention which is made of it in the O. T. is in the account of the division of Canaan by Joshua, where it is called 'the strong city Tyre' (Josh. xix. 29). It is not again mentioned until the reign of David, and it is then called 'the stronghold of Tyre' (2 Sam. xxiv. 7). Hiram king of Tyre furnished David after he became king of Israel with 'cedar-trees, and carpenters, and masons; and they built David an house' (2 Sam. v. 11). He or his son of the same name, and Solomon, entered into an agreement as to the hewing of cedars in Lebanon, and also of stones for the building of the temple and of his own house, and probably other works (1 Kings v. ix. 10-19). Solomon having 'made a navy of ships in Ezion-geber, on the shore of the Red sea,' 'Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to Solomon' (1 Kings ix. 26-28). At a subsequent period, though at what time does not appear, Tyre is represented as in league with other enemies of Israel, and as plotting to cut them off from being a nation (Ps. lxxxiii. 1-8). The prophet Joel also charges Tyre and Zidon, and all the coasts of Palestine, with not only taking the silver and gold dedicated to Jehovah, but with 'selling the children of Judah to the Grecians, that they might remove them far from their border' (iii. 4-6). Heavy judgments are denounced on Tyre by the prophets, as by Amos (i. 9, 10); by Isaiah (xxiii. 1-16); and particularly by Ezekiel (xxvi. xxvii. xxviii.)

Tyre is usually held to have stood originally on the mainland. Its situation at the head of the Mediterranean was singularly favourable for trade, as this was a central point for the traffic of both the eastern and the western world. Of the commerce of Tyre we have a most graphic

and splendid description, and also of its downfall, in Ezek. xxvii. Dr. Vincent, who, in his *Commerce and Navigation of the Ancients in the Indian Seas*, illustrates the subject at great length, says: 'It is not only the most early but the most authentic record extant relative to the commerce of the ancients.' But the Tyrians not only visited the countries mentioned by Ezekiel in the way of trade; they also settled colonies in several of them, especially in the islands of the Mediterranean and the continental coasts to the west. The most considerable of these settlements were Tarshish or Tartessus, in the south of Spain, on the Guadalquivir; Gades or Gadeir, the modern Cadiz; Chittim, Kittim, or Citium, in the island of Cyprus; and Carthage in the north of Africa. The Phœnician colonies appear to have made themselves, one after another, independent of the parent state (Rosen. *Geog.* iii. 118).

Provoked with the Phœnicians for entering into a league with Zedekiah king of Judah, and assisting him in his rebellion, Nebuchadnezzar invaded the country. Zidon quickly surrendered; but Tyre sustained a siege of thirteen years; and the inhabitants, pressed by the besiegers, retired with the most of their effects to the neighbouring island. Disappointed of their expected booty, the Chaldeans vented their rage on the few they found, burned the city, and cast the rubbish into the sea. Of this siege of Tyre by Nebuchadnezzar we have a most powerful description in Ezek. xxvi. 7-14, and of the disappointment of his troops in xxix. 17-20.

Old Tyre was now reduced to a village; but on the rock to which the inhabitants had retired there arose a new city of greater power than ever. Alexander the Great, in the course of his conquests, besieged it; and having taken it after a siege of seven months, he exercised great cruelty on the inhabitants, putting many of them to death and selling still greater numbers into slavery. In carrying on the siege, Alexander had with great labour and difficulty built a causeway or mole from the mainland to the walls of the city; and for this purpose old Tyre was razed and the stones employed for the mole and other works of the besiegers. After the siege by Alexander, Tyre never recovered its ancient glory, a great part of its trade being carried off by Alexandria, which was now founded by that monarch; yet it still continued to be a place of considerable importance, and is described by Strabo as a flourishing trading city.

The gospel was early preached in Phœnicia (Mark iii. 8; vii. 24-31; Acts xi. 19). Paul tarried for seven days at Tyre with some disciples on his way to Jerusalem for the last time; and he touched at Zidon and refreshed himself with friends there on his voyage to Rome (Acts xxi. 8, 4-6; xxvii. 3). For many ages there were Christian churches in both these places. In the 4th century Jerome speaks of Tyre as the most noble and beautiful city of Phœnicia, and as still trading with all the world. Thus it continued apparently under the Moslem rule until 1124, when it was taken by the Crusaders, who kept possession of it for upwards of a century and a half; but they having in 1291 abandoned both it and Zidon, through fear of the

Saracens, and being now finally expelled from the Holy Land, Melek el Ashraf, the sultan of Egypt and Damascus, utterly destroyed both of them, and also other strong places adjacent, that they might never more afford shelter to the Christians. This completed the entire overthrow of the Frank power in the Holy Land. Abulfeda, not many years afterwards, describes it as being desolate and in ruins; and it never appears to have recovered from the blow, but continued apparently to sink deeper in desertion and desolation. Travellers of the 16th and 17th centuries describe it as a heap of ruins—broken arches and vaults, tottering walls and fallen towers; with a few miserable inhabitants, subsisting chiefly by fishing (Robinson, *Res.* iii. 402, 406).

The island on which Tyre was built is not far from a mile in length; its distance from the mainland is less than half a mile. The isthmus which connects them was first formed by the famous causeway of Alexander the Great, which was enlarged and rendered permanent by the action of the waters in throwing the sand over it. At present it cannot be much less than half a mile in width, and although consisting of loose sand, yet it is covered with the traces of the foundations of buildings, probably of the middle ages.

The inner port or basin on the north was formerly enclosed by a wall running from the north end of the island in a curve toward the mainland. Various pieces and fragments of this wall yet remain sufficient to mark its course; but the port itself is continually filling up more and more with sand, and now only boats can enter it. Within no distant period vessels anchored where is now the shore.

The western coast of the island is wholly a ledge of ragged picturesque rocks, in some parts fifteen or twenty feet high, upon which the waves of the Mediterranean dash in ceaseless surges. The city lies only upon the eastern part of the island; between the houses and the western shore there is a broad strip of open land now given up to tillage. This shore is strewed, from one end to the other, along the edge of the water and in the water, with columns of red and gray granite of various sizes, the only remaining monuments of the splendour of ancient Tyre. At the north-west point of the island forty or fifty such columns are thrown together in one heap beneath the waves. Along this coast, too, it is apparent that the continual washing of the waves has in many places had the effect of forming layers of new rock, in which stones, bones, and fragments of pottery are cemented as constituent parts (Robinson, *Res.* iii. 396).\*

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\* Dr. King, one of the American missionaries, in giving an account of a visit to the island on which ancient Tyre stood, says: 'During our excursion we saw a vast number of columns at a considerable distance from the land, and some of them ten or fifteen feet under water. In some places we saw eight or ten lying in a row near each other; and in one place forty or fifty. Of these last some were above the water, some half under, and others wholly immersed. The shore on the west seemed in some places to be lined with them (*Amer. Miss. Her.* 1824, 277).



Though Tyre revived considerably during the last century, it has been again declining for many years. Her trade is entirely taken by Beyrout. Though it contains a considerable number of houses, it is still a miserable representation of the queen of the seas. It is nothing more than a market-town, or rather small seaport. Its chief exports are the tobacco raised upon the neighbouring hills, wheat, barley, and dried figs, with some cotton, and also charcoal and wood from the more distant mountains. The houses are for the most part mere hovels, very few being more than one storey high, with flat roofs. There are, however, one or two streets of new houses, well built and several storeys in height. The streets are narrow lanes, crooked and filthy. Yet the many scattered palm-trees throw over the place an Oriental charm, and the numerous Pride-of-India trees, as they are called, interspersed among the houses and gardens, with their beautiful foliage, give it a pleasing aspect. Of old Tyre on the continent no known vestige now remains.

The Hebrew name of Tyre (צִיִּר, *Tsor*, rock) will be readily recognised in its present Arabic name Sur. The population is stated as about 5000 (*Amer. Miss. Her.* 1837, 441; Wilson, ii. 220; Robinson, *Res.* iii. 400, 406, 407; Stewart, 461, 462).

**TZIP'POR** (צִפּוֹר). 1. Any kind of bird (*Dent.* iv. 17; xiv. 11); collectively birds (*Gen.* vii. 14). 2. A small bird (*Job* xli. 5), a sparrow for example (*Ps.* lxxxiv. 3; cii. 7; *Prov.* xxvi. 2).

In the N. T. *σπύριον* also signifies a small bird; it may be a sparrow, and it is so rendered in the E. T. (*Matt.* x. 29, 31; *Luke* xii. 6, 7), yet the word is scarcely so specific (*Parkhurst, Gr. Lex.* 633; Robinson, *Gr. Lex.* 774).

## U

**U'LAI**, a river of Persia, in the neighbourhood of Shushan, considered to be the Eulæus of the Greeks, but there is considerable difficulty in determining which of the rivers in that country is the Eulæus (*Loftus, Chaldaea*, 423). The scene of Daniel's vision of the ram and the he-goat was by the river Ulai (*Dan.* viii. 2, 16).

**UNCLOTH'ED**. So our souls are at death, when dislodged from our bodies, which are, as it were, a covering or robe to them (*2 Cor.* v. 4).

**UNCOME'LY**. 1. Not becoming (*1 Cor.* vii. 36). 2. Shameful: such parts of our body as are so have more *abundant comeliness* put upon them when we carefully cover them (*1 Cor.* xii. 23).

**UNDERGIRD'**, To, a ship is to bind her round with ropes or cables, that she may not be broken asunder (*Acts* xxvii. 17). [SHIPS.]

**U'NICORN**. [REEM.]

**UNKNOWN'**. 1. Not known; what one is not acquainted with (*Acts* xvii. 23). 2. Not famed or renowned. Paul and his fellow-preachers were as unknown to the world in their spiritual state and exercise, and were unap-

proved, unesteemed, and unfamed by carnal men; but well known and approved to God, Father, Son, and Holy Ghost (*2 Cor.* vi. 9).

**UNLAW'FUL**. 1. Not agreeable to the moral law (*2 Peter* ii. 8). 2. Not agreeable to the ceremonial law (*Acts* x. 28).

**UNLEARN'ED** persons are such as have had little instruction in science (*Acts* iv. 13); or are little acquainted with the mind of God, and the teaching of his Spirit (*2 Peter* iii. 16). Unlearned questions are such as minister no true and substantial knowledge (*2 Tim.* ii. 23).

**U'PHAZ**, a place or country from which gold was obtained (*Jer.* x. 9; *Dan.* x. 5). Gesenius supposes it to be the same as Ophir (*Lex.* 22). Calmet thinks it was the river Phasis, on the east of the Black Sea. Its situation may be held to be uncertain.

**UR** of the Chaldees, 'a city or district of Mesopotamia, in the land of the Chaldeans, where Abraham was born, and where he dwelt before he went forth to go into the land of Canaan (*Gen.* xi. 28, 31; *Acts* vii. 2, 4). As to where it was situated, opinions have differed materially. It has been common to consider, and high authorities still consider, Orfah in Mesopotamia as Ur of the Chaldees. This city is situated on a range of hills sloping towards the north-east, with the remains of a castle overlooking the entire place. In its day this fortification must have been one of great strength. The walls enclose a circuit of from three to four miles, with lovely gardens in the environs producing mulberries, figs, grapes, apricots, pomegranates. The city is compactly built, and presents a very fine appearance as viewed from the castle, and also as seen from the east. The houses are all of stone; the streets are narrow, but having a paved causeway on each side of a central channel for running water, and being more or less on a sloping ground, they are generally clean. In the streets trees are common, affording an agreeable shade in the hot season; beneath them the inhabitants repose, and take fruit or ice, or a pipe or coffee. The bazaars are numerous and well supplied with commodities, and are separated as usual into departments, each appropriated to the manufacture and sale of particular articles. A beautiful plain commences a little to the north, and extends in a southern direction as far as the eye can reach. Near the castle there is a fountain or small lake of water called by the ancients Callirrhœ. Its banks and the whole valley are covered with verdure, making it a most delightful spot. Its waters flow into the gardens on the plain to the distance of eight or ten miles, and then disappear. This fountain is now remarkable for the sacred fish which it contains. So high is the regard which the Mussulmans entertain for them that none are taken and used for the table, and they are daily fed by the devouter class of Moslems. Hence they have become exceedingly tame and numerous. They are a real curiosity. The population is very variously estimated. Buckingham states it at 50,000; another estimate is 40,000; and a third is 20,000.

This place received from the Greeks the name

of Edessa. Eusebius says that the apostle 'Thomas, under a divine impulse, sent thither Thaddæus as a herald and evangelist to proclaim the doctrine of Christ, as we have shewn from the public documents found there;' and he adds: 'Even to this day the whole city of Edessa is devoted to the name of Christ' (Euseb. *Eccles. Hist.* ii. 1). Here lived the king Abgarus, who according to that historian wrote a letter to Jesus Christ and received one from him in reply (*Ib.* i. 13); and here existed in the 5th century a celebrated school in which philosophy, eloquence, poetry, and other arts were taught (*Amer. Miss. Her.* 1850, 356; Buckingham, *Trav. in Mesopotamia*, i. 121, 136, 139, 150; Ainsworth, *Res. in Assyria*, 152).

But Ammianus Marcellinus mentions a place of the name of Ur between Nisibes and the river Tigris. This is considered by some to be more likely to be 'Ur of the Chaldees' than Orfah (*Jour. Roy. Geog. Soc.* xi. 6).

Colonel Rawlinson has lately proposed to identify 'Ur of the Chaldees' with Hur of the inscriptions in the ruins of Mugheir in southern Chaldæa (*Jour. Sac. Lit.* July 1855, 482; *Ib.* Oct. 1855, 228). It seems to have been the primeval capital of Chaldæa (Rawlinson, *Bampton Lect.* 328).

URIM AND THUMMIM signify *lights* and *perfections*, and are mentioned as put in the high-priest's breastplate (Exod. xxviii. 30), but what they were we cannot determine. Some think they were two precious stones added to the other twelve, by the extraordinary lustre of which God marked his approbation of a design, and by their dimness his disallowance of it; others think these two words were written on a precious stone or plate of gold fixed in the breastplate; others will have the name Jehovah inscribed on a plate of gold and therein fixed; others think the letters of the names of the tribes were the urim and thummim, and that the letters, by standing out, or by an extraordinary illumination, marked such words as contained the answer of God to him who consulted this oracle. Le Clerc will have them to be the names of two precious stones, set in a golden collar, and coming down to the high-priest's breast, as the magistrates of Egypt wore a golden chain, at the end of which hung the figures of Justice and Truth engraven on precious stones. Weems thinks they were some ornament formed by God himself and given to Moses. Hottinger thinks they might mean no more but that Moses was to choose the most shining and perfect stones of the various kinds to be put into the breastplate. The more common opinion among Christians concerning the oracle by urim and thummim is that of Prideaux, who thinks that when the high-priest appeared before the veil, clothed with his ephod and breastplate, to ask counsel of God, the answer was given by an audible voice from the mercy-seat within the veil—an opinion which seems best to answer to the Scripture expression of 'asking counsel at the mouth of the Lord' (Josh. ix. 14), and to God's 'meeting and communing from above the mercy-seat' with Moses (Exod. xxv. 22; Prideaux, *Connect.* part iii. b. 3). But, after all, nothing is more pertinent than the following remark of

Rabbi Kimchi: 'He is on the safest side who frankly confesses his ignorance; so that we seem to need a priest to stand up with urim and thummim to teach us what the urim and thummim were' (Jennings, *Jew. Ant.* i. 233).

When the oracle of urim and thummim was to be consulted, it is said the high-priest put on his golden vestments, and in ordinary cases went into the sanctuary and stood with his face to the Holy of Holies, and the consulter stood as near him as the law allowed; but how the answer was given—whether by an articulate voice from the mercy-seat, or by the outstanding or lustre of the letters in the breastplate—we know not. This oracle was never consulted in matters of faith, as in these the Jews had the written law for their rule; nor was it consulted in matters of small moment; and it is even said, though without any ground, that none but sovereign judges, kings, and generals consulted it. It is certain David consulted the Lord in this manner before he came to the throne. While Moses lived there was no occasion to consult this oracle, as the Lord spoke to him face to face. After his death it was consulted till the age of the temple and the prophets, the latter seeming to have supplied its room, for we read not of a single instance of its being then consulted. Nor did Josiah, when terrified with the threatenings of God, consult it, but Huldah the prophetess, in order to know the mind of God (2 Kings xxii. 14). Josephus will have the stones of the urim and thummim to have retained their lustre till about A.M. 3890; but it is certain the oracle was wanting some ages before—namely in the days of Ezra and Nehemiah (Ezra ii. 63; Neh. vii. 65). Nor indeed is there the least ground to believe that it existed under the second temple. The Jews pretend that the *Bathcol* supplied its place, whose oracles, they say, were often attended with a clap of thunder; and perhaps those with our Saviour imagined the voice that spake to him from heaven was of this kind (John xii. 29).

USURY, the gain taken for the loan of money or other articles. The law of nature no more forbids the receiving of reasonable interest for the loan of money than taking rent for fields or houses. If another trade on my stock for the purpose of making gain, reason says I may receive, and am even entitled to receive, part of the gain. By the law of Moses the Israelites were permitted to lend upon usury to strangers; but they were prohibited from taking usury from their brethren (Deut. xxiii. 19, 20). This prohibition had a special regard to poor brethren (Exod. xxii. 25-27; Lev. xxv. 35-38).

This prohibition is so contrary to the general practice of nations, and especially of mercantile countries like our own, that it appears an unreasonable and unaccountable law. But yet God may have had reasons for this as for other laws, though they may not be known or discoverable by us. Perhaps, however, we may be able to account partly for it.

In the present day exorbitant interest on loans of money is very commonly exacted among Oriental nations; and in this way the poor, or such as stand in need of money, are often

grievously oppressed. Now the prohibition of the practice to the Israelites, as regarded one another, may have been grounded on its general abuse among Eastern nations. It may have been less difficult to put down the evil by prohibiting taking interest at all than by any law regulating it; and the inconveniences which might result from such a prohibition might in fact be less than what result from an attempt at regulation, vain as that would probably be. The Jews of modern times have been proverbially given to the exaction of exorbitant interest on money loans. Whether this is a national disposition, and might show itself in the days of Moses, so as to lay a foundation for the laws against usury, it is impossible for us to say. It is, however, not unworthy of remark that in Pa. xv. 5 it is laid down as a characteristic mark of one who shall abide in God's tabernacle and dwell in his holy hill, that 'he putteth not out his money to usury,' which would seem to imply that this was a piece of denial which was somewhat rare.\*

Mercy to the poor is a duty which is strongly enjoined in the law of Moses, as in Deut. xv. 7-11, xxiv. 10-13, and in other parts of the O. T.; and lending to them without interest was just one way of fulfilling this duty (Exod. xxii. 25-27). And he encourages them to it by reminding them of what the Lord had done for them 'in bringing them out of the land of Egypt to give them the land of Canaan, and to be their God' (Lev. xxv. 35-38); and by the promise 'that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it' (Deut. xxiii. 19, 20). He thus engages that they shall not be losers by not taking interest from their brethren; that he will make it up, or more than make it up, to them. In this way grounds of complaint against the law, on the score of its

unreasonableness or injustice, are removed. This resolves it very much into the case stated by Solomon: 'He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again' (Prov. xix. 17).

The law against taking usury from their brethren had, it is probable, a special reference to the particular character of the Jewish polity, according to which every man's inheritance was to be preserved in his own family, and the practice of usury might have come to interfere materially with the carrying out of this law. Under laws against usury it is probable the practice of borrowing and lending would be kept within very moderate bounds; and hence there might be less difficulty in settling matters when the year of release or the year of jubilee came round (Lev. xxv. 8-17; Deut. xv. 1-3; see Neh. v. 1-13).

It may also be remarked that the laws against usury may have been no great inconvenience in a state which had been but recently founded, and which never was much engaged in manufacturing or commercial transactions. In such a country as our own laws of this kind would be a very different thing.

As to the permission granted to the Israelites to take usury of strangers, it is not unworthy of remark that it is a plain admission of the abstract lawfulness of taking interest on loans of money. Of this permission the Jews of later times have richly availed themselves.

It is also worthy of notice that two of our Lord's parables, delivered while the Jewish polity was still in force, proceed upon the principle of the lawfulness of usury (Matt. xxv. 24-30; Luke xix. 20-27). Yet even under the Christian dispensation we are not to consider the law against usury as absolutely abrogated (Luke vi. 34-36).

\* It is not unworthy of remark that in our own country, notwithstanding the vast amount of its commercial transactions, the law on the subject of interest was of a prohibitory character until within the last few years. It was permitted to take interest, but only to a limited extent: there was an express prohibition against taking more than 5 per cent. Now, if in the days of Moses the common practice was to exact exorbitant interest—if, as is not improbable, moderate reasonable interest was a thing scarcely known—there would be less ground to wonder at his entire prohibition of it. The Rev. J. Perkins, an American missionary in Persia, says: 'Many of the Hajeas' (persons who have made the pilgrimage to Mecca, numbers of whom we suspect do so as much as merchants as devotees) 'follow the profession of usurers; and so high is the rate of interest (at least 25 per cent) that they soon become rich, however small the capital with which they commence business. As the rate of interest is not limited in Persia to any sum by law, they often take advantage of the necessities of the needy, grinding the face of the poor, and practising enormous extortion, particularly on the nominal Christians, from whom even 100 per cent is sometimes exacted. No wonder that in Scripture such a class should be reprobated and ranked with adulterers and murderers' (Perkins, *Residence in Persia*, 151).

UZ, the country in which Job dwelt (i. 1). A country of this name is mentioned in other two passages of Scripture. Jeremiah, in representing the wine-cup of Jehovah's wrath taking the round of the neighbouring nations, enumerates among others 'all the kings of the land of Uz' (xxv. 20); and in Lamentations iv. 21 he says: 'Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken and shalt make thyself naked.' These words appear to imply either that the land of Uz included Edom or that Edom had extended her dominion over the land of Uz; and either supposition would indicate somewhat of the locality of the land of Uz. In the Book of Job it is related that on one occasion the Sabæans fell upon his oxen and asses, and carried them away; and that on another occasion 'the Chaldeans made out three bands, and fell upon the camels and took them away' (i. 14, 15, 17). The Sabæans were doubtless an Arabian tribe; and though the land of the Chaldeans was at a great distance, yet the whole of these circumstances appear to indicate somewhat of the direction of the land of Uz. The designation of Job's friends (ii. 11; xxxii. 2) likewise points to some part of Arabia, or a country not far from it, as the land of Uz—as it is not likely they came from any great distance. We have Eliphaz

the Temanite—i.e. from Teman, which was in Idumæa (Gen. xxxvi. 11, 15, 16, 42, 43; Jer. xlix. 7, 20; Ezek. xxv. 13, 14; Obad. 8, 9; see also Hab. iii. 3); Bildad the Shuhite, probably a descendant of Shuah, one of Abraham's sons by Keturah, whom he sent away 'eastward into the east country' (Gen. xxv. 2, 6), probably Arabia, perhaps Idumæa; Zophar the Naamathite, which sounds very like the name of an Arabian tribe; Elihu, who is still more particularly described as 'the son of Barachel the Buzite of the kindred of Ram,' from Buz, which was probably in Arabia, perhaps in Idumæa (Jer. xxv. 23, 24; xlix. 7, 8). Taking these various circumstances into account we are disposed to think that the land of Uz, where Job lived, may have been in or near to the north of Arabia, between Palestine, Idumæa, and the Euphrates.

## V

**VAIL.** There are several Hebrew words which are said to signify, or are translated *vail* in the common version, and therefore we are not to conclude that wherever these words occur the same thing is to be understood. It is often, however, not easy to state the distinction between them. We shall here notice only the following:—

1. A covering used particularly by women as an expression of modesty and to protect them from the gaze or sight of men. We must not, however, form our ideas of the vails of the Jewish women in ancient times from the vails of our women in the present day. They appear to have been an article of dress which could when necessary be wrapped about the body, so as to cover it, including particularly the face. When Rebekah was told by the servant who was conducting her to her future home that the man who was coming to meet them was his master, she 'lighted off the camel and took a *vail* and covered herself' (Gen. xxiv. 64, 65). When Tamar, with the view of gaining the notice of Judah, her father-in-law, sat in an open place by the way, 'she put her widow's garments off from her, and covered her with a *vail*, and wrapped herself;' and 'when Judah saw her he thought her to be an harlot because she had covered her face' (xxxviii. 13-15). Both these cases indicate an article of dress very different from the vails of our women.\* When Boaz in

\* Buckingham gives rather a singular view of this passage. 'The existing abhorrence of any imputation on their chastity, and the *going openly unveiled* in a country where the contrary combinations are much more frequent, are a singular feature of the Turkoman women; and this, like all else that we had seen of their manners, is strictly conformable to that of the earliest ages. It appears that then only *harlots* veiled themselves, to avoid probably the disgrace of ever being recognised or personally known, while *modest* females exposed their features to public view. In Judah's unconscious incest with Tamar, his daughter-in-law, it is said that 'she covered herself with a veil, and wrapped

the morning said to Ruth: 'Bring the *vail* that thou hast upon thee, and hold it; and when she held it, he measured six measures of barley and laid it on her' (Ruth iii. 15). Such vails as our women's would have been quite unfit for such a purpose. The word here used is different from that in the former passages; but it probably refers to some garment of a similar kind.

2. A covering specially for the face. When Moses came down from Mount Sinai 'the skin of his face shone, and the people were afraid to come nigh him,' and therefore, when speaking to them, he put *וַיִּכְסֶה* (*a veil*) on his face (Exod. xxxiv. 29, 30, 33-35). To this remarkable incident in the history of Moses the apostle makes particular reference in 2 Cor. iii. 13-16).

3. The curtain which divided between the Holy Place and the Holy of Holies in the tabernacle (Lev. xxvi. 31-33; xxxvi. 35-38), and also in the temple at Jerusalem (2 Chron. iii. 14). It is one of the remarkable incidents which attended the crucifixion of our Lord that when 'he yielded up the ghost, behold the *vail* of the temple was rent in twain from the top to the bottom' (Matt. xxvii. 50, 51)—doubtless to signify that the temple service and the whole ceremonial law had now come to an end, that the distinctions which had so long subsisted between Jews and Gentiles were to be no longer in force, that henceforth they were to form one body, and that now 'the way into the holiest of all' was equally open to men 'of all nations, and kindreds, and people, and tongues' (Eph. ii. 11-22; Heb. ix. 8: x. 19-22).

**VINE**, a well-known wide-spreading shrub which bears grapes. We have no mention of the vine in the Scriptures before the flood. The first notice we have of it is the following: 'And Noah began to be an husbandman, and he planted a vineyard; and he drank of the wine, and was drunken' (Gen. ix. 20, 21). As wine is produced from the juice of the grape by fermentation, a process which might arise spontaneously, it is not wonderful that the art of making wine should have been early discovered by man; but it is sad to find the first notice of its use a notice also of its abuse.

The vine appears to have been early cultivated in Canaan. Melchizedek the king of Salem, when he met Abraham on his return from the slaughter of Chedorlaomer and his allies, 'brought forth bread and wine' (Gen. xiv. 17, 18). Shortly after we have another notice of it in the case of Lot, whose daughters made him drink wine for their own incestuous purposes (xix. 30-38). When Isaac was dying, Jacob, in the deception which he practised upon him, brought him savoury meat, 'and he did eat: and he brought him wine, and he drank;' and this was part of the blessing which the dying patriarch pronounced upon him: 'God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine' (xxvii. 25, 28). Of the early cultivation of the vine in Canaan we

herself, and sat in an open place by the wayside; and when Judah saw her he thought her to be an harlot, *because she had covered her face*' (Buckingham, *Trav. in Mesopotamia*, i. 71).



have further evidence in the emblem employed by Moses of a vicious and corrupted people. 'Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall; their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps' (Deut. xxxii. 32, 33).

The vine appears to have been also early cultivated in Egypt. When it is first mentioned we do not however read of wine, but simply of the expressed juice of the grape being used. Pharaoh's butler, in the account which he gave of his dream to Joseph, says: 'In my dream, behold a vine was before me; and in the vine were three branches, and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand' (xl. 9-11). In relating the plagues which the Lord inflicted on the Egyptians because Pharaoh would not let the Israelites go, the Psalmist says: 'He destroyed their vines with hail' (Ps. lxxviii. 47; cv. 33). The Israelites themselves are represented in a beautiful allegory as a vine brought out of Egypt and planted in Canaan, which would imply its growth in both countries (Ps. lxxx.)

The vine appears to have been also much cultivated in the country on the east of the Dead Sea. Isaiah, in describing the calamities of Moab, says: 'The fields of Heshbon languish, and the vine of Sibmah. I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon: for the shouting for thy summer fruits and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease' (Is. xvi. 8-10).

It is needless to notice further the countries in which the vine was early cultivated. The plant itself is of so graceful a form, its fruit is so beautiful and so delicious, and can be converted into so agreeable and useful purposes both as meat and drink, there is little doubt that mankind, as they spread over the world, would generally carry it along with them wherever the soil and climate would produce it.

Some countries, and particular districts of the same country, produce more excellent vines than others. Jacob, in predicting on his death-bed the future condition of his sons, pronounces this blessing on Judah: 'Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk' (Gen. xlix. 11, 12). This is a gorgeous description of the fertility and abundance of the district of Canaan which was to be allotted to Judah's descendants, yet it was strikingly realised. When Moses sent out spies to explore the land of Canaan, 'they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it between two on a staff'—probably, as is generally supposed, on account of its size (Num. xiii. 22, 23). Now Eshcol, there is reason to believe, was near

Hebron, which belonged to Judah; and even in the present day that part of the country is distinguished for its grapes. 'From the vineyards,' says Dr. Wilson, 'grapes of the largest size and finest quality, such as the spies may be supposed to have taken to the Israelites, are at present procurable' (Wilson i. 381). In Song i. 14 we also read of 'the vineyards of Engedi,' which appears to have been situated in the tribe of Judah, on the west of the Dead Sea.

The valley of Sorek in the tribe of Dan appears to have been also distinguished for the excellence of its vine. The words translated 'choice vine' in Gen. xlix. 11, 'choicest vine' in Is. v. 2, 'a noble vine' in Jer. ii. 21, should have been rendered 'vine of Sorek.'

Hosea, in representing the restoration of Israel from a state of backsliding, says: 'They shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon' (xiv. 7). From this it appears that the wine of Lebanon was distinguished for its excellence in ancient times, and travellers still speak of it in very high terms (Harmer, Obs. iii. 288). We also read of the wine of Helbon in Syria: 'Damascus was thy merchant,' says Ezekiel, speaking of Tyre, 'in the wine of Helbon and white wool' (xxvii. 18).

Micah, in describing the peace and prosperity of the last days, employs a very beautiful image taken from the vine: 'They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid' (Micah iv. 3, 4). This appears to have been quite a favourite image among the Hebrews. It occurs also in 1 Kings iv. 25; 2 Kings xviii. 31; Is. xxxvi. 16; Zech. iii. 10).

In the East it is common to have a tower in the vineyards as a place for a watchman (Martineau, *Eastern Life*, iii. 59). This appears to have been also a custom in ancient times. In Is. v. 1, 2 we read: 'My beloved hath a vineyard on a very fruitful hill; and he planted it with the choicest vine, and built a tower in the midst of it.' The same custom prevailed in the time of our Lord. 'There was a certain householder,' says he, 'which planted a vineyard, and digged a winepress in it, and built a tower' (Matt. xxi. 33; see also Is. i. 8).

It is generally, perhaps, supposed that the chief use to which the fruit of the vine was applied was the making of wine; and while the value of wine both as a drink and as a medicine is readily admitted, yet, as in the practice of mankind it is so liable to be abused, and has been so commonly abused as an occasion of drunkenness, and of the great and multiplied evils of which that sin is the fruitful parent, it may almost seem strange that the vine and its productions should be spoken of in the Scriptures in the terms in which they often are mentioned. But there are grounds for thinking that the fruit of the vine was employed only partially in making wine. It is a remarkable fact that in Asia Minor and Syria the largest part of the produce of the vine is used for other purposes than making intoxicating liquors. In both these countries three-fourths of the people, being Mohammedans,

regard the drinking of wine as a sin, and neither make it nor drink it, and yet by far the largest portion of vineyards is owned by them. The Greek, Armenian, and other Christians are in the same position: only a small portion of the produce of their vineyards is made into wine, though this is not true of all localities. The Rev. Eli Smith, an American missionary in Syria, says, in reference to that country, including Mount Lebanon: 'Wine is not the most important, but rather the least so of all the objects for which the vine is cultivated' (*Bib. Sac.* iii. 287). Dr. Robinson says: 'No wine is made from the very extensive vineyards of Hebron, except a little by the Jews' (*Rev.* ii. 442). 'The quantity of wine now made is probably greater than at any former period, owing to the corruption and degradation of the Christian population and also of the Mohammedans; but where the people have preserved anything of the original simplicity of their customs the amount of wine made is proportionally small. Still, in the vine-growing districts of Turkey, the grape stands as prominent among the productions of the country, as a source of comfort and prosperity, as the Bible represents it to have been among the productions of Judaea. It is much used as solid food, and that in a variety of forms, and the juice of the grape is also used unfermented in various forms, and not in the state of wine' (*Bib. Sac.* v. 286).

Now, considering the uniformity and the permanency of the customs of the East, it is natural to conclude that the making of an intoxicating drink was not the chief purpose for which the grape was cultivated by the Jews; but that there were other products of it equally, and, when all taken together, much more important, than the making of wine. Considered as one of the productions most essential to them, and at the same time most abundantly provided for their support, we can easily see how it should be so frequently mentioned along with corn and figs and oil.

In the Scriptures we are not without references to the use of the fruit of the vine in both a solid and a liquid state. Pharaoh's butler, in telling his dream to Joseph, says: 'Behold a vine was before me, and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand' (*Gen.* xl. 9, 10). Moses, recounting the blessings enjoyed by Israel, says: 'Thou didst drink the pure blood of the grape' (*Deut.* xxxii. 14); and in laying down the law of the Nazirite he says: 'He shall separate himself from wine and strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes or dried' (*Nam.* vi. 3). Dried grapes or raisins were included in the present of various articles of food sent by Abigail to David. It consisted of 'two hundred leaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs' (*1 Sam.* xxv. 18). In Zebai's present to David were also included 'an hundred bunches of raisins' (*2 Sam.* xvi. 1; see likewise *1 Sam.* xix. 12, and *1 Chron.* xii. 40).

## W

WASHING was much used among the Eastern nations. Passing over the washings prescribed by the law of Moses, sometimes as a means of cleansing, sometimes as a symbol of purification, we shall here notice some peculiar customs referred to in the Scriptures.

In ancient times it was customary in the exercise of hospitality to wash the feet of guests, especially if they had been travelling. As they often walked barefoot, or only with sandals, it was at once cleanly and refreshing to have their feet washed when they came to the end of their journey. When Abraham described the three angels under the form of men on their way to Sodom, he ran to meet them, and invited them to partake of his hospitality, saying, among other things, 'Let a little water, I pray you, be fetched, and wash your feet and rest yourselves under the tree' (*Gen.* xviii. 2, 4); and when they came to Sodom the evening of the same day, Lot, with equal politeness, 'bowed himself with his face toward the ground. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your way' (*xix.* 1, 2). In like manner Abraham's servant, who was sent to Padan-aram to seek a wife for Isaac, on entering Laban's house, not only he but the men that were with him were provided with water to wash their feet, and that before meat was given them to eat (*xxiv.* 32, 33). It appears to have been also customary in Egypt. When Joseph's brethren were brought into his house the steward 'gave them water, and they washed their feet' (*xliv.* 24). We have an example of the same custom in *Judg.* xix. 31. It would seem, from the words of Abigail when David sent to take her to be his wife, that washing the feet of others was deemed, as may naturally be supposed, a menial office: 'Behold, let thine handmaid be a servant to wash the feet of the servants of my lord' (*1 Sam.* xxv. 41). We find that the custom still existed in the days of our Lord; and that it involved an act of condescension appears from the dignified yet severe reproof which he administered to the proud Pharisee who had asked him to eat with him, yet failed to observe toward him the ordinary forms of civility, which, however, had been more than made up 'by a woman in the city, which was a sinner.' 'He said unto Simon, Seest thou this woman? I entered into thy house; thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head' (*Luke* vii. 36-44).

Indeed the custom prevails in Palestine to this day. Dr. Robinson, on arriving at Ramleh near the ancient Lydda, proceeded to the house of the American consular agent, a wealthy Arab of the Greek Church, whose acquaintance he had already made at Jerusalem. 'He and his eldest son were absent at Yaffa (Joppa), but we were received with great kindness by the family. The second son, a young man of eighteen or twenty years of age, did the honours of the house, and conducted us to an upper room, a large airy hall, forming a sort of third

storey upon the flat roof of the house. In our large room we had opportunity to arrange our toilette a little, for the first time after three weeks of dwelling in a tent and travelling mostly in deserts. Sherbet was brought, which in this instance was lemonade, and then coffee. Our youthful host now proposed, in a genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom existed here. Nor does it indeed toward foreigners; though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and of the Scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin; kneeling before us and rubbing our feet with her hands, and wiping them with a napkin. It was one of the most gratifying minor incidents of our journey' (Robinson, *Res.* iii. 25).

This ancient custom affords a fine illustration of an interesting incident in the history of our Lord—his washing his disciples' feet—thus embodying in action a striking lesson of humility, condescension, and mutual kindness one to another (John xiii. 4-17). In reference to the Lord's reply to Peter, who with his usual forwardness argued the matter with him, we may remark that there are two words in the N. T. which signify to wash—*νίπτειν* and *λουειν*; but yet there is a distinction between them which however it is not easy to mark in English: *νίπτειν* signifies to wash or bathe a part of the body; *λουειν* to wash or bathe the whole body. Hence Dr. Campbell translates verse 10: 'He who hath been bathing (*ὁ λουόμενος*) needeth only to wash (*νίφασθαι*) his feet.' 'This illustration,' says he, 'is borrowed from the custom of the times, according to which those who had been invited to a feast bathed themselves before they went, but as they walked commonly in sandals, (unless when on a journey) and wore no stockings, it was usual to get the feet washed by the servants of the family before they laid themselves down on the couches. Their feet, which would be soiled by walking, required cleaning, though the rest of their body did not' (Campbell, *Gospels*, iv. 450, 469).

Some have understood the injunction of Christ to his disciples as to washing one another's feet in a literal sense, supposing that this was intended for a standing ordinance in the church. Ambrose, bishop of Milan, and some others, practised this service literally, because they believed it to be Christ's appointment. Ammonius, Theophylact, Ecumenius, and the generality of ancient writers, thought it was not to be limited to this practice alone, but included every office of love whereby one Christian might refresh, comfort, and help another on any occasion whatever. The pope of Rome professes to imitate our Lord in washing his disciples' feet, by annually washing the feet of twelve poor men on the Thursday of Passion week, an instance of feigned humility which has also been practised by many Christian kings, who wash the feet of a certain number of poor people on that day, though not with their own royal hands, but by the hands of their lord-almoner, or some other deputy (Hall, *Gospel*

*Worship*, ii. 439). The Moravians or United Brethren likewise observe this rite as one of the appointments of Christ (Spangenberg, *Exposition of Christian Doctrine as taught by the United Brethren*, 449).

We do not apprehend that our Lord in washing his disciples' feet designed to institute this as a standing ordinance in his church. Though there could be no objection to the practice in Palestine, where it had existed from time immemorial, and where various usages of the people rendered it in some respects very advisable, yet we are not sure that he designed to give any instructions in regard to it beyond the spirit of his example, as expressive of humility, condescension, and mutual kindness. But in many countries—our own for example—where no such custom exists, where the legs and feet are comfortably covered and protected, and where the means and modes of conveyance secure us so generally from the evils experienced in walking and travelling in the East, it would very commonly be practically useless, and so far from being a kindness would often be unseasonable and troublesome. It cannot even be alleged that when our Lord washed his disciples' feet it was necessary for their comfort; it was when 'supper was ended,' when it is not to be supposed that their feet stood in need of washing; and hence it is natural to conclude that it was simply the spirit of the act of which he sought to set them the example; a conclusion which is greatly strengthened by the fact that we do not find that the apostles themselves, while they often inculcate the duties of humility, condescension, and mutual kindness which the act embodied, ever literally washed each other's feet or the feet of their fellow-believers. 'The only passage that seems to intimate that Christians did or should do so is 1 Tim. v. 10, where the apostle, among other characters of a widow who should be honoured by the church as a widow indeed, says: 'If she have washed the saints' feet.' But we have a key to that expression in the foregoing clause: 'If she have lodged strangers.' The saints whose feet were to be washed were strangers who were either scattered by persecution or travelling to spread the gospel; and as they were wont either to walk barefooted or only to wear sandals, washing their feet was a part of their entertainment, and a great kindness to a traveller, though in itself purely a civil act of friendship' (Hall, *Gospel Worship*, ii. 440).

There is another custom in the way of washing mentioned in the Scriptures which is worthy of notice—the custom of washing the hands before meals. The reason of this it is easy to see. The Jews ate out of a common dish, and made no use of spoons, or forks and knives; but they dipped their hands into the dish containing the food, and laying hold of a portion of it, carried it to their mouth. Hence the words of our Lord: 'He that dippeth his hand with me in the dish, the same shall betray me.' Indeed, it became necessary to cleanliness to wash both before and after meals (Brown, *Jew. Ant.* i. 454). Our Lord indeed says: 'To eat with unwashen hands defileth not a man' (Matt. xv. 20); but it is plain from the context that in saying this he referred to moral defilement; and his view in saying it was to correct the false

doctrine of the Pharisees who attached very undue importance to the neglect, as if it did involve moral defilement. On this and many other subjects many foolish traditions of the elders had come down to them, and they held them more fast than they did the commandments of God (Mark vii. 1-13).

This custom of washing the hands before and after dinner was not confined to the Jews. It was a general practice throughout the East, as of the Egyptians, the Greeks, the Romans, and others. Herodotus speaks of a golden basin belonging to Amasis, one of the kings of Egypt, which was used by himself and the guests who were in the habit of eating at his table (Wilkinson in *Herodot.* i. 185).

The Oriental method of washing the hands is universally different from that practised in the West. Nowhere is water previously poured into a basin; but a servant goes round to all the guests with a pitcher, and pours water from it on their hands, and there is a vessel to receive the water as it falls from their hands. The same service is repeated when the repast is ended. We have a reference to a case of this kind in 2 Kings iii. 11: 'Here is Elisha the son of Shaphat, which poured water on the hands of Elijah' (Hartley, *Res.* 233).

#### WATCHES OF THE NIGHT. [TIME.]

WATER signifies not only the element ordinarily so called, but is often used figuratively in the Scriptures. Perhaps indeed there is no word more frequently or more variedly used in a figurative sense than water. The following are some of these senses. It is used—1. Of the influences of the Holy Spirit (Is. xlv. 3; Ezek. xxxvi. 25-27; John vii. 37, 38). 2. Of spiritual blessings (Is. lv. 1; John iv. 10); particularly of peace and comfort (Ps. xxiii. 2): 'He leadeth me beside the still waters.' 3. Of heavenly blessings: 'The Lamb shall feed them and shall lead them unto living fountains of waters' (Rev. vii. 17; see also xxi. 6; xxii. 1, 17). 4. Of sexual pleasures, lawful: 'Drink waters out of thine own cistern, and running waters out of thine own well' (Prov. v. 15); *unlawful*: 'Stolen waters are sweet' (ix. 17). 5. Of troubles and afflictions (Ps. lxvi. 11, 12; lxix. 1; Is. xliii. 2; Lam. iii. 54; Ps. xlii. 7). Hence our Lord expresses sufferings by being 'baptised with the baptism that he was baptised with' (Matt. xx. 22, 23)—i.e. plunged in sufferings great and various. 6. Of multitudes of people (Ps. cxxiv. 2, 4, 5; Rev. xvii. 15), particularly great armies (Is. viii. 7, 8; Jer. xlv. 7, 8; xlvii. 2). 7. Of help by other nations (Jer. ii. 18).

When our Lord said, 'Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward' (Mark ix. 41), the general thought is plain to every reader, that no service rendered to a disciple of Christ, out of love to his Master, though comparatively small, should pass unrewarded; but we in these more temperate climates are apt to think that the instance our Lord mentions is of so very trifling a nature as almost to appear ludicrous. But it would not appear so now to an inhabitant of the East, nor would it appear in that

light to his disciples, to whom he immediately made the declaration. The furnishing of water to travellers is, even in modern times, thought a matter of such consideration that many of the Eastern people have been at considerable expense in erecting fountains with a view to this end. 'They occur,' says Dr. Chandler, 'not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and of the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting them as meritorious, and seldom go away, after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder' (Harmer, *Obs.* i. 461, 464).

WEASEL, a small quadruped, the smallest of its tribe, not exceeding two and a half inches in height, nor seven and a half in length from the nose to the tail. It is an inhabitant of the cold and temperate countries of Europe, Asia, and America, and it has even been observed in Barbary and Egypt. It makes great havoc among poultry and young birds, and likewise breaks their eggs and sucks them with great avidity. It also makes war on serpents, rabbits, rats, and water and field mice, and other animals, which it follows into their holes. Scarcely any place is secure from its intrusion, as it runs up walls with the greatest facility; and such is the flexibility of its structure that it has been known to make its way through a hole only seven lines in diameter. Its bite is generally fatal, for it seizes its prey by the head, and with its small sharp teeth instantly pierces the jugular vein (Buffon, iv. 257; *Edin. Ency.* 'Mazology', xiii. 416). Gesenius interprets the Hebrew word חולד (*holeḏ*) in Lev. xi. 29, where it is enumerated among unclean animals, *weasel*, as is done in the E. T. (though he appears to have wavered between the mole and the weasel), and thinks it was so called from its swift gliding motion or from its gliding into holes. So Vulg. Targ. Jonath. and Talmud (Gesenius, *Lex.* 279).

#### WEEK. [TIME.]

WEEPING, a natural expression of varied feelings and emotions of the human mind. 1. It is of all others the most common expression of sorrow, grief, and mourning. Examples of this are so frequent in the Scriptures that it is unnecessary to refer to particular passages. [MOURNING.]

2. It is an expression of tender affection. When Jacob's sons came down to Egypt the second time, and brought Benjamin along with them, Joseph, after making some touching inquiries about his father, when his eyes lighted on 'his brother Benjamin, his mother's son,' and he had given utterance to a few kind words regarding him, he 'made haste; for his bowels did yearn upon his brother, and he sought where to weep; and he entered into his chamber and wept there' (Gen. xliii. 27-30). Afterwards, when he made himself known to his brethren, we witness a still more tender scene: 'Then Joseph could not refrain himself before all them that stood by him, and he cried,



Cause every man to go out from me. And he wept aloud ; and he said unto his brethren, I am Joseph: doth my father yet live?' Then giving utterance to some touching passages in their past history and their present circumstances, 'he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. Moreover he kissed all his brethren and wept upon them' (xlv. 1-15). Afterwards, when Jacob came down to Egypt with his family, 'Joseph made ready his chariot and went up to meet his father to Goshen, and presented himself unto him ; and he fell on his neck and wept on his neck a good while' (xlv. 29 ; see also xlii. 21-24).

Weeping is sometimes an expression, not simply of tender but of deep affection. The 'woman which was a sinner, who, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment,' has this testimony given to her by the Saviour himself, that 'she loved much.' 'What mean ye to weep and to break mine heart?' said Paul to his Christian friends who besought him not to go up to Jerusalem to be there made a prisoner ; 'for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus' (Acts xxi. 11-13).

3. Weeping is often an expression, not of sorrow or of affection alone, but of a combination of both. When Naomi kissed her daughters-in-law, Orpah and Ruth, and sought to persuade them to return to their own country, 'they lifted up their voice and wept ;' and when she continued her persuasions 'they lifted up their voice and wept again' (Ruth i. 8-14). When David was about to part from Jonathan 'they kissed one another, and wept one with another, until David exceeded' (1 Sam. xx. 41). When Paul was taking leave of the elders of the church of Ephesus, 'they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more' (Acts xx. 37, 38).

4. It is an expression of sympathy. At the grave of Lazarus 'Jesus wept' (John xi. 35 ; compare ver. 31-33). The apostle Paul says : 'Rejoice with them that do rejoice, and weep with them that weep' (Rom. xii. 15). With sympathy there may in some cases be combined pity, or it may take the form of pity. 'When Jesus,' says Luke, 'was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! But now they are hid from thine eyes' (Luke xx. 41, 42).

5. It is an expression of joy. We have among us the phrase, 'He wept for joy.' This is usually in cases where the joy is so great, or is of a kind that it does not find vent in the ordinary expressions of joy. We do not remember any example of this in the Scriptures ; but when Jacob heard that 'Joseph was yet alive, and was governor over all the land of Egypt,' it would not have been surprising if he

had wept for joy ; but the account of the sacred historian is still more natural : 'And Jacob's heart fainted, for he believed them not' (Gen. xlv. 26). It is remarkable that among the New Zealanders weeping is a general mode of manifesting joy (*Miss. Register*, 1816, 464, 465, 469).

WELL, an artificial reservoir of water ; but the word is also used, especially in the common translation, of natural springs or fountains of water (Gen. xvi. 7, 14 ; Exod. xv. 27). In Canaan and other parts of the East, where rain falls very irregularly—months often passing without any rain—it is of great importance to sink or form wells. The importance attached to wells is shewn by the disputes between the servants of Abraham and Isaac, on the one hand, and Abimelech's servants and the Philistines on the other (Gen. xxi. 25, 30, 31 ; xxvi. 15, 18-23, 25, 32, 33). It appears from the story of Rebekah that anciently the women, particularly the daughters of the family, went to the wells to draw water for the use of the household ; that the time for doing this was the evening, and that they might be seen coming and going with the pitcher on their shoulder (xxiv. 11, 13, 15). As Saul and his servant went up the hill in search of Samuel, 'they found young maidens going out to draw water,' at whom they inquired whether he was there (1 Sam. ix. 11). Jeremiah, describing a terrible drought in the land of Judah, says : 'The nobles have sent their little ones to the waters ; they came to the pits and found no water ; they returned with their vessels empty ; they were ashamed and confounded, and covered their heads' (xiv. 3). It is still an employment of the women in Palestine to go to the wells and draw water. Dr. Robinson, referring to the fountain of Zorah, the birthplace of Samson, says : 'As we passed on we overtook no less than *twelve* females toiling upwards to the village, each with her jar of water on her head' (Robinson, *Res.* iv. 153).

Wells appear to have been sometimes held as common property, and means were taken to secure the rights of the parties who had or laid claim to them, that none might take advantage of the others, and probably also that strangers might not make use of them. When Jacob 'came into the land of the people of the East, he looked, and behold a well in the field, and lo there were three flocks of sheep lying by it ; for out of that well they watered the flocks ; and a great stone was upon the well's mouth. And thither were all the flocks gathered ; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.' Jacob, on coming up to them, said : 'Lo, it is yet high day, neither is it time that the cattle should be gathered together : water ye the sheep, and go and feed them. And they said, We cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth : then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep, for she kept them. And Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Rachel' (Gen. xxix. 1-10).

In Arabia and other places they are wont, according to Chardin, to close and cover up their wells of water, lest the sands put in motion by the winds should fill them and stop them up. This may perhaps serve to explain why they covered the mouth of the well with a stone, and their care not to leave it open any time, but to stay till all the flocks were gathered together before they opened it, and then, having drawn as much water as was necessary, to cover it up again immediately. Chardin also gives us to understand that he has known wells or cisterns of water locked up in the East ; and if not, that some person is so far the proprietor that no one dares to open a well or cistern but in his presence. He has often, he says, seen them make use of such precautions in divers parts of Asia, on account of the scarcity of water in these countries. He applies this fact to the account of Jacob's watering Rachel's flock, supposing that she had the key, and that the other shepherds were not allowed to open it but in her presence (Harmer, *Obs.* i. 263, 265).

Wells, however, did not always exhibit such peaceful scenes as we here witnessed in the case of Jacob and Rachel. They were probably not unfrequently the occasion of strife and contention among the shepherds. When 'Moses fled from the face of Pharaoh, and dwelt in the land of Midian, he sat down by a well. Now the priest of Midian had seven daughters ; and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away ; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day ? And they said, An Egyptian delivered us out of the hands of the shepherds, and also drew water enough for us, and watered the flock' (Exod. ii. 15-19).

Of the value that was set on wells we have an illustration in the proposal which the Israelites made to the king of Edom when they asked permission to pass through his country : 'Let us pass, I pray thee, through thy country : we will not pass through the fields, or through the vineyards ; neither will we drink of the water of thy wells : we will go by the king's high way ; we will not turn to the right hand, nor to the left, until we have passed thy borders.' And when the king of Edom refused their request, they renewed it, saying : 'We will go by the high way ; and if I and my cattle drink of thy water, then I will pay for it ; I will only, without doing anything else, go through on my feet' (Num. xx. 17-19).

WHALE, one of the largest fishes of the ocean ; but though the word occurs in the E. T. in Gen. i. 21, Job vii. 12, Ezek. xxxii. 2, and Matt. xii. 40, and also in the margin in Job xli. 1, and Ps. lxxiv. 13, the Hebrew word דָּגִים, and the Greek κῆτος, are so translated, they do not signify a whale specifically, but any large fish, a sea monster. In the Book of Jonah the creature which swallowed him up is called simply דָּג (a fish), and דָּגִים גְּדוֹלִים (a great fish) ; so that it determines nothing as to the species, neither does κῆτος, the word used by our Lord (Matt. xii. 40). There is in fact no reason to think it was a

whale, for though whales are sometimes found in the Mediterranean Sea, where Jonah was cast away, yet, notwithstanding their monstrous size, they are naturally incapable of swallowing a man, owing to the narrowness of their gullet. Sharks, however, are common in the Mediterranean, and they, from their size and structure, are often not only capable of swallowing a man, but whole men, it is said, have been found in their bellies (Parkhurst, *Gr. Lex.* 361 ; see some observations on the case of Jonah in Erskine's *Sketches of Church Hist.* ii. 299). As to the species of fish which swallowed up the prophet it must be left undetermined.

WHEAT. [CORN.]

WHIRLWIND. [WIND.]

WHORE, or HARLOT, is—1. One that for wantonness or gain yields her body to unchastity ; and a whoremonger is one that unchastely deals with her. It seems that anciently the women who kept inns were generally reckoned harlots ; and so an hostess and a whore had the same name. Whores quickly become entirely void of modesty and shame, and even decoy men to their lewd embraces (Jer. iii. 3 ; Prov. v. vii.)

Whoredom, uncleanness, or fornication, comprehends all kinds of unchastity between men and women, whether between persons unmarried ; or adultery, where one or both are married ; or incest, where they are too near of kin one to another (Gen. xxxviii. 24 ; 1 Cor. v. 1 ; Gal. v. 19). This sin, however lightly regarded by multitudes, is of a very aggravated nature. It disgraces and destroys the body (Job xxxi. 9-12 ; Prov. v. 11 ; 1 Cor. vi. 18). It brings an indelible stain on the character (Prov. vi. 33). It infatuates and stupifies the conscience, and so hardens the heart that persons guilty of it rarely obtain grace to repent (Hos. iv. 11 ; Prov. ii. 19 ; Eccles. vii. 26 ; Rev. xxii. 11). It is an inlet to all manner of impiety and wickedness (Prov. v. 12-14). It exposes persons to the vengeance of God in this life, brings the curse of God on families and nations, and ordinarily lands men in eternal misery (Prov. vii. 26, 27 ; ix. 18 ; Hos. iv. 1-3 ; Rom. i. 24-29 ; Eph. v. 3-6 ; Rev. xxi. 8). To avoid falling into such abominable sins it is necessary to be united to Christ and sanctified by his spirit (1 Cor. vi. 10, 11) ; to live under a deep impression of God's holiness, omniscience, and of the judgment to come (Gen. xxxix. 9 ; Heb. xiii. 4) ; to shun light and lewd companions, and all immodest apparel (Prov. v. 8, 9) ; to be diligent in lawful business (Gen. xxxiv. 1, 2 ; 2 Sam. xi. 2), and to marry, if needful and proper, and to cultivate a Christian affection in the married state (1 Cor. vii. 2, 9 ; Prov. v. 15-19).

2. Such as, contrary to covenant or profession, apostatise from the true worship and service of God. The Jews are represented as whores, harlots, and adulteresses, because, in apostasy from God, they prostituted themselves to a dependence on the Assyrians, Egyptians, Chaldeans, and others, instead of God, and copied after their idolatries. This is a figure of speech which is much used by the prophets, particularly in reference to idolatry (Jer. iii. ;

Ezek. xvi. xlii; Hos. i. 11). The Popish state is called the great whore, and mother of harlots and abominations, because of her noted apostasy and idolatry, and her decoying others into it; and such apostasy is called fornication, whoredom, or adultery (Rev. xvii. xix. 2). Whorish is—1. Given to fornication or adultery (Prov. vi. 26). 2. Given to idolatry and apostasy from God (Ezek. vi. 9).

**WIDOW**, a woman whose husband is dead. It appears that anciently widows, as in the present day, wore a particular dress (Gen. xxviii. 14). More than 200 years before the giving of the law, widows whose husbands had left them childless married his younger unmarried brother, to obtain seed for the one deceased. Thus Tamar married the two older sons of Judah, and had the third promised to her (xxxviii. 6-11, 26). Under the Mosaic law this was expressly enjoined (Deut. xxi. 5-10). The practice was not confined to brothers-in-law, but was extended to more distant relations, as may be seen in the example of Boaz, who married Ruth after she had been refused by a nearer kinsman (Ruth iv. 1-13). As widows are often overlooked by men, God has claimed a peculiar interest in them, as their husband, supporter, and judge (Ps. lxxviii. 5; cxlvi. 9). He charged the Hebrews to take peculiar care of them, and of fatherless children (Deut. xiv. 29; Ia. i. 17). He hath denounced terrible punishment against such as oppress and injure them (Exod. xxii. 22-24; Mal. iii. 5). Under the gospel the church is to provide for those that are widows indeed—i.e. widows of a good character, humble, and liberal when able, and now grown old and truly destitute; but younger widows are advised to marry again (1 Tim. v. 3-16). To shew kindness to widows is a noted branch of true religion (Job xxxix. 13; James i. 27). To mark their desolation, and being deprived of all joy, honour, and comfort, Jerusalem and Babylon are likened to widows (Lam. i. 1; v. 3; Ia. xlvii. 8, 9).

**WILDERNESS**, **DESERT**, a wild, barren, uncultivated country; but of this as of other things there may be greater and less degrees. The wilderness through which the Israelites journeyed from Egypt to Canaan is called 'that great and terrible wilderness' (Deut. i. 19; viii. 15), but these words often, particularly in the Gospels, signify nothing more than a country fitter for pasture than as arable land, or little cultivated and but thinly inhabited. A wilderness or desert was often not without its towns or villages, or towns and villages might be in the neighbourhood. We read of 'the pastures of the wilderness' (Ps. lxxv. 12, 13; Joel i. 19; Luke xv. 4). We read of our Lord taking his disciples 'aside privately into a desert place, belonging to the city called Bethsaida. And the people, when they knew it, followed him; and when the day began to wear away, the twelve came and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals, for we are here in a desert place' (Luke ix. 10, 12). Some deserts were named from towns which were situated in them, or lay near them, as the wilderness of Manu (1 Sam.

xxiii. 24, 26), the wilderness of Engedi (xxiv. 1), the wilderness of Ziph (xxvi. 2), the wilderness of Tekoa (2 Chron. xx. 20).

**WILLOW**, a well-known species of tree which grows by the sides of rivers and in other moist situations, and which is remarkable for the rapidity of its growth. Among the trees of which the Israelites were commanded to take branches with which to erect their booths on occasion of the Feast of Tabernacles, were 'willows of the brook' (Lev. xxiii. 40). In the description of Behemoth in the Book of Job it is said: 'He lieth under the shady trees; the willows of the brook compass him about' (xl. 21, 22). The Jewish captives in Babylon thus raised their plaint: 'by the rivers of Babylon there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof' (Ps. cxlvi. 1, 2). In representing the restoration and flourishing condition of the Jews after the Babylonish captivity, Jehovah says: 'I will pour water on him that is thirsty, and floods upon dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass—as willows by the water courses' (Is. xlii. 2, 4).

**WIND**, air in motion. The Hebrews speak of four principal winds, just as we do. 'The north wind driveth away rain;' but in the margin it is rendered 'bringeth forth rain' (Prov. xxv. 23). Hence, perhaps, that beautiful personification: 'Awake, O north wind, and come thou south; blow upon my garden, that the spices may flow out' (Song iv. 16). The south wind on the other hand brought heat with it: 'When ye see the south wind blow, ye say, there will be heat, and so it cometh to pass' (Luke xii. 55; see also Job xxxvii. 17). The east wind is more frequently referred to in the Scriptures than any other wind. It is called a wind from the wilderness (Job i. 19); is represented as very violent (Hos. xiii. 15; Jer. iv. 11-13; xviii. 17); as having a baneful influence on vegetation (Gen. xli. 6, 23; Ezek. xvii. 10; xix. 12); and as destructive of ships at sea (Ps. xlviii. 7; Ezek. xxvii. 26; Jonah iv. 8). Some of these passages probably refer to the hot suffocating south-east wind, which is known by the names of the simoon and the samial, of which frightful accounts have been given by various travellers (Harmer i. 163; iv. 15; Bruce's *Travels*), but according to Burckhardt, one of the most accurate and trustworthy observers, these accounts are greatly exaggerated (Burckhardt's *Trav. in Nubia*, 204). However, from the agreement of other travellers as to the extreme violence of the simoon, we are disposed to admit that fact, and to suppose that Burckhardt had only not experienced it.

Whirlwinds are often referred to in Scripture, and are a violent wind whirling about in a somewhat circular manner. Though whirlwinds are perhaps met with in a greater or less degree in most countries, they appear to be peculiarly violent in some parts of Asia, as Arabia and Persia, and also in Africa. They sweep along the country, perhaps in different directions, in a manner truly terrific, carrying away before them

sand, branches of trees, and the stubble of the fields; whirling travellers off their feet, and casting them down to the ground; carrying off the roofs of houses, or overturning them altogether, and scattering the materials of which they are built all over the country. 'The correctness of the imagery used by the prophet Isaiah when he alludes to this phenomenon,' says Morier, 'is very striking: 'The whirlwind shall take them away as stubble' (Is. lx. 24); 'They shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind' (xvii. 13). In the Psalms (lxxxiii. 13) we read: 'Make them like a wheel, as the stubble before the wind.' This is happily illustrated by the rotatory action of the whirlwind, which frequently impels a bit of stubble over a waste, just like a wheel in rapid motion' (Morier, *Second Journey through Persia, etc.* 202).

It would appear that in reference to Canaan whirlwinds occurred particularly in the south (Is. xxi. 1; Zech. ix. 14). When whirlwinds occur over the sea they are commonly productive of waterspouts, a phenomenon to which reference is made in Ps. xlii. 7. Whirlwinds in desert sandy countries are apt to give rise to moving pillars of sand, the tops of which sometimes reach to the clouds.

To express the rapidity of the wind, the Scriptures speak of 'the wings of the wind' (Ps. xviii. 10; civ. 3). Of the same figure we have a beautiful application in that passage in Malachi: 'Unto you that fear my name shall the sun of righteousness arise with healing on his wings.' This we presume refers to the refreshing current of air which accompanies the rising of the sun in at least some parts of the East. Burckhardt, when travelling in Arabia Petrea, says: 'We crossed the plain at sunrise, and the fresh air of the morning was extremely agreeable. There is nothing which so much compensates for the miseries of travelling in the Arabian desert as the pleasure of enjoying every morning the sublime spectacle of the break of day and of the rising of the sun, which is always accompanied, even in the hottest season, with a refreshing breeze. It was an invariable custom with me, at setting out early in the morning, to walk on foot for a few hours in advance of the caravan; and as enjoyments are comparative, I believe that I derived from this practice greater pleasure than any which the most luxurious capitals can afford' (Burckhardt, *Trav. in Syria*, 476).

WINE. [VINE.]

WINTER. [SEASONS OF THE YEAR.]

WISDOM. 1. Prudence and discretion to perceive what is fit or unfit to be done according to the circumstances of time, place, persons, manner, or end of an action (Eccles. ii. 12-14). 2. Knowledge of arts and sciences: so Moses was learned in all the wisdom of the Egyptians (Acts vii. 22). 3. Invention, skill, and dexterity in planning and executing curious or difficult works. With such wisdom Bezaleel and Aholiab were endowed to fashion the tabernacle and its pertinents (Exod. xxxi. 2-11). 4. Cunning or craftiness in carrying on projects: such was the wisdom of Pharaoh in oppressing the

Hebrews (Exod. i. 10); and of Jonadab, who contrived how Amnon might lie with his half-sister (2 Sam. xiii. 3; see also Job v. 13). The last three are called 'the wisdom of this world' (1 Cor. ii. 6). 5. Natural instinct and sagacity: thus the ostrich is made without wisdom (Job xxxix. 17). 6. True godliness, wherein one being taught of God to know his will, seeks what is proper and shuns what is improper, and studies to perform every duty in the proper season thereof (Job xxviii. 28; Ps. xc. 12). This wisdom is *from above*—is a special gift of God; is *pure*, making men careful to avoid error and everything sinful, and to cleave to truth and holiness; is *peaceable*, disposing men to make and keep peace with others as far as is consistent with holiness; it is *gentle*, disposing men to bear with the infirmities of others, and to forgive injuries and interpret everything in the best sense it will bear; it is *easy to be entreated*, making men readily receive the persuasions of God's Word, and yield to good counsel and reason; it is *full of mercy* and pity towards such as are in poverty and distress, or have offended; it is full of *good fruits*—benevolence, liberality, brotherly-kindness; it is *without partiality*, not preferring one to another on carnal accounts; and *without hypocrisy*, disposing a man to unfeigned holiness, and to judge himself by the law whereby he judges others (James iii. 17). 7. The gospel is called wisdom, and the wisdom of God in a mystery, or hidden wisdom: it is a display of the wise purposes and methods of God concerning the salvation of men, and renders them wise unto salvation. No creature could discover it. Anciently it was altogether unknown among the Gentile nations, and was but darkly revealed to the Jews in mysterious types; nor is it even now fully understood (1 Cor. ii. 6, 7). 8. Christ is called wisdom, and the wisdom of God: as God he is infinitely wise (1 Cor. i. 24); as God-man mediator all the treasures of wisdom and knowledge are hid in him; he hath infinite wisdom for managing all the affairs of providence and grace to promote our salvation; in him is given the most grand and full display of the wisdom and knowledge of God (Col. ii. 3); he is made of God to us wisdom; he savingly reveals to us the nature and will of God, and renders us wise unto salvation (1 Cor. i. 30). Wisdom is justified of her children: that Jesus Christ was no winebibber or gluttonous person, but one perfectly righteous, and the true Messiah, is truly believed, professed, and evidenced by the practice of his true followers; and the gospel, and true godliness founded thereon, are sufficiently acknowledged to be full of wisdom, holiness, and equity, and by such as devote themselves to the study and practice of holiness are vindicated against all the cavils of the ungodly (Matt. xi. 19). The mouth of the righteous speaketh wisdom: when the discourses of others are wicked or vain his are pious and profitable, flowing from an inward knowledge of God, turning upon divine things as their subject, and tending to render men wise unto salvation (Ps. xxxvii. 30). In the wisdom of God, the world by wisdom knew not God: God wisely so ordered it that neither by the discoveries of God in the works of creation and providence, nor by all their philosophy, did the



heathens attain to the true and saving knowledge of God (1 Cor. i. 21). The wisdom of this world and of its princes, which comes to nought, is their carnal policy in managing temporal or state affairs, or the maxims relative thereto, which oft rather promote ruin than secure men against it (1 Cor. ii. 7). Fleshly wisdom is that craft and carnal policy which tends to promote the service of sin or merely worldly ends (2 Cor. i. 12). No doubt ye are the people, and wisdom will die with you—i.e. in irony ye imagine yourselves the only wise persons, and that if you were dead knowledge of divine things would perish from the earth (Job xii. 2). Scorners seek wisdom, but find it not: their attempts towards knowledge do but render them vain and self-conceited (Prov. xiv. 6). To preach the gospel with wisdom of words, or words of man's wisdom, or excellency of speech, is to do it in bombast and affected eloquence, pompous and swollen phrases (1 Cor. i. 17; ii. 1, 4).

WIT, WOT, to know (Gen. xxi. 26). 'We do you to wit' is an obsolete phrase for we inform you, we let you know (2 Cor. viii. 1). To be at one's wits' end is to be in such a perplexity as not to know what to do (Ps. cvii. 27). Wittingly is wisely, warily, well knowing what he did (Gen. xlviii. 14). Witty is dexterous; that requires great wisdom and skill (Prov. viii. 12).

WITNESS, one who bears testimony to anything he has seen or heard, or had cognisance of, more especially if it is given judicially, or upon oath. By the Mosaic law no person was to be condemned on the testimony of one witness, but at least two or three were required to prove the guilt of a person. As some men, especially such as are given to swearing in their common conversation, by prejudice, by the influence of a bribe, or by other causes, are ready to swear falsely, God, to deter the Hebrew witnesses from false swearing, appointed them to begin the execution of the sentence against him that was condemned to death upon the footing of their deposition by casting the first stone at him (Deut. xvii. 6, 7). If a witness was detected of false testimony, he was condemned to suffer the same punishment as that to which his false deposition tended to bring his neighbour (Deut. xix. 16-21).

WOLF, a well-known beast of prey. It has so strong a resemblance to the dog that some naturalists, as Linnæus and Pennant, reckoned it of the same genus; but its dispositions are very different from, and even opposite to those of the dog. Dogs have an utter repugnance to wolves; and they never meet but either the death or the flight of the weaker party is the result. It is plain from the difference of their constitutions that they do not belong to the same genus as the dog (Buffon, *Nat. Hist.* iv. 196, 197, 200).

The common species of wolf is very generally diffused. It is found in Europe, Asia, Africa, and America (*ib.* 207). This is doubtless the species referred to in the Scriptures.

The wolf has great strength, especially in the anterior parts of the body, in the muscles of the neck and jaws. He carries a sheep in his mouth, and at the same time outruns the shep-

herd. He is fierce and cruel, and yet he is a dastardly animal. He never fights but from necessity, not from courage or choice. The senses of the wolf are excellent, particularly his sense of smell. He scents his prey while yet at a distance. He is very voracious, and though he prefers living to dead animals, yet he devours the most putrid carrion. Wolves have been known to follow armies, to come in troops to the field of battle where bodies are carelessly interred, and to tear them up and devour them with insatiable avidity (*ib.* 204).

Though, like other females, the she-wolf is naturally more timid than the male, yet when her young ones are attacked she defends them with intrepidity, loses all sense of danger, and becomes perfectly furious (*ib.* 202).

In the Scriptures wolves are spoken of figuratively as representing persecutors of the people of God. 'Behold,' said our Lord to his disciples, 'I send you forth as sheep in the midst of wolves' (Matt. x. 16); and to the Seventy he said: 'Behold I send you forth as lambs among wolves' (Luke x. 3). But others besides open persecutors are spoken of under the designation of wolves: 'Beware of false prophets,' said our Lord on another occasion, 'which come to you in sheep's clothing, but inwardly they are ravening wolves' (Matt. vii. 15); and Paul in his parting address to the elders of the church of Ephesus said: 'This I know, that after my departure shall grievous wolves enter in among you, not sparing the flock' (Acts xx. 29). The Scriptures make repeated reference to the ravenousness of the wolf in the evening, when it may be supposed to be pressed with hunger (Jer. v. 6; Hab. i. 8; Zeph. iii. 3). When we think of the doings of wolves as represented in these passages, what a beautiful picture does Isaiah set before us when he says: 'The wolf shall dwell with the lamb' (xi. 6); and again: 'The wolf and the lamb shall feed together' (lxv. 25).

WORLD. The Jews distinguish the world, in respect of place, into the lower world of earth and air, the world of heaven and stars, and the highest world; or, as others, the world of earth and air, the world of angels, the world of spheres and stars, and the highest world of spirits departed, called the third heaven. In respect of duration, they distinguish it into the old world before the flood, the present world before the Messiah, the world to come under the Messiah, the world of the resurrection, and the eternal world. In allusion to these divisions Paul mentions worlds (Heb. i. 2). In Scripture world denotes—1. The world containing, and that either the whole frame of heaven and earth together, and all things therein (John i. 10), or the heavens and what they contain (Ps. xc. 2), or the habitable part of the earth (Ps. xxiv. 1; xcvi. 7). 2. The men that dwell on this earth; and that either all of them (Rom. v. 12); or an indefinite number of them (John vii. 4; Is. xiii. 11); or many, a great part of them, (Matt. xviii. 7; John iv. 42); or all or most of the subjects of the Roman empire, so called because of its extent (Luke ii. 1; Rev. xiii. 3); or the Gentiles as distinguished from the Jews (Rom. xi. 12; 1 John ii. 2); or the wicked and unregenerate part of mankind, so called because

they are the greatest part of the men on earth (John xiv. 17, 22; xv. 18, 19; xvii. 9, 14; 1 John v. 19). 3. The carnal corruption that prevails on earth (Gal. i. 4; Eph. ii. 2; James i. 27; 1 John ii. 15, 16). 4. A worldly or earthly state and condition (Ps. lxxiii. 12; Luke xvi. 8; 1 John iv. 5); under which may be reduced the outward honours, pleasures, and good things of the present life (Gal. vi. 14; 1 Cor. vii. 31). Christ's kingdom is not of this world: is not earthly in its rise, nature, or tendency (John xviii. 36). That world denotes the heavenly state (Luke xx. 35). The world to come signifies the gospel period after the resurrection of Christ, or the church in her N. T. form (Heb. ii. 5; vi. 5), or the future and eternal state (Matt. xii. 32). The elect and saints are given out of the world: set aside from the rest of mankind, to be saved by and subject to Christ (John xvii. 6, 9); but they are not out of it in respect of their abode while they live on earth (John xvii. 15). Men's tongue is a world of iniquity: its words involve a vast amount of wickedness (James iii. 6).

It is probably a common idea that when Peter describes the future destruction of the world (2 Pet. iii. 10, 12, 13), he means that its solid substance will be utterly consumed, if not even annihilated by fire. This opinion rests upon a prevailing idea that such is the effect of combustion. But chemistry shews us that in combustion, how fiercely soever the fire may rage, no particle of matter is ever annihilated; that fire only changes the form of substances. Chemistry, moreover, teaches us that the greater and more solid parts of our globe have already undergone combustion, and that though heat may again melt them, it cannot burn them. Nor is there anything upon or within the earth capable of combustion but vegetables, animals, and a few gases. All this corresponds very much with the language of Peter: 'The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' 'Nevertheless,' he adds, 'we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness' (Hitchcock, *Religion of Geology*, 6).

WORMS, a well-known class of animals, of which there are numerous genera and species. Under the name worm the sacred writers probably refer to and include various species; but as it is vain to attempt to determine them, we shall be content with the general designation of the class. To denote men's earthliness, meanness, weakness, and exposure to danger and corruption, they are called worms (Job xxv. 6). To mark our Saviour's debasement and bloody suffering, he calls himself a worm and no man (Ps. xxii. 6). Conscience, as for ever upbraiding and tormenting the wicked in hell, is called a worm that dieth not, but, as it were, for ever preys on their vitals (Mark ix. 44).

WORMWOOD. The Chaldee as well as the other Oriental translators, and the rabbins, unanimously interpret the Hebrew word by wormwood, and this signification also completely agrees with the context in every passage where the word occurs. There is more than one species of this plant found

in Palestine. It is well known that it contains much of a bitter principle, and because the Hebrews considered bitter plants as pernicious and even poisonous, the inspired writers often express by wormwood what is disagreeable, hurtful, deleterious (Rosen. *Bot.* 116, 118).

Idolatry, apostasy, and other wickedness, are likened to wormwood: how obnoxious to God and his people, and in the end how bitter to sinners themselves! (Deut. xxix. 18; Amos v. 7). The end of an harlot is bitter as wormwood and sharp as a two-edged sword: what pain, and ruin of character, of body and soul, follow upon whoredom and uncleanness! (Prov. v. 4). Afflictions and calamities are like wormwood (Lam. iii. 15, 19; Jer. ix. 15; xxiii. 15; Rev. viii. 11).

WORSHIP, to bow down with reverence; and so worship is—1. Civil reverence given to one possessed of authority or worth (Matt. ix. 18; xviii. 26; Luke xiv. 10). 2. Outward religious homage, given as an acknowledgment of Deity (Matt. iv. 10). 3. Inward religious honour, whereby one thinks on, trusts to, loves, and fears God, because of his infinite excellency, mercy, power, wisdom, and the like (John iv. 24). The saints are the circumcision, or really renewed persons, who worship God in the spirit, with their spiritual powers actuated by the Holy Ghost, and in the way of viewing and dealing with God as a most pure Spirit, and have no confidence in the flesh, renouncing all dependence on the world, and particularly on their own righteousness, for acceptance, or on their strength for performance of duty, but rejoice in Christ as their husband, righteousness, strength, portion, and Lord (Phil. iii. 3).

## Y

### YEAR. [TIMES.]

YEL'EK (יֵלֶעַק) is rendered in the common translation in Joel i. 4; ii. 25; and Nahum iii. 15, 16, *cankerworm*, a worm which devours the fruits of the earth. In Ps. cv. 34; Jer. li. 28, it is rendered *caterpillar*. It is, however, plain from Nahum iii. 16 that it does not belong to the class of worms, but is a flying insect. It is supposed to be a species of locust (Gesenius, *Lex.* 350). Locusts, indeed, are mentioned along with it; but it is to be recollected that of locusts there are various species.

## Z

ZAMZUM'MIMS, or ZU'ZIMS, a race of giants which dwelt on the east of Jordan, and had their country ravaged by Chedorlaomer (Gen. xiv. 5). They were afterwards cut off or driven from it by the Ammonites, who took possession of their country and dwelt in their stead (Deut. ii. 20, 21).

ZA'RED, or ZE'RED, the name of a valley or brook on the borders of the land of Moab, which runs into the Dead Sea near its southern extre-

mity, ~~where~~ the journeyings of the Israelites through the wilderness appear to have been considered as ended (Deut. ii. 14). The word

זָרַד signifies 'a river, a stream, whether one that flows constantly from a fountain, or one which springs up from rain or snow-water on the mountains, and then disappears in summer.' It also signifies 'a valley with a river or torrent, a low place watered by a stream' (Gesen. 543). It may accordingly mean either a torrent or the dry bed of a torrent, thus corresponding with the Arabic *wady*. In Num. xxi. 12 the translation is 'the valley of Zared'; in Deut. ii. 13 it is 'the brook Zered' (Rosen. *Geog.* iii. 168).

ZAR'EPHATH, or SAREPTA, a city belonging to Zidon, where a widow dwelt who lodged and sustained the prophet Elijah in the time of a dearth, and while doing so 'her barrel of meal wasted not, neither did her cruse of oil fail' (1 Kings xvii. 8-16; Luke iv. 26). There are large quantities of rubbish lying in the plain three hours to the south of Zidon, and there is a small village on the mountain a mile or two to the east, which the Arabs call Sarphant or Sarafand, which is considered to be the modern representative of Zarephath or Sarepta (*Amer. Miss. Her.* 1824, 100; *Ib.* 1837, 442; Wilson, ii. 218). But Sarepta is supposed to have stood on the shore, and to have been a place of considerable extent (Thomson, *Land and Book*, i. 232).

ZECHARI'AH, one of the three prophets who flourished after the Babylonish captivity. He was the son of Barachiah, the son of Iddo (Zech. i. 1); but he is also called simply 'the son of Iddo' (Ezra v. 1; vi. 14). He probably belonged to the order of the priests, and was among those who returned with Zerubbabel on the proclamation of Cyrus (Neh. xii. 4, 16). He began to prophesy in the second year of the reign of Darius Hystaspes, about two months after Haggai, and along with him mightily encouraged the Jews in building the second temple. He appears to have entered on his office while yet a young man (Zech. i. 1; ii. 4). Great difficulty has been felt in interpreting the Book of Zechariah by most expositors, both Jewish and Christian.

ZEM'ER. זֶמֶר is translated in the common version *chamois*, a species of the antelope tribe and a native of the Alps, the Pyrenees, the Apennines, and the hilly districts of Crete. It is about the size of the common goat, to which it has a considerable likeness, and is remarkable for its agility in bounding from rock to rock. Of this animal's skin the true chamois-leather is made; but leather which frequently passes under this name is now manufactured from the skins of other animals. The word which is thus translated is one of the words which occur only once in the Bible; and as the name simply is given, there is a difficulty in determining the animal intended. It is not likely to have been the chamois, if that animal was then found only in those parts where it is now found. Some suppose it to have been the cameleopard or giraffe; but there is no likelihood that this animal was known to the Israelites in the days of Moses, if indeed they ever knew it. Gesenius

understands by it a species of deer or antelope (*Lex.* 248).

ZE'NAS, the only pious lawyer we read of in Scripture. Whether his learning respected the Jewish ~~or~~ the Roman law we know not; but he was a ~~noted~~ Christian, whom, together with Apollos, Paul desires Titus to bring with him to Nicopolis, and to take care they were sufficiently provided for in the journey (Tit. iii. 12, 13).

ZERUB'BABEL, the leader of the Jews who, by the permission of Cyrus, returned from captivity in Babylon to their own country (Ezra ii. 1, 2). He was descended in a direct line from David, being the grandson of Jehoiachin king of Judah (2 Kings xxiv. 8; 1 Chron. iii. 16-19), and was thus of the royal family; but he was born in Babylon (Matt. i. 12). He was an ancestor of both the Virgin Mary and of her husband Joseph, though in different lines (Matt. i. 13; Luke iii. 27). He is also called 'Sheshbazzar the prince of Judah,' and it is said he was made governor by Cyrus (Ezra i. 8, 11; v. 14, 16). Perhaps the one was his Jewish and the other his Babylonish name.

ZERUT'AH is perhaps commonly supposed to be the father of Joab, Abishai, and Asahel; but this was the name of their mother, not of their father. She was the sister of David, who was consequently their uncle, and they and Solomon were cousins (1 Chron. ii. 15, 16).

ZI'DON, or SI'DON, one of the chief cities of Phœnicia, about eight hours to the north of Tyre. It is a very ancient city, and was built perhaps not long after the flood, and probably received its name from Tzidon, the eldest son of Canaan, and a grandson of Ham (Gen. x. 6, 15, 19; xlix. 13). Though less celebrated than Tyre in after-times, it was more ancient than that great mart of the nations, though even its 'antiquity was of ancient days' (Is. xxiii. 7, 12). It is worthy of remark that Homer never so much as mentions Tyre; but he often speaks of the Sidonians as being ingenious in several arts, as rich merchants trading in curious wares, and as mariners skilled in astronomy and navigation (Wells, i. 129; Rosen. iii. 64). Jacob, in blessing his sons on his deathbed, says of Zebulun: 'His border shall be unto Zidon' (Gen. xlix. 13). Under the conduct of Joshua, the Israelites smote the confederated Canaanites, 'and chased them unto great Zidon' (Josh. xi. 8). According to Josh. xix. 28 the portion of Asher extended 'unto great Zidon'; but it is stated in Judg. i. 31, 32, that Asher did not drive out the inhabitants of Zidon and several other cities which are there mentioned, but 'the Asherites dwelt among the Canaanites, the inhabitants of the land.' Among other gods which the Israelites worshipped were 'the gods of Zidon'; and among the nations which oppressed them were the Zidonians (x. 6, 12). But, according to Gesenius, the name of the city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included (1 Kings xi. 1, 5; 2 Kings xxiii. 13). Hence it may be understood why Ethbaal king

of Tyre is called 'king of the Zidonians—i.e. of Phœnicia (1 Kings xvi. 31); and why there is on the coins of Tyre, 'of Tyre, the metropolis of the Zidonians.' Homer uses the name *Σιδώνιοι* with the same extent of meaning (Gesen. *Lex.* 708). But in the time of Jeremiah the kings of Zidon were distinct from the kings of Tyre (xxv. 22; xxvii. 3). Pomponius Mela, in the first century of the Christian era, calls it still a rich city. Of the many branches of industry and trade for which it was anciently noted one always remained—the manufacture of fine glass, for which the sand of this coast was peculiarly adapted. Even in the middle ages Zidon continued to be a place of some importance (Rosen. *Geog.* iii. 33).

Saida, as it is now called, appears, when it first comes into sight, to be situated in the sea, as it stands on a small promontory which runs out from the land. It has rather an imposing appearance at a distance, particularly on account of the castle, which stands on a rock at its north-eastern point. The ancient town must have been much more extensive than the modern. To the north-east of the town, and even among the gardens and orchards there are various traces of the ancient city. The streets are narrow, crooked, and dirty, like those of most Oriental cities. Many of the houses, however, are large, and well built of stone, and the town in this respect presents a strong contrast to modern Tyre. Those especially along the eastern wall are distinguished for their size and height: they are built directly on the wall, so as to form part of it, and enjoy a pure air and a pleasing prospect of the fields and country. The beauty of Saida consists in its gardens and orchards of fruit-trees, which fill the plain and extend to the mountains. The environs exhibit everywhere a luxuriant verdure, and the fruits of Saida are reckoned among the finest in the country. Great quantities of granite pillars may be seen, as at Tyre, lying under water; others are built into the mole. The commerce of Saida is now inconsiderable: it consists chiefly in silk, fruits, wheat, and sesame. The harbour has been partly filled up with stones and earth, and only boats and other small craft can now enter it. The population consists of about 6000 souls, principally Mohammedans and Greek Catholics (Wilson, ii. 212, 213, 216; Robinson, *Res.* iii. 418, 420, 425; Stewart, 468). According to another account, the inhabitants are said to be about 9000, of whom 6800 are Moslems (Thomson, *Land and Book*, i. 154). The statements of the population of cities in the East differ so much that little dependence is often to be placed upon them.

Of late considerable progress has been made in exploring the ancient cities of Phœnicia. At Zidon and Tyre remains of the Crusaders were found, but none above ground of the Phœnicians. Gigantic blocks of granite, marking the limits of the ancient port of Zidon, still remain; also on the plain to the east of the site of the old city a subterranean Zidon has been discovered. Some of the sculptures, etc., resemble those of Egypt, others those of Nineveh and Persepolis. Among the objects brought to Paris are many articles of dress, Phœnician coins, and a leaden sarcophagus of good workmanship.

ZIF, the second month of the Jewish sacred year, and the eighth of the civil. It commenced, according to the rabbins, with the new moon of our April, but according to Michaelis and others who follow him, with that of May. It was in this month, in the fourth year of his reign, that Solomon began to build the temple (1 Kings vi. 1). On the 14th day of this month such as had been unclean, or on a journey, that they could not observe the Passover in the preceding month, observed it now; and on it the Passover-festival was kept in the first year of Hezekiah's reformation (Num. ix.; 2 Chron. xxx. 15, 26). On the 10th day of this month the Jews observe a fast on account of the taking of the ark by the Philistines and the death of Eli, and another on the 28th for the death of Samuel.

ZIK'LAG, a town situated in the extreme parts of the tribe of Judah southwards. In the division of Canaan it was first given to the tribe of Judah (Josh. xv. 31), and afterwards to that of Simeon (Josh. xix. 5). It was, however, in possession of the Philistines when Achish king of Gath allotted it to David and his men to dwell in (1 Sam. xxvii. 6, 7). Its particular locality is not now known. No vestiges of it have been discovered (Robinson, ii. 383).

ZIN, a wilderness in the north-east part of Arabia Petræa. The spies who were sent to search out Canaan searched it out 'from the wilderness of Zin unto Rehob, as men come to Hamath' (Num. xiii. 21). It is not easy to say whether the wilderness of Zin was the same as the wilderness of Paran, or a part of it (comp. Num. xiii. 3 with verse 21). It lay to the south of Judah, as Paran also did (comp. Josh. xv. 1 with 1 Sam. xxv. 1). Or whether it was the same as the wilderness of Kadesh or a part of it (Num. xx. 1). Indeed, in xxxiii. 36 it is expressly said: 'The wilderness of Zin, which is Kadesh;' while in xxvii. 14 we read: 'Ye rebelled against my commandment in the desert of Zin, that is at the water of Meribah in Kadesh, in the wilderness of Zin.'

ZI'ON, or SI'ON, MOUNT, one of the hills on which Jerusalem was built. Many readers of the Bible probably suppose that the temple was built upon it, but that was not the case. The temple was built on Mount Moriah (2 Chron. iii. 1), which was situated toward the north-east of Jerusalem, whereas Mount Zion lay toward the south-west. It was anciently a stronghold of the Jebusites, but on being taken by David he took up his residence in it, and called it the city of David (2 Sam. v. 6, 7, 9). Thither he shortly after removed the ark of the covenant of the Lord (2 Sam. vi. 12), and there it rested for upwards of forty years, until Solomon, having finished the building of the temple, removed it to the place therein prepared for it, the Holy of Holies (2 Sam. v. 5; 1 Kings vi. 38; viii. 1, 6). It was doubtless during the period of the ark being in the city of David that many of the Psalms were composed in which Zion is spoken of as the place where God was specially worshipped; and this phraseology having been once introduced, and in a manner consecrated by the songs of 'the sweet singer of Israel,' the same phraseology might continue to be employed after the ark was



removed into the temple, more especially as Mount Zion was in point of fact in its immediate neighbourhood, and the name might even be extended, according to Hebrew usage, to the whole of the hills on which Jerusalem stood, as in the names Mount Seir, Mount Gilboa, Mount Lebanon. In poetical language Zion and Mount Zion appear to have become a name for Jerusalem, as in Ps. xlviii. 2, 3, 11-13; Micah iii. 10, 12; and even of the church, Jewish and Christian (Is. xlix. 14; lxi. 1, 2; Heb. xii. 22). In the Apocryphal books Zion is repeatedly used as synonymous with Jerusalem, as in 2 Esdras iii. 2; v. 25; vi. 4; Ecclesi. xl. 18, 24. One half of Mount Zion is now outside of the walls (*Mission of Enquiry*, 176).

**ZIPH**. 1. A city in the tribe of Judah (Josh. xv. 55). Dr. Robinson found the name in the Tell Zif ('hill of Zif') which is situated about an hour and three-quarters south-east of Hebron, and is a round eminence, about 100 feet high, situated in a plain. A site, also called Zif, lies about ten minutes east of this, upon a low hill or ridge between two small wadies which commence here and run towards the Dead Sea. There is little to be seen except broken walls and foundations, most of them of unhewn stones, but indicating stability, and covering a considerable tract of ground. In the midst of a low massive square building, constructed of squared stones and vaulted within with pointed arches, shewing that the place must have been inhabited long after the Mohammedan conquest, cisterns also remain.

Ziph is mentioned by Jerome as existing in his day eastward from Hebron. From that time to the present there is no trace of the name in history (Robinson, *Res.* ii. 191).

Ziph, Maon, and Carmel are mentioned together in Josh. xv. 55; and from 1 Sam. xxiii. 15, 24; xxiv. 1, 2, they appear not to have been far distant from each other.

Ziph, Maon, and Engedi gave their names to the deserts on the east. We read of the wilderness of Ziph in 1 Sam. xxiii. 14, 15; of the wilderness of Maon, xxiii. 24, 25; and of the wilderness of Engedi, xxiv. 1—all near each other. Here were the scenes of the memorable wanderings of David when pursued by Saul, and twice did the Ziphites attempt to betray him into the hands of his persecutors (xxiii. 19, xxvi. 1).

**ZIZAN'ION** (ζιζάνιον), a word found only in Matt. xiii. 25-27, 29, 30, 33, 40, and rendered *tares* in the E. T.; but it appears from our Lord's parable—1st, That the zizanion was not only hurtful to the corn, but was otherwise of no value, and was therefore to be separated from it and burned; 2d, That it resembled corn, especially wheat, since it was only when the wheat put forth the ear that it was discovered. Now neither of these characters will apply to *tares*, which are an excellent food for cattle, and are now commonly cultivated for their use; and which, being a species of vetch, is distinguished from corn from the moment it appears above ground. Zizanion, it is now commonly agreed,

denotes a species of ryegrass, which by the later Hebrews was called *amim*, and by the Arabs *amara*. It is said that when it first appears above ground it can scarcely be distinguished from the wheat, but that as it grows up it more and more changes its form and quality, so as to be readily distinguished from it. It is also a noxious weed; for when the seeds happen to be mingled and ground with the corn, the bread made of this mixture occasions sickness and giddiness in those who eat it, and the straw has a similar effect upon cattle. It is common in Palestine and Syria (Campbell, *Gospels*, iv. 103; Rosen. *Bot.* 120; Wilson, li. 173; Robinson, *Res.* iv. 55; see also Thomson, *Land and Book*, ii. 111).

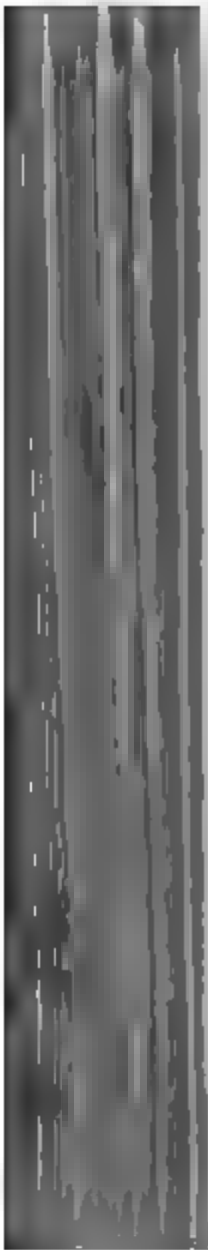
**ZO'AN**, an ancient city of Lower Egypt, situated on the east of the Tanitic branch of the Nile (Gesenius, 714). It existed in the time of Abraham, and is stated to have been founded seven years after Hebron (Gen. xxi. 2; Num. xiii. 22). In the field of Zoan the miracles of Moses are said to have been wrought (Ps. lxxviii. 12). The city of Tanis is the Zoan of Scripture; the modern name is San or Zan. Its site is covered with extensive mounds. The remains of a small temple of the time of Rameses the Great are remarkable from its having at least ten if not twelve obelisks (Wilkinson in *Herodot.* ii. 254). The finest of the obelisks was thirty feet long, the culmen unbroken, and the carving unimpaired. All were covered with hieroglyphics. Among the bricks can clearly be traced buildings of brick, the bricks still retaining their original place. The remains of pottery, however, were most remarkable: jars of the ancient form without number, all broken into fragments (*Narrative of Mission of Enquiry*, 99). The present desolation of Zoan shews how completely the prophecies concerning it have been fulfilled (Ezek. xxx. 14; Is. xix. 11; xxx. 4).

**ZO'AR**, a town on the south of the Dead Sea, anciently called Bela. It appears not to have been very distant from Sodom (Gen. xix. 15, 20, 23), and to have been doomed, like it, to be destroyed; but it was spared at the intercession of Lot, as a place to which he might make his escape. It probably lay on the east side of the Dead Sea, toward its southern end, in what was afterwards the territory of Moab. It is spoken of as the extreme point of the view toward the south which was granted to Moses from the top of Pisgah (Deut. xxxiv. 1, 3). It is never said in the O. T. to have belonged to the Israelites, but is apparently spoken of as belonging to Moab (Is. xv. 5; Jer. xlviii. 34).

#### ZO'BAIL. [ARAM.]

**ZO'RAH**, a city in the lot of Judah (Josh. xv. 33), but afterwards given up to the tribe of Dan (xix. 41). It was the birthplace of Samson, and was not far from Eshtaol (Judg. xiii. 2, 24, 25; xvi. 31.) It was one of the cities which were fortified by Rehoboam (2 Chron. xi. 10).





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